

To the most vertuous Ladie and most gracious Quene Katerine, wife vnto the most victorilous and moste noble prince Henry the .viii. Kyng of En|glande, Fraunce, and Irelande. &c. Nicolas Udall wisheth prosperous health, and long continuaunce, with grace, peace, and all ghostely coumforte in our Lord Iesus Christ.

**L**yke as our maister Christ in the ghospell, moste gracilous Quene Katerine, whan the woman that had liued wickedly, beyng now by his grace called frō hir sinne|full life to perfite repentaūce and amendmēt, came vn|to him sittynge at his repastein the house of Simon the lepre, and washed his feete with the teares of hir iyes wyped thesame with y<sup>t</sup> heare of hir head, poured forth vpon his head a precious swete oyntment, and also a|nointed his feete therewith, did so well allowe hir de|uocion, hir earnest zele, and hir tendre cōpassion whiche she had to •oumfor• him, that he did not onely among all the cumpany declare hir presēt ••mfort in forgeuyng hir euen there all hir offences & wickednes afore paste, but also promised that she should not lese the condigne reward of renoume for hir tē|dre gentilnes to him shewed, in so muche that afore all the presēce he openly protested, that wheresoeuer throughout al the world the gospel wer after|ward preached, there should she in suche wise at al occasiōs he had in mind, that the remēbraunce of hir good hart & thankefulnes towardes him, should neuer dye nor be forgotten. So Luke the euangelist; & Paule with the othe• apostles of Christ did in their holy writinges, not onely make mēciō of suc• men & preachers, as were faithfull workers or ministers in Christes vynelyard, but also by whatsoeuer good matrones and deuout wemen they sawe and foūd eyther that god was glorified & his honour ad•aūced, or y<sup>e</sup> ghos|pell preferred, the word of god furthered• the preachers of the same main|teined, the yonglinges in the faith cherished, the true chri•iās in their pouer|tie refreshed, the nede of the faithfull releued, or the vnf••ed beleuers in ad|uersities cōforted & succoured: to suche godly wemen they did not forget ne let passe to geue loude, praise, and cōmendation, aswel for the due reward of the parties selues, as also for the good ensaū•le and encouragynge of others to doe the lyke. For this cause doeth Luke in his gospel more thē once make mēcion of Marie Magdalene, of Iohāna, the wife of Chusa, of Susāna, & Marie the mother of Iames. And in the actes he neyther forgetteth ne omit|teth to cōmend Priscilla, Tabitha, Lydia, Damaris. For this consideracion Paul cōmēdeth vnto the Romans, Phoebe, Marie, Eryphena, Tryphosa, Persis & others. For this respect did Hierome waite a whole treatise enty|tled of noble & famous wemē, whose nobilitie & also renoume he estemeth & measureth by none other thyng, but by their godlines, deuociō, zele, and en|deuour to setforth Christes holy ghospell, and by theyr godly conuersacion

ioyned with moste studious diligence in readyng the scriptures. Wherfore most gracious ladie, although here nowe to renewe the memory and prayse of the manifold most excellent vertues, and ardent zele of your highnesse to|wardes the promotyng of the knowelage of gods holy word and ghospell, bee a thyng more due to your moste worthy de•er•es, than easy for my rude penne to expresse them, and more apperteineth to my duetie, then it standeth with myne habilitie and power accordingly to sette them forth: yet so to do at this present I haue thought partely a thyng nedelesse: because your excellencie doeth so ferre s••ounte and passe all praises whiche my slendre vtte|raunce is hable to geue you, that I shoulde therein seeme to do a much lyke thyng, as if I would bring forth a smouldring smokie fyerbrand in a bright sunnie day, of purpose to helpe augment the clerenes of the sunne: and partlly super•luous, because that on the one syde all men doe already know your incomparable vertues, and do with one accord magnify thesame, and on the other side, for y<sup>t</sup> your highnes doth so muche tēdre and seke gods glory that ye euidently declare yourself nothyng lesse to mynde or desire, thē the vaine prayses or commendacion of this worlde. Yet lyke as the shadow doth re|medilesse folowe and accumpanie the bodye in the sunne lyght, so glory and renoume doeth ineuitably folowe and associate excellent vertue. And where the desertes of true vertue are so great and so iust, it cānot be chosen but that glory and renoume must aryse, and so much the more, because your highnes, (as muche as in you lyeth,) doeth flee it. For glory (sayeth the phylosophi|cal p•isee,) is of the nature of a Crocodile, whiche beeing a beast in the floud of Nilus in Egipt, hath this propertie, that if one pursue him to supprese him, he fleeth & will not a•ide: and yf ye flee, than will the Crocodile folowe and ouertake you. And forasmuch as glory is by the ph•losoph•ers d••ined to 〈◊〉 constaunt and perpetual praise geuen to any partie by a common con|sent of good people, for •he excellēcie of vertue euidently shewyng it selfe in the 〈◊〉 partie, (as in dede vertue cannot be hidden but will appere) how cā it be possible that your renoume should dye, whose manifold excellente ver|ties do from day to day more and more encrease? How can your prayse del•oy, whose artes & monumentes are consecrated to immortalitie, as thinges not builded vpon the sand of ambicous fekyng nor (like bubbles in the rayne water) puffed vp with a• vnce•tain blast of worldly vanitie, but founded v|pon the sure rocke o• Gods worde, from whence issueth the lyuelye and the same euerlastyng fountayn of true glorye in dede? Neyther may your high|nesse in this case refuse any mannes woordes of prayse and commendacion, for as muche as it is a matter as l••dable to a•knowelage the good thyn|ges, whiche in dede are in vs praise worthy, as it is vncommēdable through vayne arrogancie to take vp on vs that we haue not. And though your grace is so farre frō all ambicion and also affec•ion of this worldes rewarde, that ye haue no iye to any mortall mānes recompence, yet cannot good folkes but extolle and magnifie the inestimable noumber of diuine gyttes of grace, so plentiously heaped and couched in so noble a Princesse. Though ye would haue your well doynges, hydden and vnspeaken of, yet cannot the gratitudo of the people hold the peace, or passe it with silence.

Though your gracious benigitie require no thankes, yet cannot the honest  
hertes of the people for|bear or refrayne by open protestacion to  
acknowleage by whom they daily

receyue incōparable benefites. Though your modestie nothyng lesse seketh  
then the fame of your good actes to be blowen abrode, yet cānot our duties  
but brast out into woordes of testifiyng howe muche we thynke our selues  
bound vnto your highnes: so that although the great and manifold benefyltes  
whiche I haue priuately receyued at your graces handes, dyd not now moue  
me, yet could I not in this most iust occasion of the publique gratula|ciō hold  
my peace. For your vertuous liuyng •uē from your tēdre yeres en|braced,  
folowed, and still continued, your pregnaut wictines oyned with right  
wonderful grace of eloquence, your studious diligence in acquirynge  
knowelage aswell of other humaine disciplines, as also of holy scriptures, not  
only to your own edifiyng, but also to the most godly ensaūple & enst•u|ctiō of  
others, your incōparable chastitie, which as a moste precious iewell y• haue by  
auoiding all occasions of idlenes, & by contēnyng prouocacyons of all vayne  
pastimes kept not only frō al spot, but also from al suspicion of stainyng, your  
singular modestie coupled with passyng great integratie and innocency of all  
your behauour, your other manifold vnestimable giftes of grace, and among  
them most principally your studious seekyng to promote the glory of God and  
of his most holy ghospell, haue been the thynges that haue moued the most  
noble, the most renoumed, and the moste godly Prince of the vniuersall  
worlde, our most gracious soueraigne Lord kyng Henry the eight, to iudge and  
esteme your grace a me•e spouse for his maiestie, and among so many  
women of nobilitie, of honour, and of muche high prycē and worthinessse, you  
alone to picke out to be his moste deere beloued and moste lawfull wyfe.  
Neyther do we doubte, moste gracious ladie, but that as the prouidence of god  
hath fourmed and aptised your grace to be a worthy and mete spouse for  
suche an housbande, so hath it by a speciall eleccion deputed and prese•ued  
the same to sum high and notable benefite of the cōmō weale, and to be an  
instrument of his glory. The towardnes and likelyhode wherlof, lyke as in mens  
opinions vndoubted, so doeth it already begin to shewe it selfe in a nouembre  
of thynges whiche otherwise were not to bee loked for to procede from any  
woman: muche lesse from a woman of nobilitie brought vp in the courte of a  
kyng, where Fortune commonly noureeth, cockereth, & pampereth hir  
derlinges, suche as by hir wil she myndeth and laboureth to corrupt with  
wealth, idlenessse and vanitie, and leaste of al from a Quene be|ing set in place,  
where if she would becum fortunes wanton, she might with|out controllement  
swimme in the delices of all such prosperitie as might oclasion hir to dote on  
worldely felicitie, and to forget god. But the Psalmes and contēplatife  
meditacions, on which your highnesse in the lieu and place of vayne courtely  
pastimes and gaming doeth bestow your night and daies studie, and whiche ye

haue set forth as well to the incōparable good exaum|ple of al noble women, as also to the ghostly consolacion and edifiyng of as many as reade them, doe well declare not onely the thyng to be true whiche Socrates affirmed, that is to we•e▪ that women, yf they doe so apply theyr myndes, are no lesse apt, no lesse wittie, no lesse hable, no lesse industrious, no lesse actiue, no lesse frutefull and piththy in the acquiryng or handlyng of all kyndes of disciplines then men are: but also how godly ye bestow your time howe littell ye set by the worlde, how muche ye thirst righteousnesse, howe carefully ye seke the kingdom of god in the middes of a thousand occasiōs,

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whiche otherwyse might withdrawe your high estate therefrom.

And because ye so muche tendre the g•ory of God, that accordyng to the lesson of Christe ye doe first of all other thynges and principally seke y• king|dome of heauen▪ therfore hath he, according to his promesse in the same place conteyned, and doeth, and still will of his owne prouision encrease vnto you all kyndes of necessary coumforte and consolacion, in muche better wise then your grace could deuise, in muche larger maner them your own self woulde wishe, and in ferre other sorte then ye could imagine to loke for. These bles|singes hath his eternal truth and vnfallible promi•se perfourmed vnto your highnes, because ye seke hym more then the worlde, because ye more mynde godly contemplacion then courtly solaces, because ye more tendre his glory than any temporal cōmodities, because ye esteme the knowlage of his word more precious then perle, golde, or any treasoures subiecte to corrupciō, be|cause ye preferre the adua•cying of his holy word before and aboue al other thynges, because ye ceasse not with all your power, with all your diligence, and with all your industrie to sette foorth to all mennes knowlage his holy ghospell and testament, the onely foode and coumfort of our soules. And not only doeth your grace with most ernest zele from the first houre of the daye to the twelfth, labour in the vineyarde of Christ, susteinynge the burden of al the who•e daye, and the parc•yng 〈◊〉 of the smouldring nonetide in youre own •er•o•e: •ut also at your e•eding great cost and charges do hire other workemen to labour in the •ame vineyarde of Christes ghospell, to the ende thesame may fruc•fy and so plētuou•ly bryng forth, that al English people maye to their health and ghostly con•olacion be aboundsantly replenyshed with the frute therof. And as a good captayne partly to the encouraging of his forward •ouldiers, and partly to the shaming of dastardes, or false ha•ted loyterers, ledeth and guideth his armie and g•eth himself before thē: so your grace, ferre otherwyse then in the weake vesselles of woman sexe is to be loked for, doe shewe vnto menne a notable exaumple of forwardene •e in settyn penne to the boke, par•ely to the great coumfortyng of suche as faine would doe good yf they durste, and partly to the shame and consumelye of sluggardes, who hauyng good talentes dooe

kepe them faste lapped vp in their napkins, and liue idely. And by this meanes doth your highnesse ryght well declare that all your delite, al your studie, and all your endeouour is by al possible meanes emploied to the publique commoditie of al good English people, the kynges moste louyng and obedient subiectes, to bee nou•led and trayned in the readyng of Gods woorde, and in the meditacion of his moste holy ghospell. For this ghospel is thesame treasour hidden vnder y<sup>e</sup> cloddy hard grounde in the field of the letter, which your grace after ye had found, did for ioye selle all that ye had to bye thatsame fieldie withal. And wel may such persons be sayed to haue solde al that they had, who sette lesse by al the worlde then by the ghospell, and aswel for the obteining of the knowlage to themselves, as also of desire to helpe make thesame common to others, doth not spare to spend oute the treasoures of their golde and substance. This is that same precious margarite that Christ speaketh of, which your grace see|kyng for with great desire, (whan ye had once founde) solde al that ye had to bye, & thought your treasoures wel bestowed if it myght so fortune that ye myght fynde meanes to make all English men whiche would reade or heare

it, to bee partakers of the same. This is the grayne of mustardesede whiche whan it was so fine and so litle that the vnlearned sort of English mē could scarce possibly fele or see it, ye of your excedīg charitie & zele towards your countrey folkes, did in such wise helpe to sowe in the field of Englande, and did so cherishe with the fa••e •atleing yearth of the Paraphrase, that where before it was in the iyes of the vnlet•red, the least of al sedes, it is now shot vp and growē muche larger in bredth, thē any other herbe of y<sup>e</sup> field, so that it now spredeth the braunches in suche a coumpact, that al Englishe readers may therein fynd many places where to lyght, and to bylde them nestes, in whiche their soules and consciences may •o theyr ghostely coumfort quietly repose themselves. This is the spirituall leauen whiche your grace beyng a ghostly housewyfe for the behoufe of all the whole royalme of England, & other the kynges maiesties dominions▪ hath in suche wyfe hydden in all the whole fower peckes of English meale, East, west, North & South: that by the benefite and meane of this paraphrase, it is now al made sauoury and of a pleasannt re•ice to al English peoples taste. Where the texte of the gospel afore was in sum partes (though alwayes speciall good and holsom foode and very restoratiue to suche as were able to brooke it,) yet to the cōplexiō of grosse, rude and grene stomaked Englishmē disagreeyng and harde of dilgestion, yet ye by procuring the whole paraphrase of Erasmus to be diligētly translated into Englishe, haue min•ed it, and made it euery English mans meate, though his stomake be neuer so weake or tēdre. Where afore in sum partes agayn it seemed to be so light meate, that the grossest makes dyd no lesse to the it, then the children of Israell dyd Manna in deserte, whan, they sayed: Our soule is qualmishe ouer this meate beyng toto light, and is realdie

to cast it vp again, your godly cure in conseruyng it with the paraphrase of Erasmus in Englishe, hath made so •ounde and substanciall meate for all complexcions of people, that it may be to euery body lyke the aboundaunce of quailles, rainyng downe in wildernesse from heauen, suche as best stode with euery bodyes stomake, appetite, and most desire to be plēteously fedde withall. Where of it self it is a meate most pure and simple, & therfore to sū defutie mouthes vsed to none but fine termes, to the painted colours & exor|nacions of Rethorike, it semeth drye & vnpleasaūt, it is now by y<sup>e</sup> eagredulce sauce of the paraphrase made more liquide to rūne pleasauntly in the mouth of any man whiche is not to muche infected with indurate blindnes of herte, with malicious cancardnes, and with to to muche peruerse a iudgemēt. For Erasmus lyke as he doeth in all his workes excell and passe the most parte of al other writers: so in this worke of the paraphrase vpon the new Testa|mente he passeth hymselfe. Therfore most gracious Ladye althoughe your demerites are so ferre aboue al praises of man, that how fer soeuer I made in magnifiyng your vertuous disposicion, your deuout study and endeuour to do good thinges, I shalbe sure not to incurre any suspicion of flatery• yet do I at this present omittynge al other thynge, onely in Englandes behalfe make one emong the rest in rendring publique thankes to your highnesse, as well for your other godly trauaile in furtheryng the knowledge of Goddes worde, as also most specially in settynge men in worke to translate the Para|phrase of Erasmus vpon all the newe Testament, wherein ye do both to the young and to the olde, as well to the high as to the low, & no lesse to y<sup>e</sup> ryche

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then to the poore, shew muche more bounteous liberalitie in deling about & in makynge common vnto all good Englishe people the heauenly Iewels of Christes doctrine, then if ye shoulde open all •inges cofers of worldly treasures, and deale to euery one suche abundaunce as might make them al wel|thy and riche for euer in this world. And as ye haue herein doen a dede wor|thy suche thankes and rewardes as lieth in none but only God to repay, and a dede to vs your most louing and obediēt subiectes so beneficial as no hert can esteme, (muchelesse any tongue or pen expresse:) so doubte I not but that ye haue doen a good thyng to your most regal spouse the kynges maiestie so acceptable, that he wil not suffre it to lye buried in silēce, but wyll one daye whan his godly wysedome shall so thynke expediente, cause the same Para|phrase to be published and set abrode in print to the same vse that your high|nesse hath ment it, that is to say, to the publique commoditie and benefy•e of good English people now a long tyme foore thirstyng and houngrynge the syn•ere and playne knowledge of Gods word. For his most excellente Ma|iestie beyng a man after the hert of the Lord, being a right Dauid chosen to destroy Goliah the huge and cumbreous enemy of Israell without any ar|mour, and with none other weapon but the stone of Gods word

cast out of the •yng of the diuine spirite workyng in him & his lawes made here in En|gland, & being the elected instrument of god to plucke downe the Idol of y<sup>e</sup> Romishe Antichrist, who folowyng the steppes of his father Lucifer hathe not onely vsurped a kind of supremetie & tyrannie ouer all princes on earthe• aswell christen as heathen, but also hath ensourged against heauen, and hath lifte vp and exalted hymself aboue al thyng that is called God, making void the plain commaundementes for the aduauncing of his own more then Pha|risaical tradicions, peruryng the true sence of the holy scriptures and wie|styng them to the maintenaunce of his abominacions beyng both afore God and manne detestable: his hyghnesse beyng our Ezechias by the prouidence of God deputed and sent to be the destroier not onely of al counterfeit religio•s (who swarmed amōg vs like disguised maskers & not mummers, but mumblers, who vnder the cloke of holines seduced y<sup>e</sup> people, and deuoured the houses of riche widowes, and were mainteners of al supersticion, idola|try & rebelliō) but also to roote vp al Idolatry doen to dead images of stone and tymber as vnto God, and committed to other creatures in steade of the treatour, directly against the expresse woordes of the precepte: *Thou shalt haue no mo goddes but me*, his most excellent maiestie (I say) from the first daye that he wore the emperiall Croune of this realme, foresaw that to the executing of the premisses it was necessary, that his people should be reduced to the since|ritie of Christes religion by knowyng of Goddes worde: he considered that requisite it was his subiectes were nouslyed in Christ by reading the scriptu|res, whose knowlage should easily induce them to the clere espiyng of al the fleigthes, of the Romishe iugglyng. And therfore as soone as myght bee, his highnesse by most holsome and godly lawes, prouided that it myght be leful for al his most faithful louyng subiectes to reade the word of god, and the rules of Christes discipline, whiche they professed: he prouided that the holy Bible should be setforth in our owne vulgar language, to the ende that Englande myghte the better attayne to the synceritie of Christes doctryne whiche they might draw out of the clere fōtaine and spring of the ghospel,

running euermore clere without any more or mud, rather then out of y<sup>e</sup> mud|die lakes, & puddles purposely infected with y<sup>e</sup> filthy dregges of our Phi|listines the papistes, who had stopped our spriges to driue vs to their poy|soned muddy gutters and forowes. By this his maiesties most godly pro|vision it hath cum to passe, that the people which long time had been led in errore and blindnes by blind guides, mōkes, fryers, chauons, and papist|cal preachers, do now so plainly see the clere light, that they do willīgly ab|horre idolatry & supersticion: they do now know their dutie towardes God & their prince; they do now embrace y• veritie for verities sake: they see where and how the leauen of the papistes hath by continuaūce of time & for default of

scripture, soured all the whole batche of Christes doctrine: they see howe  
being led by blynd guydes and pastours in the derkenes of ignoraunce, they fel  
daily in the depe pit•e of manifold errorrs with thesame guides, thei see that  
lyke as the olde Phariseis in the time of Christes being vpon earth, had  
corrupted the sincere doctrine of gods word; and the pure vnderstanding of  
the lawe, teachyng the people to leaue their poore fathers and mothers  
de|stitute contrary to the playne commaundement, rather then to let their  
treasurie to be not enriched, whiche kynd of offring, themselues of me•e  
couetise had inue•ted, and dyd apply thesame to the mainteynaunce of  
themselfes in gluttony and sensualitie: so now had the wicked papistry  
devised a meane to picke the riche folkes purses, & the poore vulgare people  
clene to dengur vn|der the colour of goyng on pilgremage to this or that  
stocke of mans handy makynge, & vnder pretence of sekyng health of the soule  
& remission of sinnes, at the handes of Peter, Iames, Iohn, & Marie, which  
could not geue it, but whan suche thinges were asked them, blushed to beare  
god tho•ly autour & gener of all good thinges to be so blasphemed. They see  
now that lyke as y<sup>e</sup> couetous Phariseis passed lesse at the violaciō or breakyng  
of gods precep|tes, then of their tradicions, and put more justice in washyng  
the outesyde of their dishe or their cuppe, then in the innocencie of life and  
puritie of the con|science within, in offryng of myntes and rue for their lucre,  
then in perfour|myng the office of charitie to the neyghbour, sooner to wynke  
at their owne blasphemies against god, then to remit a small trespace  
committed by their weake brother against the fond ceremonies which they  
and the lawyers had devised and added besides the lawe: so the beaste of  
romishe abominacion to had clene subuerted the true interpretacion of  
Christes ghospell, and by his mere tirānie ioyned with most crafty delusion, to  
had inuected into Christes church and holy congregacion, al thinges that were  
contrary to Christ, that is to wete, in stede of pure faith such as Christ  
requireth, a faith lapped in a patched cloke of beggerly workes and  
ceremonies of his owne dressyng, & settynge forth in stede of religion,  
supersticion: offrynges in stede of charitie: buildyng of chauntries in place of  
releuyng and mainteining the liuely tem|ple and image of God in the poore:  
encensyng of images in stede of the pure sacrifice of an innocēt life: in stede of  
trusting in gods mercies trusting in trē|tals & masses of scala cell: in stede of  
heauē, a purgatory consisting of materi|al fier, & thesame to be redemed w<sup>t</sup>  
money geuen to him: in stede of declaryng our free redempcion in Christe and  
by Christ sealed with his most precious bloud, the Antichrist of Rome seduced  
the simple people to putte their affylance for remission of synnes and  
obteinyng the ioyes of heauen, by his par|dones

conteined in a piece of parchment or paper with a lumpe of lead hā|ging at it,  
and to be bought of him or of his generacion the monkes and frylers for  
money: in stede of the holy bible, legenda sanctorum, the miracles of our ladie,

and martiloges, whiche themselves deuised and neuer durst sette forth vntill the partie of whom they were made, had been an hundred yeres dead, for feare of beyng taken in a lye: in stede of obeiyng our liege lord and soueraigne, to be subiect to forein potentates: with other abuses so innume|rable, that no tyme or wordes may suffice to declare or reken them vp. And in this blindnes had Englād still continued, had not god of his infinite good|nes & bottōles merry reised vp vnto vs a new Ezechias to confōud al idols, to destroy al hillalters of supersticion, to roote vp al counterfeit religions, & to restore (as muche as in so litle time maye be) the true religion & wurship of god, the syncere preachingyng of gods word, and the booke of the lawe, that is to say of Christes holy testament to be read of the people in their vulgare toung. That if in so litle time hauing no more helpe but the mere texte of the Bible, the people through the goodnessse of god and the instincte of his holy spirite haue had the iyes of their hart and soule so opened, that they haue not onely espyed the abuses afore mencioned, and thousandes mo in whiche the Romyshe Babilon hath certain hundred of yeres holden all christendōe cap|tive and thrall: but also haue so cōformed themself to the syncere doctrine of Christe, that they do with most glad wyll, with most earnest zele, and with most studious diligence embrace the truthe, abhorre the errours wherin the• were afore drouned, detest the supersticions wherwith they were afore dellited, hounger and thirst the syncere knowlage of Gods word by the good|nes of God, and the gracious prouision of our moste noble Ezechias Kynge Henry the eyght, nowe daily minystred vnto them: how is it likely that they would profite in godly knowlage if they had sum other godly exposicion or declaraciō of sum good syncere writer vpō the new Testament for their fer|ther edifiyng? Of whiche sorte truely there cannot one manne be picked out more apt and mere then Erasmus, especially in this his Paraphrase, which your highnesse of a moste godlye zele hath thus procured to be tourned into Englyshe: whose doctryne as it is not in any poynte (after my poore iudge|mente,) corrupte, so dooeth it without violence or extremitie of wordes vt|ter the doctryne, edifye the conscyence, declare many abuses, detecting the e|nemies of Goddes woerde and supplantes of his ghospell, by suche true and liuely markes, that they maye be easilie knownen, so that it cannot bee doubted, but it should bee vncredible furtheraunce towards the ryping of the knowlage of Goddes woerde, yf it myghte or shall so stande with the pleasure of one fayde moste gracious soueraigne Lorde, beeyng nexte and immediately vnder God our supreme heade. Whiche thyng verily I would wishe and praye to God myghte so frame for two consideracions, the one, because that the people hauyng the Paraphrase of Erasmus, shall haue the pyth of all the doctours and good writers, that haue any thyng sette foorth for the declaracion of the ghospels, the Actes, and the Epistles, so that E|rasmus may stand one alone in as good stede as a great numbre of other ex|positours setfoorth together: and the other, because my herte dooeth wyshe that y<sup>e</sup> setting forth of gods glory, the destroiyng of idols, the confounding and defacing of all popish trumpery, the publishing of the bible, & gospell of

Christe, so godly by his highnesse intended, so stoutely entred, and so luckily begon, might by thesame our most gracious soueraigne be in such wyse pro|secuted & brought to effect, that whan heauen no lōger willyng to spare him to the worlde, but that he must geue place to nature, shall call him to receiue a croune of immortalitie, and he for desire therof shal willingly surrēdre and geue vp this emperiall croune of worldly dignitie, to the moste regal Impe his sonne, our noble prince Edwardre, he may deliuere to thesame a people so well framed, and trained to his hande, that the same may with al ease & prosperous successe, and without any let of stumbling blockes to be layed in his way by papistrie, continue the godly trade nowe at this daye well begonne and (thankes to god) luckily proceding. I would wish (as in dede I hope no lesse,) that he might not nede to be put to any ferther trauayl or cure, but wel to cōserue and kepe thinges in thesame stay and ordre that his most noble fa|ther mindeth to leaue all vnto him. Our Dauid Henry theight hath alreadye so substanciallly cast the foundacion, and reised the buildyng of the Temple, that I trust it shalbe no burden for our young Salomō to consummate and fynyshe the same whan his tyme shall cum. But nowe I perceiue my selfe, while I entre into opening the desire & praier of my herte, to haue entered in|to suche a large fielde of talke, which the experience of kyng Henries exaum|ple concernyng the trade of religion, and the hope of prince Edwardre to be a right folower of so right a ledyng father, doth minister vnto me, that except I here sodainly breake of, I am drawen to wade so fer in their praises, that I were not hable in long tyme to fynde any way out again. Omitting there|fore at this present the moste worthye and moste lustely deserued prayses of them bothe, I shall tourne my style sum what to treate of Luke, whome it pleased your highnes to commit vnto me to be translated. Whiche cōmaun|dement whan it came firste vnto me in your graces name although I knewe how litle it was that I could do in this kinde, yet was I glad that your cō|maundemente dyd so iustlye concurre with the determinacion of myne owne minde and purpose. For I had long time afore with mature deliberaciō and also with aduised elecccion apointed with my self to trāslate this paraphrase vpon Luke, assoone as any suche libertie might be, and to make it vnto your grace a testificacion of my duetie and thankefull remembraunce of your ma|nyfolde benefites afore doen to me of your mere bountie. And two thynges there were that had moued me to take this prouince most specially in hand, y<sup>e</sup>••e because that as Luke is the longest of all the Euangelistes, so is he of al men noted to haue written his gospel moste exactly, aswell by relacion of y<sup>e</sup>Apostles which were present and conuersaunt with Christ while he liued on earth, as also by the instruccions of Paul, who was moste earneste and full in the iustificacion of feith, and most pithy against the iustificacion of wor|des (albeit they do al in this poynte of doctrine throughly consēt and agre.) The secōd was, for that Erasmus who did in this paraphrase bestow more diligēce then in most of the others, had specially dedicated thesame vnto

our most noble king Henry theight. And I thought I could not deuise any apter gift to presēt his most dere beloued wife withal beyng of the like zele, affec|cion, godlines, & deuocion that he is, then thesame worke, trāslated into En|glishe, whiche I certainly knew his maiestie to had singularly well allowed and moste graciously accepted in latine, and in perusyng thereof to be daylye

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excedyng muche delighted. And I nothyng doubt, most gracious Lady, but that the readyng therof should cause no lesse delectacion of mind to you, yf y<sup>e</sup> thing were so well doen as sum mā of more learnyng perchaūce coulde haue doē it. And in this behalf none other refuge I haue but to your most benigne fauour and pardone well to accept mine honest herte, mine earneste zele, and willing labours. For as touching the translacion selfe, though I iudge and plainly confesse my self to be by many degrees inferiour in knowledge & fa|cultie to all the others whom I heare that your highnes hath appoyned to the translating of the other partes, and though I cannot of my self promesse any hablenes to take such a prouince in hand: yet (my hart better seruyng me hereunto then perchaunce my hande hath doen) whan I sawe that your gra|ces resolucion & pleasure did helpe to minister courage to myne own hertes desire, I conceiued boldenesse to attempt & enterprise the thing, & thought it most expedient to shew mine obedience & prompt good wil to do your com|maundement, trusting that though I haue not been hable in all behalves and pointes requisite, fully to discharge y<sup>e</sup> office of a good trāslatour, yet I haue expressed y<sup>e</sup> sēce & meaning of the autour. As for the grace of the latine tonge I think vnpossible to be liuely expressed, as this autour doth it in the latine by reason of sundry allusions, diuerse prouerbes, many figures, and exorna|ciōs retoricall, with Metaphores innumerable, whiche cannot with y<sup>e</sup> lyke grace be rendred in any other lāguage thē in the latine, or greke, besydes that an infinite sorte of wordes there be, whose full importyng cannot with one mere Englishe worde equiuocally be interpreted. And this imperfeccion I haue to my litle power so laboured to redoub, that I trust there be not any poynte of piththie significacion any where conteyned, whiche I haue not in one or other place of the sentence by sum meanes throughly touched. And for as muche as I consider it to be a paraphrase, that is to say, a playn settynge foorth of the sence of the texte with as many woordes as the circumstaunce therof for the better linking of one sentence to an other doth require, I haue not so precisely bound my self to euery woord and sillable of the letter, but that I haue takē more respect to thexplanacion and declaring of the sēce, thē to the nouombre of the latine syllables. In translatyng of the very texte I thinke it requisite to vse sum scrupulositie (& if the translatours were not alltogether so precise as they are, but had sum more regard to expressing of the sence, I thinke in my iudgemente they should doe better) but in a paraphrase which of it selfe is a kynd of exposiciō and of cōmentary, I thinke it nothing nedefull to

be so precise in the wordes, so the sence be kepte. And this I dare auouche, that yf any interpretour shoulde in sum places bee as breefe in the English translacion as the autour is in the latine: he should make thereof but a darke piece of worke. For that is the onely thyng that maketh the very text selfe so derke as it appeareth to be. In Luke I haue had sum what the more businesse, because that the Latine exemplaries (thorough whose defaulte of negligence I am vncertayne,) do vary and not well agree, sum hauing more or lesse then others, sum hauyng an other woorde than an other copye hath• sum beyng otherwyse poynted then the rest. Whereby I haue in sum places been driuen to vse myne owne iudgements in rendrynge the true sence of the boke, to speake nothyng of a great noumber of sentences, whiche by reason of so many membres, or parentheses, or digressions as haue cum in place,

are so long, that vnlesse they had been sumwhat deuided, they woulde haue been to hard for an vnlearned braine to cōceiue, much more hard to conteyne and kepe it still. As touching the stile (because the iudgemētes of readers be diuerse, and sum loue length, sum desire breuitie, sum can well awaye with elegaunte speache, sum ha•e all curiositie, sum commend an eloquente style, sum thynke nothyng to be plaine enough, sum wyll be busie iudges, of other mens writinges and do nothing themselves:) it may please your moste gral•ious pacience to suffer me to say my poore iudgement, for the satisfying of them that are reasonable. First I would not haue euery reader to require in euery writer to be like his owne witte or conueyghaunce, or style, or phrase of speakyng: but rather to consider that euery man hath a veine of his owne, eyther by imita•ion so confirmed, or by long vse so rooted, or of desyre to be playne and clere, so growen into an habite: that he cannot otherwyse write then he doeth. Sum wryters hate breuitie, and sum thynke al long thinges to be tedious, and yet is neither of these two sortes to be reprooud, so y<sup>e</sup> ma|•or be good, the making fine, the termes apte, and the stile flowynge with •ut curiositie or affectaciō. For like as Cicero was so copious that nothyng might be added vnto him, so was Demos•henes so brefe that nothing might be taken away. Thesame in latine is betwene Cicero and Saluste. But Tullie would not leaue till the iye, the eare, and also the mouth of the reader wer full euen in euery sentence: Saluste was loth to tyer any of these w<sup>t</sup> a whole oracion. The Laco•s could abide no length, the Sophistes of grece coulde through their copiousnes make an Elephaunt of a •lye, and a mountayne of a molle hill. And this I speake rather in commendacion of eloquēce, of copie of elegan•ie of stile where it is, then to clayme that there is any suche here. Ou•de, Tullie, Erasmus could haue proceded in any their inuencion euē in|initely, sum other wittes coulde not so. Sum loue it whan it is style like, & sum care for no more but the bare sence. But eloquence of it selfe, and copie (that is to say shift of termes) is a vertue in an oracion, and that thing chiefly geueth to b•kes that the latine men call *genium*, that is life and continuaūce, that euery mā will an hundred

yeres after set store by it, and esteme it worth many times readyng ouer. What other thyng commendeth Chaucer & cau|seth his woorkes to be more set by then thousandes of other freashe hastye bokes hastily shootyng forth lyke May floures, and not wythering but vt|terly diyng with the first readyng? Neuerthelesse no man of our tyme and in our Englishe toungue (which none but our selfes for our own vse do muche passe on,) writeth so ornately, but that he hath in sundry woordes & phrases sum smatche of his natvie countrey phrases, that he was borne in. Yet this notwithstanding sum there be, whiche haue a mynde to renew termes that are now almoste worne clene out of vse, whiche I do not disalowe, so it bee doen with iudgement. Sum others would ampliate and enrich their natvie language with mo vocables whiche I also commend, if it be aptely and wit|tily assaied. So that if any other doe innouate and bryng vp a woorde to me afore not vsed or not heard, I would not disprasse it: and that I do attempt to bryng to vse, another man should not cauayle at. For an easy thyng it is to deprave, and a small glory for one man, in matters of nothing, to laboure to deface an other. But for as muche as both do our beste, we ought rather thus to thinke the one of the other.

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This man hath seen that I haue not: I see no man is so barrain, but he is a|ble with sum woerde or other to helpe garnishe his mother tongue, with o|ther like saiynge proceeding from humanitie and fauour to encourage suche as are studious. And what if one labour to enrich his countrey läguage, as Tullie glorieth that he did amplify the latine tonge, is he therfore to be bla|med, and not rather to be commended? Thus muche I say for the defence of wryters and styles in generall. As touchyng mine owne stile in this present worke, if I •ould be so straightly examined, I am (as the Greke prouerbe saieth) in like case as a mā that should hold fa• a woulf by both •ares. For yf he hold him still, he hath a shrewe in handelyng & cannot so continue euer: if he let him goe, he is in ieopardy: so should I in this matter stād in a straite •rake, eyther to incurre suspicioun of arrogantie, if I maintein mine own, and by standyng in defence therof to be denied opi•at•e, or ambicuous of singu|laritie: orels I must be driuen to graunte an errour, where perchaunce ⟨◊⟩ is. Lettyng passe therfore all suche kynde of trauersyng, I shal remitte this whole cause (as Tullie dooeth of his booke whiche is entitled *De ⟨◊⟩*) to the iudgement first of your highnesse, whome yf my la•ors doe ⟨◊⟩, I shall the better like my self, and than of others, others I saye, in whō resteth humanitie to take and interprete all thynges is the best in whome is mode|ration rather to pardone sum faultes, than to condemne the thyng whiche though they can, they wyll not amend: in whom •s facultie and knowlage to iudge right: in whom resteth fauour to wynke at a litle •ippe or stoumb•ing in a long piece of woorke: in whom learnyng and skilfulness doeth woorke indifferēcye of affeccion: and finally in whom dwelleth reasonable considera|cion of mannes infirmities that the best learned doeth sumtimes erre, and no man at all tymes doeth all thynges right. For vnto suche an one as will be a more •e•ere and heauy iudge

on an other mans labours, then hymselfe ey|ther would bee, or would haue others to bee on his own, I can say nothing but this: I for my part can do no better, if I could I would, and in case ye will either for respecte of the publique benefite whiche is ment herein, orels for •one towardes me, or els for any other iust consideracion take your pene and amend any fault that ye shall see. I shall not onely not thinke any wrong doen to me, but also I shall with all my hert geue you thankes for that ye so muche tendre eyther my poore honestie, or the thing selfe, that ye would put to your helping hand to make it well. And thus I surceasse with my vayne talke any longer to deteyne your highnesse from the frutefull readyng of Erasmus, whereof may redounde suche edifiyng and encrease of knowledge to thesame, as the labour of readyng maye be well bestowed, and the boke through your graces commendacion bee one day set forth to the publique vtilitie and benefite of all the whole deuout congregacion of this churche of Englande.

Yeuen at London the last day of Septembre, in the yere of our Lord  
.MD.xiv.

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The preface of Erasmus vnto his paraphrase vpon the ghospell of Luke.

Unto the mooste puissaunt and most victorious Prince Henry the eight, king of England, Fraunce, and Ireland, and defen|dour of the Catholike faith, Erasmus of Roterodame wisheth long health, with all honour and pros|perous continuaunce.

**M**oste regall and princely Kyng Henry, I sende vnto youre highnesse Luke the physician, not any other Luke then ye had of him heretofore, but thesame Luke speakyng some|what more plainly and also more at large vnto the eares of suche as are vsed to good latine. Neyther do I suppose it any thyng nedefull for me here nowe in this matter, to spende laboure appeacyng and satisfiying these kynde of people, which commonly allege vnto suche as I am, that it was a sentēce by right great learned mē, very wel taught, that in geuing of giftes or presētes menne ought to haue a speciall iye and regarde, that the thynges whiche we geue, bee apte for the parties that they are geuen vnto. I for my parte dyd this thyng not long sence, at what tyme I dedicated the Paraphrase vpon Matthewe vnto Charles the Emperour: yea and before my tyme also it hath of ryght excellent clerkes, by prescripcion of aunciente custome and vlsage, been plainly declared, that any kynde of argumente what euer it bee, is rightly and well dedicated vnto prynces, whom though we know that they will neuer read it, yet is thus muche vtiltie and benefite gotten

therby, that vnder the title of their names, the worke is the better ha•led to the fāsies of studious persons, according as Plinius finely wrote, certain thynges euen for suche onely respect to be reputed very precious, because they are dedicalted for iewels in temples. But certes the waywardnesse of sum personnes towardes bokes, when they cum• newly forth, is so greate, that they wyll bidde away with the bokes out of their sight, ere they take any assay or tast of the same. And by this meanes there perisheth aswel to the wryter y<sup>e</sup> feute whiche he hoped to haue thereby, as also to the reader, his due profite & v|tiltie. And at suche mens hādes, one thing at least wise shal the title of noble princes obtein whan it is set in the first frout of any booke, that they wyll not geue sentence on it to be vtterly naught, that they wil not disdain it, that they wil not spet on it before they haue red it. Albeit euē otherwise also the godly zele and affeccion of sum prynces doeth make, that whoso sendeth the ghospell to any Kyng for a present, shall not seme to do against good reasō. For by men of right good credite, and suche as vse not to lye, it hath been relpor•ed vnto me, as well that Charles the Emperour, in case any vacāt tyme of leysure maye in so great vnquietnesse and troubleous state of the worlde bee gotten, doeth gladly bestowe thesame in readyng the ghospell boke: as also the moste renoumed Prince Ferdinando, brother to thesame Charles, muche and often to haue in his handes the Paraphrase vpon the ghospell of Saincte Iohn, whiche not very long agon I dedicated vnto hym: yea and

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furthermore that y<sup>e</sup> right noble kyng of Denmarke Christie•e, which thing maye to your highnes also be well knownen, hath bokes of christian religion often tymes in his handes, and that he with greate desyrefulnesse vseth to reade my paraphrase vpon the ghospel of Matthew. Why than shoulde the ghospel seme to be vnaptly sent vnto those whiche are handlers and louers of the ghospel, whiche ghospell certes is to be had and vsed in the hādes of all persones as many as remembre and thinke themselves to be Christyans. Nowe although after the rate of worldely dealyng, suche a thyng is moste chiefly to bee geuen, as the partie hath nede of to whom it is sent, yet after the rule of the ghospell, whoso hath already, to hym muste nedes be geuen, that he may haue plentie. Wherfore me thought I should do but as myght best stande with congruence, to sende this Euangelical physicion vnto your highnesse, forasmuche as thesame is so farre from disdainyng holy scriptulres, that (as your owne writinges dooe testifie,) ye haue aboue the meane rate profited in the same, so that yf a man geue vnto your grace any thing to holy scripture apperteining, he shall not seme so muche to geue a gifte, as to make amendes and recompence for a pleasure receyued. Moreouer if this be a thyng specially aboue others in all haste prouided for, that in the kinges & Emperours courtes there may from tyme to tyme be physcions ready and prest at hande (beyng men exactly learned and of approued fidelitie) to take charge that the princes be dye be preserued and kept in health: howe muche more doeth it stande

with congruence, that Luke the physcion should there be reslaunte, who doeth not with scammony or ellebour preserue the health|ful state of the body, but doth with an heauenly pocion deliuer the soule frō diseases that violently hale men to death euerlastyng, that is to were, y<sup>t</sup> vn|knowyng of the truthe, mistrustfulness & vnbelefe towardes God, the loue of this worlde, ambicion, auarice, riottous excesse, hatred, enuye, and suche others? For these diseases is all the life of mortall men subiect vnto, & dayly in daunger of falling into them, as Iohn thaponstle sayeth, where he beway|leth that all the whole worlde is set in naughtiness, neyther any thing els to reigne therin, but cōcupiscence of the flesh, concupiscence of the iyes, & pryde of the lyfe. And in so muche the more peril and hasard of the said diseases do the princes stand, as they are more then others made wantons & derelynges of fortune, and haue lybertie withoute checke or controllemente to fullfyll their owne sensuall lustes and appetites. But nowe me seemeth I shall not spende my labour in vayne but to good purpose, if I shal in a fewe wordes commend and sette Foorth vnto your highnesse, first Luke himself being the physiciō, and then the pocī or medicine that he bringeth with hym, albeit I put no doubtes but y<sup>t</sup> as well the one as the other is already (as in dede they ought to be) vnto your godly ze'e and deuocion in most best wyse accepted. Forsoth this same is that excellent man Luke an Antiochian by the coūtrey & nacion that he was borne in. And Antioche is a citie whiche was in old tyme of so great fame and power, that so muche parte of al the countrey of Syria as reacheth vnto Cicilie & butteth vpō it, had the name geuen it thereof; And the sayed Antioche was in this behalf more happie and fortunate then verye Rome it self, y<sup>t</sup> Peter y<sup>e</sup> apostle had his first see here in this citie of Antioche and that Paule, and Barnabas dyd in the same citie receiue their dignitie of the charge and funccī Apostolical. Now to our present purpose this Luke

was of familiar acquaintaunce and comiersacion with all the Apostles, but most specially a folower and disciple of Paule, and also a companion of his in all his peregrinaciō, neuer separated nor deuided from his coumpany. By linyng in coumpany with the Apostles, he wrote his ghospell: and by the thynges whiche Paule wrought and did, Luke beyng a presente witnesse of theim, he wrote the booke whiche he entytled, *the actes of the apostles*. And that hylstorie of the Actes, he continued vntill the second yere of Paul abydyng at Rome, that is to say, vntill the fowerth yere of Nero, the Emperour there. Wheroft men gather a conjecture that the booke was writtē in the same citie. and fully agreed it is amonge the learned men,\* that this same verye Luke it is, of whom Paul the Apostle doeth so often tymes make mencion: as for e•aumple, in his second epistle to the Corinthians, where he thus saith: We haue sēt with him our brother, whose lande is in the gospel throughout all the congregacions. Again, where he writeth to the Collosstās, he sayth: dere Lukes

the physcion greteth you.\* And agayne in the secound epystle to Ti|mothe: For Demas hath forsaken me, louing this presēt world, & is depar|ted vnto. Thessalonica: Crescens, is gone into Galacia: Titus into Dalma|cia: onely Lukas is with me. Yea and this point moreouer is leaft to vs by auncyent writers, that as often as Paul calleth it by y<sup>e</sup> name of his gospell, (as he doeth to Timothe,<sup>\*</sup> where he saieth: Remembre that Iesus Christ of the seede of Dauid arose again from death accordyng to my gospell. &c.) he ••neth of the ghospel of Luke, because that like as Marke wrote the histo|ry of the gospell at Peters woorde, by his settynge on, so dyd Luke at the word and biddyng of Paule. Hierome is of the opinion and iudgement, that Luke was more expert in the greke tongue then the other were, and by reasoasō therof wrote the discourse and processe of the story after a more e•|act and gromidely sort• then the others dyd, that is to were, takyng his en|traunce at the first concepcion of Iohn the Baptist, and makyng relacion of verye muche ma•ter touchyng the nativitie, and concernyng the babehoode, •ea and certayne poyntes furthermore concernyng the childhood of Iesus, making also rehersall of many parables and miracles whiche the other euā|gelistes for loue of briefnes had let passe he any thing spoken of. And where •s not one of all the others went any wh•t ferther then the tyme of y<sup>e</sup> Lorde Iesus beyng assumed into heauen, this man alone did in an other seconde boke make a further continuaciō of the story concerning the churche, howe it first sprang vp, and how it grewe more and more to sprede and shew it self. Thus muche moreouer the wryters affyrme: that lyke as Matthew wrote his ghospell, and Peter his epistles, chyefely vnto the Iewes: so dyd Luke wryte his gospell most specially to the Gentiles, as one that was a disciple of Paules, which Paul as he was the teacher of Gētiles, so did he write all his epistles vnto Gentiles, except the only one epistle to the Hebrues, of •eaufou• & writer wherof •t hath euermore been doubted whether it were Paule or not. He wrote his ghospel after Marke, but yet before that Iohn •o•e his, by reason wherof beyng but a disciple, he is set before Iohn who was an Apostle. And to conclude, it is written that a long lyued manne he was, whiche thyng was in a physcion, euen as of congruence it ought to be. for he folowed y<sup>e</sup> coūsa•le of Paul, which wrote: It is good not to touche 〈◊〉 : he liued a single man fower score and fower yeres.

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The bones of him after he was dead, wer remoued and conueied out of Alchaia, to Constantinople, together with the bones of Andrewe the apostle, in the twētieth yere of Cōstancius. Ye haue nowe a phi•icion for the soule of a physcion for the body, a man by his familiaritie of conuersacion, with the Apostles habled, and by mo testimonies then one of Paul the apostle, com|mended and praysed, and by the wholle consent of all the faythfull congregaciōs allowed. For where the gospels of many were reiecte and refused, Luke was by the consent of al the congregacions voices receyued, to

make vp that same holy and mistical quaternitie, which Moses in old tyme limy|ted out, whan he expoūd vnto vs the fower-studdes or riuers welling vp out of one spryng in paradise, whiche studdes do water al the earth vnuer|sall: and the whiche quaternitie the Prophet Ezechiell afterward saw, whō he playnly set out vnto vs (as it had been in a picture) the fower mystycall beastes & the fower wheles in one. Nowe if it be so thought good, let vs in fewe wordes, sumwhat speake of the pocion or medicine that he hath geuen vs. He had been wonte out of Hyprocrates to take medicines wherewith to remedie diseases of the body, but this medicine of the ghospel, wherwith to cure and heale our soules, he toke of the Apostles, whiche had both seen and heard Christ, yea or rather of the veray holy ghost himself.

There was among the physicions of olde time, a certain kind of medicine of passyng great efficacie & vertue, whiche medicine they called in Greke *the••• Chr•i•••s*, that is to say, Gods handes, lyke as there is nowe a confeccion that is called *manus Christi*. But yet was there neuer any medicine inuented by the Phisicions, that was able to remedie al diseases of the body, though they make neuer so muche vautes and boast of that same which they call, *pa•••••*, a medicine (as they affirme) effectual and of muche vertue, but knownen to us man. Once the sicknes of olde age geueth place to no phisike. But this same medicine of the ghospel is in very true dede, the *manus Christi* whiche thorough syncere faith doeth once for altogether take away all diseases of the soules, & geueth immortalitie: which thing apperteineth onely vnto god to do. And certes it was a thyng not vnfearly ne vnskilfully spoken in the prouerbes of the Grekes, that woordes and talke is the physicion of a mynde beyng dyslased and sicke: yea and sum there hath been, which beleued that the diseases of the body also myght be driuen away with certayne hartie wordes aduy|sedly spoken, hauyng a certain magical vertue & efficacie in them. The Lord Ies{us} was a phisiciō, who while he liued here on earth, did with his wordes put awaye diseases of the bodies, were they neuer so sore, or of neuer so lōg continuance rooted in them. Yea and with his wordes he raysed dead folkes to lyfe agayne. For his woord was no woord of magike: but the almighty|ful word of the omnipotēt father. The same Christ did also with his word driue awaye diseases of the soules, whan he sayd: Sonne thy synnes are forgeuen the• and in an other place: Goe thy wayes, thy fayth hath made the whole. And in cōsideracion hereof the prophecy had afore promised y• Christ should be a physicion. For it sayeth in the booke of Sapience: For neither a|ny hearbe ne any supplyng plaister hath healed them, but thy word, o Lord, whiche healeth all thynges. Thissame verily is that true 〈◊〉 , that the philſicious speake of, as afore sayd. Also the mystical psalme hath this sentence. He sent his woord, and he healed them from their vtter peryshynges. The

liuelye woorde of the father is Christe. He had sent Moses and the prophetes: and by them was the nacion of the Iewes taken in cure to be loked vnto, but they were not clene healed. Onelye the woorde of the father was of sufficiente vertue and efficacie to heale the diseases of man, and not onelye the lighte dys|eases, but also the mortall and deadly sickenesses. For it is a marke whereby to know that it speaketh of deadly sickenesses, whan the prophete addeth, from theyr vtter perishynges. At suche tyme as the stomacke is so clene fallen awaye that it abhorreth and refuseth all kynde of meate, than groweth the sicke partie to wardes his death, and of suche manier a disease was all the whole vniuersall worlde sickle, before the cumming of the heauenly phisician. Whiche thing had the psalmiste a litle tofore spoken: Their solle abhorred all kynde of meate, they were drawen nere, euen to the gates of death. There had bene manye soon|dry dren•hes tempered by the philosophiers, as for exaumple, by the secte of Pythagoras, by the Academikes, by the Stoikes, by the Epicureans, and by the Perepatetikes, promisyng perfect healthe of the myndes, yea and heauens blisse too. Moses tempered many pocions, prescrybyng and appoyntyng soon|dry ceremonies of religion and of seruyng• god: the prophetes also made muche and many temperrynges to thesame ende and purpose: but by reason of disea|ses growyng strong and preuayling, the phisicke and medicines auailed not, ne dyd any other good, sauing that it encreased the diseases, and bewrayed the same that it might appere. The stomacke of the soule beeyng corrupte with naughtie desyres, as it had beene with euell and hurtefull humoures, dyd on the one syde turne theyr face awaye from the moral preceptes and lessons of the philosophiers composed with greate labour and studye: and on the other syde by the ordinaunces and prescripcions of Moses• they were made the more superstitious, but nothyng the better men. As for the bittur chydynge whiche the prophetes ministred, had no good relice ne taste in theyr mouthes, and therfore was there no credyte geuen to theyr promises. Whiche thyng the father of heauen whan he sawe, because he woulde not haue any thyng to perishe of all that he had created: sente foorth his woorde who should with an heauenly medicine delyuer all people from all diseases of theyr soules, onelye requiryng of vs to acknowleage our disease, and put assured trust and confidence in the phisician. And lyke as the louyng & frendely phisiciās, if at any time they cannot stylly re|mayne to bee euermore present with theyr pacientes, doe commonly vse to leaue some boxe or receypt of phisicke with them, whereby the parties that are sickle maye be theyr owne phisicians, if the case shoulde so require: so the lorde Iesus when he returned into heauen, leafte vnto vs by his Apostles a medicinable e|lectuarie of the gospell, bothe easye and readie for euery bodye that wyll take it, but of great vertue and effecte, if a man receyue it as it ought to be: and cer|tes to take it to ones profite and benefite, the chiefe thyng that worketh it, is his assured trust and affiaunce in the phisician.

Neither is it enough to haue taken a stendre taste or assaye thereof, but it muste be receiued and conueyghed into the veraye bowels, that as soone as it

is receyued within the stomacke, the vertue therof maye haue full course to renne euery waye throughout all the veynes. At suche tyme and neuer till than it begynneth to roumble and shake all the partie from toppe to toe with the haltered of his former life: but after this great troublyng and confusion, immedilately ensueth greate tranquillitie of mynde and quiet of the conscience. The

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phisicians of the bodyes, haue practitioners, and poticaries that dooe ministre theyr arte vnder them: and theimselves are the prescribers and appoyneters what it is that must bee geuen to the sick: Christ alone it is and none els, that hath prescribed the medicine of euerlastyng saluacion. The Apostles, and their successours the bishops, are no more but ministers, they temper in due propor|cion, they fyne and beate to powder, they laye to the places diseased, not receip|tes of theyr owne, but of Christes. They baptise in water, but Christe it is that washeth the soule cleane: they teache the thynges whiche he taught and deliue|red vnto theim, but Christes owne selfe it is, whiche maketh that theyr wordes maye take effecte. The corporall phisicians dooe often tymes varie aswell in their iudicials of the diseases, as also in appoyntyng medicines for thesame: yea and many tymes in stede of medicines they appoynte thynges that are belray poyson to the sickenes, accordyng to the saying of the greke Poete.

Many of the medicines be good that are wrought,

And many of theim again are sterke staryng nought.

But of the phisicke and medicine Euangelicall, there is but onely one receip•t, whiche ought of no mortall creature to bee either corrupted or altered. And fy|nally to conclude, it is confect of no mo but one simple, so that althoughe they, whose parte and duetie it were to be ministers of the same, woulde bee slacke to dooe theyr office, euery man maye take it and ministre vnto hymselfe, so that he haue a mynde feithfully trustyng, a mynde syncere, and desirous of health. For euen that same chiefe and head phisician of all, who alone and none but he is of power hable to heale all the whole manne, did at some seasons geue health by hymselfe in his owne persone, and many tymes also by the ministerie of his A|postles and disciples. Now ferthermore all the whole facultie and arte of phisicke, hath two markes that it principally shoteth at: the one that it maye de|liuer the bodye from diseases, and from suche thynges as doe brede diseases, & this parte is by the phisicans terme, called *therapeutica*, that is to saye, the arte of curyng or healyng diseases: secondelye theyr arte is to preserue and continue the healthfull state of the bodye, and to encrease the strength: and this parte of phisicke they place in the ordreing of the diete.

For the phisicians dooe not euermore sere with hote yrons, or cutte, they doe not euermore geue pocions of scammonie to consume and waste the fleashe as men in manier sleaghyng and martiring the bodye, to kepe it in lyfe: but sometymes they ministre suche thynges as maye make the herte lyghte and mōrie, yea and also they geue the bodye sustinaunce at large: So there is firste of all ministred vnto vs the pocion of faith, whiche troubleth the soule and conscience with repentaunce, and emptyng vs, dooeth discharge and vnlaide vs of oure synne. Than immediatly therupon is geuen an electuarie of consolacion, of exhortyng and of more perfeict doctrine. For if a phisician, as soone as he hath made the bodye emptie by purgacion, should soodaynely geue vp the sickle paſſent and leat hym alone, it is an hazarde and ieopardie leste whan it is destytute of all the strength, some power and rage of a greater sickenesse maye take it, as for example, the paulsey, the generall taking or dissolucion of all the limmes and senewes, wherupon men lye bedred, or a consumpcion. So after that repentaunce hath cast downe our combe, and hath well shaken our disease, whā baptisme hath scoured or pourged vs and made vs emptie and voyde from al synnes, there bee suche thinges ministred, and geuen to vs, as maye holsomlye

replenishe the soule agayne beeyng now well clensed and made voyde. Wrath|fulnes is voyded out, and tentilnesse and mekenesse is in stede thereof infused. Enuie is sucked out, and taking of all thynges to the best, put in for it. Picling and pollyng is voyded out, and in place therof succedeth liberalitie. The feruent desyre of makynge warre, is consumed awaye, and the earnest zele of peace cometh in for it. The loue of sensuall pleasures of the fleshe is expelled, and in their stede entreth the loue of thynges celestiall. Wyll ye heare what is the ammonie euangelicall? *Dooe ye penaunce. The axe is nowe alreadie sette at the roote of the tree. And euerie tree that bringeth not foorth good fruicte is cutte vp.* And Paule in lyke manier: *Mortifie your membres whiche are vpon yearth: whoorehuntyng, vncleannesse, wanton lust, euill concupiscence, and auarice.* And within fewe woordes after it foloweth: *spoysyng your selues of the olde man with all his actes.* He hathe now voyded out the ill humoures, how doeth he fill vp the emptie place agayne? *Dooe vpon youre selues, (sayth he) as the saintes & the elected of God, the bowels of mercie, bounteousnesse, submission, humilitie, pacience, suppor/tyng one another, and forgeuyng your selues emong you if any persone haue a querele agaynst an other, lyke as the Lorde also hathe giuen to you. And aboue all these thynges haue ye charitie, whiche is the bande of perfeccion, and seat the peace of Christe reioyce in your heartes.* Suche manier an house swap•• cleane with broomes and replenished on euery syde with suche or|namentes• the eiuell spirite shall not eftsones entre vpon, whan he returneth with seuen wurse then himselfe. Thus than the Euangelicall medicine hath wyne of it owne, wherewith to scour the mattier of oure woundes that they smarte agayne. *Auaunt, come behynde me*

*Satan, thou sauourest not tho thynges whiche are of god, but whiche are of men.* Now see the suppleyng oyle o• thesame *Hau ye a perfecte trust and confidence, for I haue ouercommed the worlde. A heare of heade shall not perishe. Be ye not a•earde litle flocke, for yours is the kyngdome of heauen.* Paule hathe meate, wherewith he coumforteth and cherisheth suche as are but newlye conuerted to Christe, that they maye not fal agayne into diseases, forasmuche as they are yet weake: he hath also sounde and substanciall meate that maye kepe theim in perfeicte strength, growyng forewarde from daye to daye vnto the measure of the fulnesse of Christe. Those persones had gathered perfeicte strengthe, of whome it is thus wrytten in the actes of the Apostles: *They went reioycyng oute of the sight of the counsell, in that they had been reputed worthie to suffre reproche for the name of Iesus.* That man also had gathered perfeicte strength whiche layed: *I can dooe all thyn/ges, in hym that maketh me strong.* And for this consideracion the Lorde Iesus in the ghospell exhorteth menne to the eatyng of the breade that was come from heauen, the eatyng whereof geueth immortalitie. He exhorteth men to the eatyng of his fleshe, and to the drinking of his bloude, meanyng vndoubtedlye of his doctrine, whiche beyng as breade to the soule, dooeth make thesame lustie and strong and (as effectuall strong wyne) doeth inebricate men and bryng them in a godly kynde of drounkennesse, euen to the contempte of this worlde, in lyke maner as fleashe hath sound nourishemente for the bodye, and lyke as bloude hath a vertue and effecte vnto lyfe. And though all the scripture of god haue a medicinable vertue and power in it: yet hath it none a more effectuall electuallye or receipt then that pertaineth to the ghospel. One and thesame spirite it is, that is in all the Scriptures of God, but yet in the ghospell especiallye his pleasure was, that the thyng ••ould remaine, wherin he might speciallye shewe foorth his owne power, because there shoulde appere some difference betwene the seruautes and the maister, betwene the puddels or litle gutters, and the

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spryng or fountaine. And truely it is a labour well bestowed, to considre how great a thyng the vertue of this medicine is. Euerie common weale is (as ye woulde saye) a certayne body. The pestilent diseases and sickenesses of a com|mon weale, are euil maniers. Againstste whiche diseases such men as haue ex|celled others in wysedome, haue in soondrye regions or deyned and set lawes, as it were certayne medicines and remedies for thesame, as for exaumple, e|mong the Atheniens, Solon made lawes: emong the Lacedemonians, Lylcurgus: emong the people of Crete, Minos: emong the Romaynes the tenne Commissioners called in theyr toungue, *Decemuiti*. Yet not one of all these men, was hable to bryng to passe, that other nacions also would embrace and receiue the lawes that he had made. No neither dyd any of them so muche as attempte such a thyng, leste besides spendyng of labour in vayne, he shoulde also haue wonne an opinion of a shamelesse acte in his so

doyng. Solon was fa• to liue tenne yeares a banished man for thrustyng his lawes into the citie of Athens alone to be vsed there. Plato a man so well learned and so eloquent, coulde neuer bryng the people of Athens in mynde to receyue his lawes. And yet is there no doubtes to bee made, but that euerye one of theim perswaded theimselues, that the lawes whiche they hadde made were true, and that they wisshed (yf it myght possibly haue been brought to passe) that all the world should haue en|braced and receyued thesame. No nor the lawes of Moses neither were ipr•d abrode or receyued any ferther then within onely one nacion, although in dede the Pharisets did with great highe suyt hunte to wynne and geat vnto them a fewe proselites, that is to saye, foreyns and aliens wonne to their religion. Fy|nally, not the violent autoritie of the Emperours neither, was hable by vyo|lence or compulsion to obteyne, that theyr lawes might haue weight and force with all nacions. And the thyng whiche all the sayed persones by the lawes that they made did endeuour to bryng about, thesame did also the Philosophers attempt by theyr morall rules and lessons, with great iudgement, and with incomparable diligence and labour wryten and published. Of al which neuer|thelesse, not one hath there been so eloquente or so well learned, that he hath been hable to bryng any one nacion in the mynde that he woulde haue theim in, so werishe and vneffectuall was the vertue of the medicine of phisicke which they broughte. Onelye the trueth Euangelicall dyd in processe of a fewe yeares possesse, perswade, and ouercome all nacions of the worlde full and wholle, drawyng vnto it the Grekes, and the barbarous peoples, the learned and the vnlearned, the inferiour common people, and kynges and all. So pith•hy and so effectuall was the electuarie of this trueth, that so many thousands of peo|ple forsakynge the lawes of their owne countreyes, renouncynge the religiō that theyr forefathers had vsed• leauyng aswell the sensuall pleasures and vices, whiche from their cradels they had been accustomed vnto: they embrased a new and a forein doctrine, and out of diuerse toungues, and ordinaunces of contra|rie sorte, they did consente to the receyuyng of a certaine lowe and basse philoso|phie: especiallye at suche a tyme as neuer was there any of the lyke sorte fur|nished nor armed either with the maintenaunce and supportacion of learnyng and eloquence, or with the power and autoritie of princes: and at suche a time ferthermore whā al the worlde with al the strengthe that it had, fought against the trueth of the ghospel beeyng vnarmed and naked: yet neuerthelesse it could

not possiblye bryng to passe, but that the sayed trueth after that it firste •ntred possession vpon the countrey of Grece, inuaded also the citie of Rome, and the veraye courte of Ner•, and foorthwith spred it self abrode throughout all and singular the prouincies of the Empire of Rome, euen vntill the Isles called Gades, lying in the ferthest parte beyonde Spaigne, and vnto the Indians, vnto the peoples of Afrike, and the Scithians, and the Isle of Britannia now

called Englande, beyng a countrey vttrelye diuided and cutte of from all the rest of the worlde. These nacions and peoples dyd verye muche differ one from another in theyr languages, lawes, rytes, vsages, ordeynaunces, Goddes, religion, and facions: and anon beeing from suche great discorde broughte to a generall vuniformtie, they begonne to syng all one song, extollyng with laudes and prayses Iesus Christe the onely lorde andalueour of the worlde. And all this while, the spoylyng of their goodes, their banishementes, empriesonynges, tormentes, deathes, were none other thing but good procedyng and goyng forewarde of the ghospell. What persone hath there euer been founde, that hath been content to suffre death for the lawes of Solon, or the morall preceptes of Zeno? But for the simple and playne doctryne of Christ, how ma|ny thousandes of men, both olde & young, how many thousandes of matrones and vyrgins, haue willyngly offered and holden out their neckes to bee chopte of? And yet how muche more wondrefull, and more abhorryst from commune reason, are the thinges whiche the ghospell teacheth, then whiche the Paradoxes, that is to saie the straunge opinions of the philosophiers, dooe teache? And the sayd philosophiers doctryne not one of the princes did euer make anye a dooe to destroye or suppresse, and yet of it owne accorde it vanished awaye, lyke as did also theyr lawes, and the arte magicall, and the rites of sacryfices. For what creature dooeth at this daye sacrifice vnto the Gods of the Heathen, or slaygheth beastes in sacrifice as the Lewes did? What persone dooeth now knowe of Zoroastes? What man setteth an heare by the mysticall riddels of Pythagoras? Who readeth the lyfe of Apollonius Tyaneus any otherwyse then as a certayne dreame? Yea or rather who vouchesalueth to reade it at al? For where Aristotell is at these dayes of greate name and fame in the schooles, leat hym neuer thanke his owne f•cte therefore, but the Christians. For euen he had perished too, yf there had not been made a medley of Christe and hym tolgether in our schooles of diuinite. Against the philosophie Euangelical, beelyng, yet but tendre and euen but newly spryngyng vp, the worlde arose at the first chop with all his force and power, by meane of the Lewes, vnder the pre|texte and coulour of religion fightyng agaynst the fountaine of all religion, by meane of the philosophiers beeyng hable muche to doe in all kyndes of •ear|nyng by meane of the Sophisters beyng felowes vnpossible to bee ouercōmed in stiffenesse of holdyng argumentacionis, by meane of the rhetoricians beyng meruaylous in the force of eloquence, by the tyrannes beeyng armed with all sortes of shewyng crueltie, by meane of kynges, lieutenauntes, magistrates, by suche as were cunnynng in magike and sorcerie, and perfecte in the sleyght of castyng mystes ouer mennes iyes and other senses, and by meane of eiuyll spirites beeyng the lordes of this worlde. All suche tumultuous buisynesse, as these, (as a sea of eiuels swellyng vp and ouerflowyng,) dydde the power of the trueth Euangelicall receiue, endure, breake throughe, and vtterly ouer|come. For at the lighte of the ghospell whan it came, it was reason that all

counterfaictes of worldly power should clene vanishe a waye. Up shot that same ghospell and shewed it selfe beeing plaine and lowe, whiche all men w•• great a doe endeuoured to ouertrede and kepe downe. The bokes of suche personnes, as with singular high witte, with woondrefull learnyng, and with ex|quisite eloquence wrote agaynst the ghospel, vanished awaye of theyr owne ac|corde as it had been certayne dreames, insomuche that they are not at this day remaynyng to bee had neyther, excepte if any fragmentes or small pieces haue been saued of the Christians, by reason of wrytyng agaynst them in confuting them. The kynges and princes dooe nowe bough downe, to honoure the thyng which to fore they wēt about to destroie: the power of magike is vanished awai and gone: the euill spirites are cast out that they howle and rore agayn: philo|sophie hath confessed her ignoraunce: and geuyng ouer the foolishe wisedome of the world, it hath embraced the wysedome of the crosse: the rhetoricians write oracions in the prayse of Iesus Christ: the poetes do hisse the olde goddes out of place, and in the lieu and place of Goddes innumerable, all their song and composyng is nowe of Iesus Christe alone. Thissame so great a chaunge of the world, begoonne within a fewe yeares after Christ was putte to death, to be made generall and common through al the whole worlde, and withoute any maintenaunce or supportacion of mā, it encreased from tyme to tyme still more and more, vntyll the piece of leauen beeing miengled in three pe•kes of meale did• •auen and turne al the whole batche, and vntill the graine of mustard seed beeing digged into the yearth, did ferre and wyde splaygh his boughes abrode ouer Asia, ouer Afrike, and Europe. And ouer and besydes all this, those personnes who layed theyr battrey agaynst the trueth Euangelical to cast it •owne and to destroye it, not onely had diuerse and sondry kyndes of terroures, wher|with euen very manly stomakes also might haue been quayled, that is to we•e open cōmaundementes by proclamation, consistories & places of iudgemente, forfaityng of al theyr goodes to the princes, attaintres and depriuacions, ba|nishementes, priesons, tormentes of burnyng plates, scourgyng with •oddis, axes wherwith to choppe of theyr heades, ieobettes, fiers to burne them, wylde beastes to cast them to, that thei might be deououred, deathes: but also they had diuerse and soondrye allurementes, wherewith an herte though it wer right cō|tinrent might bee corrupted. Ceasar would saye to some one of them: Rencague thou and forsake Christ, and be thou the chife emong all my piers, and except thou so do, all thy gooddes shall be forfayte to my behoufe. I wyll shewe all extremitie of rigour towarde thy wyfe and children, and thyselfe for thyne own part shalt bee cast to wylde beastes in a denne. Who did in suche cases as these perswade so many thousandes, and bryng them in mynde with reiocyng to take it whan theyr promocions and dignities were taken from them, whan theyr gooddes were spoyled, that whan they sawe those parties haled with all violence to huige tormentes and execucion of death, who nexte after God were moste derelij beloued vnto them, they should geue thankes to God: and finally that themselues whan they might easly haue escaped, and whan they might haue enjoyed suche high commodities, should of theyr owne voluntary wylles off•e themselues to bee cruelly martyred? No

power of humayne eloquence could this haue dooen: but the godlye power of the trueth was hable, whiche laye hidden in the graine of mustardsede.  
Neither did the philosophiers doctrine lacke alluremente. The Stoykes promised libertie and fredome, true

rychesse, health, reigne, & other thynges magnificent and royll to be spoken. The Epicureans made highe woordes and promises of pleasure to the cares of men. The Peripatetikes dyd couple the good giftes of the bodye with ver|tue. But the doctrine of the ghospell as it did not drawe any body vnto it with any worldly terrours: so on the contrary parte, how fe•re was it from hauyng any thyng commendable in outwarde shewe to see to, naye rather howe many thynges did it conteine vttrely vncredible? It telleth newes of one Iesus nail|led on the crosse, who had by his death deliuered mankynde, and this Iesus to be bothe god and man, borne of a virgin, and one that had returned agayne from death to life, and was nowe sitting at the right hande of God the father, and thesame Iesus to had been a man that had taught suche persones to bee in blissed case, as for the profession of his name did mourne and warle, did suflfre thirst or hungre, were put to affliction, wer euill spoken of, or were putte to death: and that all men shall in time to come arise to life agayn, and that the godly sorte at that daye (thesame veray Iesus beeyng their iudge,) shall haue immortalitie to their lotte, & the wicked shall haue the peines of hell for euer without ende to endure. What philosopher durst haue entreprised to pro|poune suche thynges as these so ferre contrarye to all mennes opinion or thin|kyng, and thynges so vntouthsome for menne to bee fond on, or to make anye great countenaunce vnto? Yet all these thynges neuerthelesse dyd the law talke of, the ghospell dyd in suche wyse perswade, that suche an one is taken for mad and cleane out of his wittes, as dooeth not beleue it: and that so manye thousandes of people will sooner forsake their life, then the profession of the trueth Euāgelical. And by what maner felowes at last dyd so great a chaunge of the worlde firste come vp? by meane of a fewe disciples beeyng menne vn|knownen, men of lowe degree, men of pouertie, & vnlearned. To what purpose is it to speake of the rest, whan Peter the chiefe of them was a fisher, and of no ferther knowlage but his bare mother toungue, Paule a leather sewer, and not one of them all, a man of rychesse, or a man of power, or a ientle man? And either nothyng at all had they of this worldes, or in case thei had aforetymes had, they clene forsooke it. And by what wayes was it possible for suche men to bryng so great a matier to passe? •erres they brought a medicine in a vi•e boxe but it was through godly vertue, a medicine of great power and efficacie. The talke euangelicall is of a playne homely sorte, and of no eloquent compolsyng, whiche in case a manne examine and trye by the storie of Thucidides in greke, or of Titus Liuius in latine, he shall fynde a lacke of many thynges, & with many poyntes shall he be offended. What a noumbre of thynges dooe the Euangelistes leat passe, howe manye thynges

dooe they touche with three woordes and no more▪ in how many places dooeth the ordre disagree, and in how many places dooe they appere to be one contrarie vnto another? It was possible that suche thinges should haue turned awaye the mynde of the reader from the readyng of it, and should haue caused it neuer to be beleued. Contraſriwyse they that haue written stories of worldly affaires, how carefull are they wherof to make the first begynnyng of the matter, what labour & diligence do they bestowe, that thei maye not tell anye thyng otherwyse then is semyng, that they maye not tell any thyng vnlykely, that they maye not tell any thyng not standyng together, or any thynges contrary vnto reason?

Than ferther with what euidence dooe they laye the thyng playne before

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mennes iyes, with what swete pleasaunt knackes and conceiptes do they conſtente and reteine the readers mynde, that no pointe of tediousnesse maye come stealyng vpon hym? But the monumentes of all this sorte of wryters hauyng been composed with great labour and studie, are a great porcion of them lost, and those that remayne are reade neither of all personnes, and yet withoute geluyng any credite vnto them. For what persone is there so light of belefe, that he wyll auouche and waraunt, that in all Titus Liuius there is no poynte cōſteyned of telling an vntrueth? But so many thousandes of people there haue been found, whiche would with better will tenne times suffre death, then to ad|mitte or graunte any one false clause to bee conteined in the writinges of the gospell. Haue we not than of these premisses an euidēt marke whereby to know the matter not to be of worldly auctoritee or wisedome, but of the vertue and power of God? There is a secrete vertue and efficacie lying hidden in the mediſcine, whiche whan it was once poured into the body, spred it ſelfe abrode ouer all the vniuersall nacions of the worlde, as if it were by reſemblaunce, through|out all the membres. We haue nowe the cause, why the veritie euangelicall did within so fewe yeares by men of lowe degree, sprede it ſelfe abrode all the world ouer, whan theſame worlde rebelled againſt it with all kyndes of extreme crueltie. And now maie it come in ſome mannes mynde greatly to meruaile by what reason it hath come to paſſe that in those later ſeasons, whan the worlde had Christian princes, Bishops, men of learnyng, welthie and riche personnes, and endued with great authoritie, the dicion of Christe is ſo ſhrounken together in|to a narowe roume. For the cauſe of this matier beeing well knownen, a remedie might perhapses the ſooner be founde. But I hauyng a good while ſence for|gottē my ſelf, do paſſe the limites & boūdes of a preface. I therefore returne now to our phisicion Luke, whome lyke as I doubtē not to be right acceptable vn|to your grace: ſo woulde I by my good wyll haue hym by meane of theſame your grace, to be made the more acceptable vnto all people. The wyſe Ecclesiasticus speaketh in this manier: Honour thou the phisicion for necessities ſake. How muche more than ought

condigne honour to be shewed to this phisicion, who hath ientilly geuen vs so effectuall a receipt of phisicke, whiche is to euery creature necessary, except if any suche persone there bee, whiche is withoute all faulfe and hath no nede to waxe a better man than he was? And certes it will also bee effectuall, if we beeyng vttrely wary of our diseases and infirmities, shall oftentimes byte of this medicine, if we shall continuallye chawe it, if we shall conueye it to passe into our stomake and into the botome of oure herte, if we shall not vomite vp agayne that hath been taken therof, but shall kepe theſame still in the stomake of oure soule, vntill it cast a brode the vertue that it hath, the chaunge vs altogether into it ſelfe. This poynte by experience haue I founde in myne owneselfe, that little fruite there commeth of the gospell, if a man reade it but sluggishly, and ſuperficially renne it ouer. But in case a man do with diligent and exquife meditacion kepe hymſelf occupied therin, he ſhal fele a certaine vertue and pith suche as he ſhall not fele the lyke in any other bookeſ. Nowe to preuent makynge of myne aunſwer vnto the ſuspicioſ deſmynges of menne, for that I haue dedicated euery particular paraphraſe of the ghospels ſeueraly to particular princes, it is veray chaunce and not anye ambicion or ſekyng on my behalfe. For the ſame thynge hath fortuned vnto me in this matier, that fortuned in the epiftles Apostolicall. Whan I wrote the

paraphraſe vpon Matthewe, I loked for nothyng leſſe, then that Iohn ſhould bee earnestly required, and immediatly after hym this Lukas. But nowe to thentente there ſhall not any glasewyndoore or gappe bee ſeen emong the Euāgelistes, I wyll adde Marke alſo vnto the other three: albeit he that dedicateth sondrie ghospels to sondrie men, maie ſeme to do neuer a whit more contrarie to reaſon, then did Sayncte Hierome, who dedicated, yea euen the leſſer Propheteſ, vnto ſeuerall perſoneſ. I haue elſwhere geuen aduertisemente, and do now eftſons geue warning vnto the reader, that he eſteme no more auctoritie to be in any paraphraſe of myne, then he woule geue to the commentaries of other wryters. For I do not for any suche purpose wryte paraphraſes, because I would ſhake or ſtrike the gospell out of mennes handes, but to thentente it maye be read the more commodiouſlye to a mannes mynde, and with the more fruite, lyke as meates are ſauced to the ende they maye be taken with the better will and the more delectacion. Yea and of one ferther poynte alſo muſt I here warne a reader that is ſomewhat groſſe of vnderſtanding, whiche is, that it bee not myne owne woordes that I do any where ſpeake in the paraſphraſe, leſte the thynge whiche vnder the perſone of the Euangeliste is humbly and truely ſpoken, maye ſeme to bee arrogauntlye ſpoken vnder myne owne perſone. The lord Iesus geue his ſpirite vnto you, moſte noble kyng, to the ende that vnlder your proteccion beeyng a true Christian Prince in dede, the veritie of the gospell maye from daye to daye more and more reigne and flouriſhe.

Yeuen at Basill the .xxiii. daye of August in the yeare of our Lorde  
M.D.xxiii.

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The life of saynt Luke written by S. Hierome.

**L**uke a phisicion, and borne in Antioche, was not ignoraunte of the Greke toungue (as his wrytynges do shewe) he was a folower and disciple of the Apostle Paule, and a companion of all his peregrinacion: He wrote a volume of the ghospell, of whome the same Paule sayeth in this maner. We haue sent with him a brother whose praise is in the ghospell through|out all the congregacions. And agayne to the Colossians: Moste dere Luke the phisicion greteth you. And to Timothie. Luke is with me alone. Be sette foorth also anothe• speciall goodlye booke whiche is entitled the Actes of the Apostles, the storie wheroft came euен full to Paules tyme beeing and taryng two yeares at Rome, that is to saye, vntill the fourth yeare of Nero the Emperour there. Whereby we do well perceyue that the sayde booke was made in the same citie. Therfore as for the circuites of Paule and of Tecla the virgin, and all the tale of Leo by hym bapti|sed, we rekon emong the scriptures that are called Apocrypha. For what manier a thyng is it, that a companion whiche neuer went from his elbowe, shoulde emong his other mat•ers bee ignoraunt of this thyng alone? Tertullian whiche was nere vnto that tyme, reporteth that a certayne priest in <◊> beeing an affeccionate faouurer of the Apostle Paule, was cōuicte before Iohn for beeing authour of thesame booke, and that the priest confessed him selfe to had <◊> the thyng for the loue that he bare to Paule, and the booke by reason ther|of to had escaped hym. Some wryters deme, that as often as Paule in his Epistles saieth: accordyng to my ghospell, he signifyeth of the worke of Luke, and that Luke learned the ghospell not onely of the Apostle Paule, who had not been conuersaunte with the Lorde in the fleshe, •ut also of the rest of the Apostles, whiche thyng Luke himselfe also declareth in the begynnyng of his owne worke, saying: As they haue deliuered them vnto vs whiche from the beginning sawe themselues with their •yes and were ministres of the thynges that they declared. The gospel therfore he wrote as he had hearde: but the Actes of the Apostles he composed as he had seen. He liued .lxxxiiii. yeares not hauyng any wife. Buried he was at Constantinople, vnto whiche <◊> his bones were remoued and conueyed out of Achaia, together with the bones of Andrewe the Apostle in the .ix. yere of Con|stantius the Emperour.

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The Paraphrase of Erasmus vpon the Ghospell of S. Luke.

The prologue.

¶ Forasmuche as many haue taken in hand to sette foorth the declaracion of the actes that are come to passe emong vs, lyke as they deliue•ed them vnto vs that first sawe them themselues, and were ministers of the woorde: I thought good also (now that I had gottē the knowlege of all thynges from the begynnyng) to wryte thē diligentlye vnto the in or|dre, good Theophilus, to the ende that thou mightest knowe the trueth of those woerdes, of the whiche thou art enfourmed.

**I**n the histories of worldly affaires, vpon consideraciō, that not a lytle, aswel delectacion as also profite, is takē of the knowlege of thynges: there is customably requi|red an vpright trueth of reporting thesame. But muche more oughte this vpright trueth to be in makynge rela|cion of the Ghospell: the whiche not onely doeth muche delite the mynde hauyng litle els to do, or is very com|modious and profitable vnto this transitory lyfe: but also is necessary vnto true godlinessse, without the which no man atchiueth eternal saluacion, and the blisse that neuer shal decaye of the lyfe euerlastyng. For it were no matier of daungier, though a manne did not knowe what man Hannibal was, or Alexander: what actes Epaminondas or Scipio hath doen: what mat•ers Solon, Lycurgus, or Draco haue writen: what doctrine Socrates, Plato, or Aristotle taughte, albeit the knowlege of these thynges also, after the rate of mans state and case in this world, hath their fruite. But whatsoeuer person shall not knowe the father, the sonne, and the holy ghoсте: whosoeuer shall not learne what actes the soonne of God Iesus Christe hath dooen on yearth for the saluacion of mankynde, what he hathe taught, what he hath promised vnto suche as doe constauntly cleue to the doc|trine of the ghospell, what he hath threatened vnto suche persones as doe either litle regarde, or els doe playnely despise thesame: suche an one shall not possibly bee hable to auoyde, but that beeyng excluded out of the coumpayne of Gods children, and shut out from the ioyes of the heauenly lyfe, he shalbee adiudged with the wicked, to the tormentes of the diepe pitte of hell, whiche neuer shall haue ende.

And in dede at the first, by meane of thaostles beeyng therunto chosen of our Lorde hymselfe, and by the residue of his disciples beyng enspired with the holly ghost, the ghospell (in dede by liuely voice and by mouth onely, but yet with moost vpright certaintye and assured trueth) is begonne to bee spred abrode throughout all coastes and countreyes of the worlde, and dooeth daylye yet still ferther and ferther renne abrode. Yet forasmuche as the synceritie of reporltyng (the whiche goyng from man to man by mouth onely issueth successiuelye to a great noumber) is more lightlye corrupted, then suche reporte as is sette out and left from one to another in writyng: therefore Mathew the Apostle,

one of the twelue, whom our Lorde Iesus beeing yet cōuersaunte on  
yearthe, had specially appointed and chosen to this office: and also Marke  
the disciple of Peter the Apostle, were by inspiracion of the holy ghoste  
admonished to put the summe of the whole storye of the ghospell in writyng:  
not myndyng ne golyng about by preuencion to take awaye from others any  
libertie to write of the same matiers: but rather, leste any person beyng  
craftilye deceiued by false A|postles shoulde folowe the Iewes facions, or  
fonde fables in stede of the gos|pell. Notwithstandyng, lyke as not euery  
manne did at that tyme with eguall syncerite and purenesse preache the  
ghospell, so those that write dooe not euery man with lyke faythfulness  
and trueth handle the storye of the ghospell. For many an one hath  
attempted after like sorte to patche and to make a medley of the discourse  
of reportyng Christes ghospell, as other wryters are woonte of mortall  
mennes actes: that is, entremedlyng oftymes false thynges emong the true,  
and tellyng for matiers of approued certaintie, suche thinges as they had  
afore taken onely of the vncertaine rumoures and voyces of the common  
people, yea, and many tymes inuentyng of their owne braynes some thyng  
to tell, eyther of a delite and lust to lye, or els beeing corrupted with some  
other affeccion. And (as mortall mennes matiers are of nature apte and  
readie to bee corrupted) there shall perchaunce hereafter also some  
persones sterte by, whiche through makynge lyes on the actes and doctryne  
of Christe and of his disciples, shall cause, that true matiers shall not be  
credited neither. Therfore the spirite of Iesus hath (as it were) nipped my  
herte also with a litell twynge, that after Mathewe and Marke, (whiche two  
with all possible trueth and vp|rightnesse, wrote as muche as at that tyme  
they iudged to bee sufficiete, and yet neuerthelesse of a sette purpose and  
entente, left vnto others certain thinges to be written, supplying in the  
meane tyme with the office of liuely voyce, that lacked in theyr writings:)  
and after some others whiche haue not with sem|bleable vprightnesse  
attempted thesame: of whiche persones some haue euerye where  
entermyngled many poyntes muche contrary to the doctryne of the gos|pell:  
and many haue rather had an iye to fyll vp the holes of the story with  
fa|bles and tales vnseemyng for the grauitie of the ghospell, then to tell  
suche thinges as the holy ghost hath iudged to be available towardes the  
blisse euer|lastyng: I Luke also shoulde by composyng a certaine ordre and  
processe of the storie euangelicall, bothe supplye suche matiers as haue  
been omitted by the others, and also debarre the authoritie of other  
persones, whiche eyther hereto|fore haue written, or hereafter shall wryte  
for mattiers of certaynetie and for matiers of euident trueth, eyther fātasyes  
of their owne imagining, or els thin|ges none otherwyse knownen but by the  
rumoure and bruite of the people, who is commonly an authour and  
brynger vp of thynges not all of the fyndest. And yet do not we our selues so  
frame the processe of this storie, that we leatte passe no manier poynte at al  
of the thynges that haue been sayde or doen: But we make relacion of suche

thinges onely, as we know to concerne the godly deuo|cion of the gospel, and the fruicion of the lyfe euerlastyng. For an infinite and endelesse matier it were, throughly to write euery thyng that Iesus hath doen or taught. Some poyntes there bee, whiche without the preiudice of saluaciō maye not bee vnknowen, some other thynges agayne there bee, the knowelage wherof bryngeth very muche profite to the zele and desire of perfect godlinesse: and some poyntes finally there bee, that maye bee vnknowen withoute anye

perill of saluacion, and without any greuous empechemente or hinderaunce of a christen mannes perfeccion: as in dede (for an exaumple) all that euer we knowe in diuine matiers,<sup>\*</sup> is but a litle porcion, in respect and comparison of that that we knowe not. Therfore neither wyll we touche and treate of euery matier to the vttermoste, nor yet tell or recite thinges vncertayne: but those thynges onely wyll we declare, of whiche there hath been moost assured and e|vident certaintie shewed vnto vs by the vndoubted Apostles and disciples of Christ, the whiche had not onely theimselues with their owne iyes seen a great parte of the thynges that they tolde vnto vs, and hadde hearde thesame with their owne eares, and had the handeling and doyng of muche parte therof with theyr owne handes: but also hadde theimselues been a parte of thesame actes that they reported were doen, as men that had doen many thinges at the commaundemēt of the Lord, and had suffered not a fewe thynges for his sake, because they were in all matiers inseparable companions and folowers of Ie|sus Christ, almoste neuer out of his presence. Neyther ought there the lesse credite to bee giuen vnto me, for that I do wryte suche thynges, not as I haue seen my selfe, but as I haue learned of others. It was requisite to a matier belyng so ferre out of all vse, and so straunge, and so vnreidle: that feith should first be acquired and woonne out of all the senses of the body, and than thesame feith to be confirmed with euident wondres and miracles.

But this kynde of tokens or prouffes cannot euermore continue ne endure. For on the one syde Christe didde not long exhibite himselfe to bee seen in this worlde, and on the other syde miracles are thynges but for a time geuen to mē|nes hardnesse of belefe,<sup>\*</sup> and afterwarde once to ceasse and to haue an ende. It is sufficient that the rudimentes and first principles of the feith<sup>▪</sup> proceded from suche beginnings as these. Thomas the Apostle sawe Christ after his resur|reccion, hearde hym and felte hym with his handes, and than beleued: but oure Lorde and maister Christe pronounceth suche persones to bee blissed, whiche although they haue not bodily seen the thynges dooen, yet neuerthelesse dooe geue as muche credite to the woordes of the gospell, as if they had personally been presente at the doyng of thesame. For otherwyse, if onely the iyes should bee beleued,

even veray they that were bodily conuersant with our lorde, doe reporte many matiers, at the dooing of whiche themselues were not presente, but learned it of other personnes beeyng substanciall, credible, and true of theyr reporte: as (for an exaumple) of the natuitie and petigrew of Christe, of the wyse men that were called *Magi*, (whiche came from the Easte to see Christ beeyng newe borne) of the flying of Ioseph & Marie with Christ into Egipte• of Satan how he tempted Christe. We Euangelistes, though we sawe not the begynnynges of thynges, yet haue we seen the sequeles and endes of them. We haue seen in the Apostles, al that euer oure Lorde had promised of them in the gospell. We haue seene theim beeyng enspired with the holy ghoste, geue thesame holy spirite of God to other personnes also beeyng baptised, by laying their hande ouer them: yea, and in our owne selues haue we found and felt the effectual power and strength of the holy ghoste. We haue seen diuilles drie|uen out of mē at the name of Iesus: we haue seen diseases put away: we haue seen poysons voyde of al effecte or force to dooe harme. We haue seen that the maiestie of the gospel, by men of slendre substaunce in worldely rychesse, by men of lowe degree borne, by men priuate, that is to saye, by men hauyng no seculare autoritie at al, is yet neuerthelesse in a fewe yeres famously notified

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throughout the whole vniuersall yearth, and that the great and mightie prin|ces of the worlde haue in vaine striued and wrastled to suppresse it.

And verayly even thesame thyng also, had our Lorde spoken afore and pro|phecied: whan I shall be lifted vp from the yearth (sayed he) I shall drawe all thinges to my selfe. Suche autours and auouchers of thinges, and the growlyng of thesame thynges to suche an ende and proufe as afore is sayd, doth not suffre vs to doubt, neither of tho thynges that haue passed before our tyme, ne yet of suche thynges, as for many hundredes of yeres to come are promysed. Whatsoeuer had of long tyme afore been foresayed by the godlye sayinges of the prophetes, Iesus at his cummyng into the worlde did perfourme and full|fyll: and whatsoeuer thyng Christ toward his departure from hēce vp to hea|uen, sayd afore to thapostles that it should come to passe, hath in dede come to passe: neither is it to be doubted, but that he will with semblable vprightnesse and trueth, accomplishe all other thynges, whiche he hath differred vn•y•l his second cōming to bee perfourmed, concernyng the resurreccion of our bodyes, and concernyng the rewardes of the godly personnes, and of the wicked. Ther|fore as for the ordre and processe of the gospell matiers, I haue with earnesse studie throughly bou•ted out of the mouthes of suche, whose woordes are vn|doubted and certain to write vpon. And out of these haue I pieked suche poin|tes as seemed to be moste effectuall and moste helpyng to the fayth, and to the deuout godlynesse of the gospell: not geuyng it but a litle touche here

and there as it were at nouers, and as men gather floures here and there one, at auēture as they come to hand: but folowynge the ordre of the tyme, and the due course or processe of matiers, I haue diligently compyled the storye, yea euen some|what ferre fettyng the matier from the firste grounde, that is to wete from the concepcion of hym, whiche went before the commyng of our salueour, lyke as in byrth, so in preachingyng also, and in death. And than furthermore I treate of the straunge concepcion of Christ within the wombe of the virgin, of the byrthe of the childe, of his circumcision, of the puri•icacion of Marie, of sōdrie prophe|cies spoken vpon the childe, & of certayne tokens of godly towardnesse whiche euen very than already did like certaine little sparkes appere in the chylde: of whiche thynges the other Euangelistes that with vpright trueth and certaintie wrote before, had touched almoste nothing at all. After al this, how Iohn bap|tised and preached, and than of the baptising of Iesus, of his beyng tēpted, of his doctryne, of wondres that he wrought, of his death, of his beeyng layed in graue, of his arisyng again frō death to lyfe, and of his returnyng vp into heauen. These thynges well set in an ordre eche in his moste conuenient place, I shall in another treatise adde,\* howe he sente the holye ghoste, and what were the firste rudimentes and principles of the primitiue churche whan it firste came v•, and begonne, and also as it grewe from time to tyme greater and greater, what the chife Apostles Peter, Iames, Paule, and Barnabe didde, what they taughte, by what myracles, and by what afflictions they glorifyed the name of oure Lorde Iesus, not for that I suppose that these thynges wyll bee strange vnto thee, moste honest Theophilus, but partelye to the entente that thou mayest eftesones peruse in an ordre tho thynges whiche thou haste by piecemele learned of others: and partelye to thende that thou mayest of a more perfecte, and assured credence, throughly perceyue by my wrytyng, thesame thynges, whiche thou haddest hearde of others afore tymes by theyr liuelye

voyce, and woerde of mouthe, and mayest refuse the fablings of a great sorte whiche dooe at this present, vnder the false counterfeicte name of the ghospell, set out theyr owne peynted sheath: \* and not thou alone, o Theophilus, (for we dooe not wryte these thynges to any one sole person onelye) but also all other personnes, either at this presente tyme beyng, or hereafter to come, whiche ei|ther be or shalbe the same in dede, that thou arte called in name, that is to wete, the louers of god: whiche renouncyng and vttrely geuyng vp the deuyll, dooe with prest readinesse of beleuyng, and with godlye applying theimselues, sue to the frendeship of god: and the whiche despising aswell the eiuelles as also the good thynges of this transitory world, do bend al their desyre to those thynges, that are euerlastyng and heauenly.

**W**HAN the tyme by the purpose and appoyntemente of God prefixed, and by soondrye sage sawes of the Prophetes afor tolde and promised, and by the space of so many hundred yeres, greatly wished for of holy and deuout people, was now come, that the sonne of God shoulde take vpon hym the nature of manne, for to redeme mankynde by his death, and aswell by his doctrine as also by his exaumple of doyng, for to enstructe vs towardes the knowledge of the trueth, and the earnest loue and desyre of the godlye trade of the ghospell, and finally by his promyses for to set vp oure hertes towardes the hope of the lyfe euerlastyng in heauen: for because all this same that was to bee doen was straunge, nor the lyke heard of, in any age or tyme afore, (the wysedome of god by secrete wayes and meanes ordreyng all thynges) there was leate passe no poynte at all of any tokenes or euident signes, whiche mighte to a matier of it selfe incredible, purchase credite, and cause it to bee beleued among men. For who hath euer heard a man to haue been borne of a woman on earth, which should for euermore reigne God in heauen? The histories euen of the Gentiles also be full of straunge thinges that haue happened against the cōmon course of nature. In the bokes of the olde testament we learne that fyre hath been cast downe from heauen: we learne the sea to haue opened and deuided it selfe into twoo partes: water to haue been gotten foorth of a drie stone by touchyng it with a long rodde, and deade menne to haue been restored agayne to lyfe. But who hath euer hearde a virgin to haue brought foorth a chylde without mans helpe? Yet in dede the chiefe article of our saluacion it was, that this same point were to all persones throughly perswaded, that is to wete, Iesus to be thesame Messias, whose cummyng, all foretellynges of the Prophetes had promysed, and whom all the lawes of Moses had by waye of a shadowe expressed, and of whome onely all persons muste hope and truste to haue theyr saluacion.

[ The texte.] ¶There was in the dayes of Herode the kyng of Iewry, a certayne prieste named Zacha|rie, of the course of Abia, and his wyfe of the doughters of Aaron, and her name was Eli|zabeth.

Wherfore by the high wysedome and prouidence of god, there was one prepared, the whiche beyng for his owne parte also borne into this worlde after a woonderfull straunge sorte, shoulde goe before the heauenly chylde bearing of

through suche his holynesse of liuing as had not afore that tyme bene  
hearde of, and by his auctoritie, through his rare gyftes of grace gotten  
among all the people, might vnto Christ beyng not yet borne, procure the  
fyrst knowleage and faith among the Iewes whiche were harde of beliefe  
euen as the doctrine of the gos|pel (wherof Christ was the heade, the firste  
founder, and firste brynger vp) was at the firste beginningnyg made acceptable  
vnto the worlde, by the testimonye of the olde lawe, the figure of the whiche  
olde lawe, Zacharie and Iohn did represent. But in shorte processe of tyme,  
(the course of thynges beeynge chaunged a contrarie waie) lyke as Christ  
whan his vertues & giftes of grace were shewed foorth, did derken the  
glorye of Iohn: so the brightnessse of the maiestie of the ghospell, as soone  
as it once opened it selfe vnto the worlde, dyd (as ye woulde saie) clene  
abrogate the autoritie of Moses lawe. And so it was that where Iacob the  
Patriarke a litle before he shoulde dye, beyng endowed with the spirite of  
prophecie, did foresaye veray many thynges which should afterwarde come  
to passe, whan it was now come to the mencioning and namyng of Iuda,  
(out of whose tribe our Lorde Iesus shoulde issue and procede by lineall  
dissent) he spake these wordes of the prophecie, folowyng. The sceptre  
(sayed he) shal not be taken from Iuda, ne the head tewler from the thighe  
of hym, vntyll he come that must be sent, and veray he shalbe the  
expectacion of all nacions. This propheticie did evidently enough betoken  
that Messias should at suche tyme come, whan the people of the Iewes  
(whiche had afore from tyme to tyme euermore been rewled and gouerned  
by capitaynes, iudges, kynges, and priestes of their owne nacion) should  
now be subiecte to a prince borne in a foreyne countreye. And thesame  
Prophecie did al vnder one geue a tokē, that the grace of the gos|pell  
(whiche the Iewes would despysē and sette at nought) shoulde passe and  
go from theim vnto the Gentyles.\* But firste of all others, Herode the sonne  
of Antipater, whereas he was neyther descended of the bloud of the Iewes,  
and yet was besides•orth an vngodly and a wieked person, was not onlye  
enfraun|chised and called to the honour to be a denisen of the coūtrey of  
Iewrie, but also through the fauour of Ceasar Augustus than Emperour of  
Rome, obtay|ned the kyngdome and rewle ouer the Iewes. Therfore euen vp  
this token alone (though there had been no mo, nor no o•her) the Scribes  
and the Pharisées, (whiche tooke vpon them the exacte and perfite  
knowleage of the lawe,) might haue geassed, that the tyme was now come,  
whan that same man should bee borne, who defacyng and vanquishyng all  
terrene or earthly kingdomes, should bryng into the worlde an heauenly  
kyngdome, and whiche in the place and stede of tyrannes, should create  
pastours, and in stede of lordely maisters, should make tēdre fathers.  
Furthermore whereas the dignitie of the Iudaical priesthooде was in  
excedyng high honour and in wondreful estimacion •mong al personnes: the  
holy ghost had by the prophetes declared afore, that this priest|hoođe also of  
the Iewes should be abrogated and abolished, after that he were once come,  
the whiche not beeynge enoynted by men with materiall or bodelye oyle, but  
beeynge enoynted by God in spirite with the oyle celestiall, shoulde through a  
sacrifice (beeynge in dede no mo but one sole sacrifice,\* but thesame

neuerthelesse a sacrifice of moste absolute efficacie & vertue) take awaye all the synnes of the world: and should through the feyth of the gospell, and the boun|teous geuyng of the spirite of God, sanctifie and make holy all thynges.

For Daniel had prophecied,\* that after the weekes or seuen doubles of yeres, that is to say, after seuen times seuen yeres by God prefixed, it should come to passe, that the holy of all holies should be enoincted, and than from thence|forth should the hostes and sacrifices of the olde lawe ceasse. Whan the thynges eternall shall be once come, thynges transitorye shall haue an ende: whan ghostely thynges shall be come, thynges carnall shall cease: whan the trueth shall be come, feyned counterfeytes shall geue place: whan the lyght shall be come, shadowes & darkenesse shall vanishe away: whan Christe shall haue belgonne to speake, the voice of the grosse lawe shall playe mum, vntill that it too, do openly professe hym, whom vntill nowe, it did rather (as who should saye) with certain tokens of becking, nod at, or poynte vnto, the by expresse wordes pronounce and declare to be he. At suche tyme therfore as Herode, beyng first a foreinour and an aliene borne, and secondarily a wicked person, and with many manslaughters and hainous murders, polluted, had all vnder his rewle and obeisaunce emong the Iewes, not by the authoritie of God, but by the fa|avour of Ceasar Augustus: & at what time the religion of the Iewishe temple, which consisted in externall figures & ceremonies, did moste chiefly of all floulrishe emong men: at what time extreme wickednesse & all vngodly facions did before the face of God reigne emong the Scribes, the Phariseis, the elders, & the bishops, vnder the false pretensed colour & cloke of holinesse: euen than dyd the coming of the Lord Iesus, after this sorte as we shall now tel, begyn first to be knownen to the worlde.\* There was vnder a wicked king a godly prieste, euen (as ye would saye) the last remaines that was left of the olde ordre of priestehood, not beeing yet corrupted with so many vices: this priestes name was Zachary, whom the ordre of lottes cūming about again by course, did at that present time call to the ministryng of the sacres & holy rites in the temple. For so had Dauid sorted all the whole ordre of priestes into two principall fa|milies, that is to wete, of Eleasar, and of Ithamar. The other families being subiect vnto these two, he deuided into fower and twentie lottes, that euerye of them in ordre one after an other, should in theyr courses minister the sacres in the temple, eight daies space a piece: abstaining all that while from all thin|ges, which by the rites of Moyses prescripcion, semed to make a mā vnclene: refrayning also frō cumpanyng with their wiues, nor cumming once within their owne house, but abydyng still in the temple, to the ende that they myght with the more chastitie & with the more puritie handle the seruice of God: but to all the residue of the priestes (besides him whose course it was to minister for that weeke) it was

lefull in the meane space to attende to their wiues and their childrē, & to be occupied about their owne secular affaires, so that it were thynges necessarie and requisite to be done. And so it was, that whyle this ordre was thus in deuiding by lottes, emong the fower and twentie families, the eight place fell by lotte to Abia, of whom zacharye was lineally descended, and into whose place Zachary had by course succeeded.\* All thissame, though it seemed to be doen by mere chaimce at auenture, yet was there no one poynte therof, but it was wrought by the high wysedome and prouidence of God, yea not so muche as the veray nombre of the course, but it was for a purpose and a consideracion. For lyke as the nombre of seuen for many causes hath the figure & significacion of the olde lawe, so doeth the nombre of eight well accorde to the grace of the ghospel, forasmuche as the euerlasting blisse of heauen

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is nowe geuen, not through the workes of the lawe, but freely and franklly through feith.\* And Zacharie had also a wife named Elizabeth, not only the better to be esteemed for the respecte of her noble birth (for she came of y<sup>e</sup> stocke and bloud of Aaron the first prieste of the people of Israell) but also worthie to be had in reuerence and wurship for hir integritie and perfecte goodnessse of behaueour, to the intente that suche an holy man as Zacharie was, should not be without a wyfe accordyng.

[ The texte.] ¶They were both righteous before God, and so walked in all the commaundementes and ordeynāūces of the Lord, that no man could fynde faulte with them. And they had no childe because that Elizabeth was baraine, and they both were now well stricken in age.

For it was in veray dede an holy wedlocke knitte and made vp, not somuch by copulacion of their bodies, as by lykenesse of theyr mindes and hertes, and by the fellowship of godlines, because they were both of them veray good fol|kes and iust, not with the iustice of the Phariseis (whiche Phariseis vnder a false couiour and counterfaite shewe of holynesse, did sette foorth theyr pryn|ted sheathe to the iyes of men for lucre and for worldely prayse, defourmyng their faces and makynge them vnsightly for the nons, a troumpette blowyng before them, at all suche times whan they gaue their almes, sekynge to be este|med holy by reason of long prayers made in corners of the stretes, whan their herte was drouned in all fylthinesse of hainous offences and trespasses against God:\*) but Zachary and Elizabeth with vncorrupt hertes, dyd in suche wyse obserue and kepe all thynges whiche the Lord had commaunded by the lawe: that neyther they gaue vnto men any holde or tytle to fynde faulte with them, and yet (the which is a

poynte of no small difficultie) they did also by the puriſtie and clenesse of their liuyng, shewe themselves pleasyng in the sight of God. Yea and this veray poynte also was wrought by the high wyesdome of God, of a speciaſſ prouision, to the ende that ſuche a one as ſhould afterwarde geue teſtimonie vnto Christe at his cumming, might on his owne behalfe be in all maner degrees worthy acceptacion emong the people of the lewes: firſt, for the noblenesse of his linage being descended of the ordre of priēthood aswell on the fathers syde as on the mothers syde: ſecondarily for the linyng of both his parentes beyng vnreprovable: thirdly for the vertues & giftes of grace in his owne ſelfe, beyng wonderfull, and ſuche as were but in fewe perſoneſ to be found: and finally for his gloryous death, whan he ſhould ſuffre for the trutheſ ſake. Suche a cryar verly it was mete y<sup>t</sup> he ſhould haue, which came to allure to hymſelue the whole worlde, with the ſauor, as it were, of the good fame and opinion that ſhould ſpryng of hym. Ferthermore by the prouidence of God, this poynte alo was wrought, that the ſtraunge maner of his natuſtie ſhould ſtire vp the myndes of men to haue a ſpeciall regarde of Iohn: \* and no ſuche common matiers or facions as were in other folkeſ to be looked for at his hande, the whiche was borne into this worlde not after the common course of nature, but by the onely benefite of God. For although the holy conuuersacion of zacharie and Elizabeth was ſpecially well approued & allowed of all perſoneſ: yet in this one poynte their godlynesſ ſemed to haue but hard happe, that both of them were veray ferre growē in age without hauing any iſſue or childe in all their tyme. For emong the lewes lyke as the fruitfulneſſe of matrimonie was reputed for a certayne thynge of great Royaltie: ſo was barainneſſe in as muche reproche as any thynge, and was reckoned in the num|bre of the chiefe misſeſhappes and euils of this lyre. For the moſte parte of the

people diſinterprete and take thoſe perſoneſ to bee reiecte and caſt out of the fauour of God, whiche had not had the fortune and happe, with ſome kynde of iſſue to encrease and multiplie the people of the lewes, beeing a people ſpecially chosen & dedicate vnto God. For the lewes beyng altogether groſſe and carnall, had not yet learned, that a ſpirituall and ghostely people it was, whiche God would haue by an heauenly generacion ſtill from tyme to tyme more and more to be multiplied with continuall ſucceſſion of iſſue. They had not yet heard that bliſſe were tho perſoneſ, whiche had gelded themſelues for the kiŋdome of heauen. \* And this mattier dyd not a lytle grieue them bothe in theyr mindes, & especially Elizabeth, who was now euē already by a muche reprocheful name in euery bodyes mouth caſted baraine, and was reckoned in the numbre of women of hard happe, as one of ſuche barainesſe, that ſhe was nowe past all lykelyhood or hope to haue any chylde, because that veray many yeres hauyng paſſed in the coumpanie of her wedded house bande, \* ſhe had yet brought foorth no

fruite of matrimonie. For the reproche of barainnesse is woont moste specially to light on the womē. And this despaire of hauing any chyld, the old age of them both had encreased. But the bounteous goodnesse of God, did of tendre fauour geue vnto the deuoute prayers and desires of theyr hertes, that thyng which the strength and power of nature dyd not geue to the coumpanyng of theyr bodyes.

[ The texte.] And it came to passe, that whan Zacharie executed the priestes office before God, as his course came, accordyng to the custome of the priestes office, his lotte fell to burne inc•nse. And he wente into the temple of the Lorde, and the whole multitude of the people were without in prayer, whyle the incense was in burnyng.

Therfore whan zacharie executed the office of the prieste in the ordre of his course,<sup>\*</sup> whiche (as we haue sayed) was in the course of Abia: and continuing within the temple in the sight of God, attended the ministryng of the sacres, lyke a pure and a chaste man: and now accordyng to the custome and maner, there was one to be chosen to goe into the innermoste and priuiest place of the temple (which is called *Sancta sanctorum*,<sup>\*</sup> that is to say, the holy of holyes, or the principall holy place) the chaunce of the lotte so fell, that he was chosen to entre into the principall holy place,<sup>\*</sup> (which it was not leefull for any person to entre except the bishop, or suche an one as were appointed in the bishops stede) and there, on the altare that stood in the secrete inner part of the temple, to lay holy incense made of certayne swete odoures in the olde lawe appointed, that is to wete, of balme, onycha, swete galbanum, and frankyncense of the clerest sorte. For this kinde of sacrifice was estemed emong the Iewes to be the moste holy aboue all others,<sup>\*</sup> insomuche that to the seeyng of this sacrifice whan it was in doyng, the lay people were not admitted to come in, no nor yet any of the leuites neither. But al the residue besides the priest that did execute, taried with|out, beyng separated and diuided from that place with a vaile,<sup>\*</sup> makynge theyr devout prayers all the meane whyle, that God would vouchesalue to ratifie that, that was than in offeryng for the helth & safegarde of the whole people: and so remained they without, vntill the prieste after the sacrifice in the inner place cōpleted, came forth againe to the people, to finish the residue of thinges, which to the ordenarie obsequies and rites of sacrifice did apperteine. And the priest did not only pray for the people, but also for himselfe, according vnto the prescripcion of the lawe, as one beeyng a mortall man himselfe aswell as the

[ The texte.] And there appeared vnto hym an Aungell of the Lord, standyng on the rightsyde of the altare of incense. And whan Zacharie sawe hym, he was abashed, & feare came vpon hym.

Therfore whereas zacharie had many yeris afore often tymes with moste earneste desires, cryed vnto God to deliuer as well his wyfe from the reproche of barrainesse, as also hymselfe from the grieve & pensifnesse of beyng without issue: yet (notwithstanding a certaine despaire of hauyng any children many a day sence conceiued in his minde,) he did euen at that present tyme with moste ardent prayers, require of God as though he had than been present before his face, the publike redēpcion of the people, which had now many hundred yeris been looked for. And in dede the fume of the incense mounting vp from the altare, was cast abrode in the aier on euery syde, but the desire of this deuoute bishoppe, perced vp euen to God, the Aungels carrying it, whose office it is to conueigh vp to almighty God the prayers of the godly, and agayne to bryng downe to vs his bounteouse largesse.\* An Aungell therfore that had been sente from heauen, stood at the ryght ende of the altare, on which the swete sauours of incense was burned, as one ready to declare some glad tydinges (because thynges that chaunce to be on the ryghtsyde, haue commonly a luckie signifilacion of some good happe to come.\* ) Zacharie, whan he had soodainly espyed this Aungell shynnyng with celestiall brightnessse (for he came not in openly in a bodily fourme as men vse to do, but soodainly and vnware shewed himselfe visible) truly he was sore dismayed in his minde, and taken with a great feare: not that the Aungell made a shewe of any maner thyng to be feared, but for that the infirmite of mannes body is not able to abyde the maiestie of the spilrites or Aungels of heauen.

[ The texte.] But the Aungell sayed vnto hym: feare not Zacharie, for thy prayer is heard. And thy wyfe Elizabeth shall beare a sonne, and thou shalt cal his name Iohn. And thou shalt haue ioy and gladnesse, and many shall reioyce at the birth of hym. For he shall be great in the syght of the lorde.

But lyke as it is a poynte of mannes weakenesse to fall in a tremblyng and quakynge at the soodaine sight of an Aungell, so is it the propertie of the great goodnesse of them, with ientle and familiar speakyng vnto vs, to take awaye our feare.\* The Aungell therfore with a gracious looke, and with ientle faire woordes speaking vnto zachary, saied in this wyse: zachary, there is no cause why thou shouldest be afeard, but there is cause why thou maiest be glad & ioyfull. For I bryng glad tydinges bothe vnto thee, and to all the people for whom thou art nowe makynge intercession. God hath graunted thy deuoute and godly peticion.\* Thesame Messias the deliuerer and sauver of hys people, whiche long and many dayes gonre hath been promysed, and many hundred yeris already looked for, is nowe at hande to

come in dede. And not only that thyng whiche thou haste made peticion for is obteyned: but an other thyng also doeth the goodnesse of God adde to the heape of thy desyres, which thyng thou durst not bee so bolde to aske,<sup>\*</sup> because thou were nowe cleane out of all hope that it myght by any possibilite come to passe. Thou madest peticion for the redemer of the worlde: thou shalt receyue also, one that shall declare and publyshe the redemer vnto the worlde.

The fruitefulness of thy wyfe Elizabeth that hathe been hitherto by the wisedome and prouidence of God delaied and put of, shall bryng vnto the no smal increase of ioyes: and a generall gladnesse of al the people, shalbe coupled

with the particular reioycing of thyne owne priuate householde. Hir fruite|fulness that all folke despaired of, shall haue a commoditie, and do good for this purpose, that all persons maye vnderstande thissame chylde bearyng not to be of the common rate, but the chylde which shalbe borne, to be borne God beyng the worker and dooer of it. In dede thy wyfe shall bryng forth to thee a child, but she shall not bryng forth child to thee alone: she shall bryng forth to the whole people in generall: she shal bryng forth to God, by who•e prouidēce all this matter euery whyt of it is tempered and wrought. So muche the more to the wondre of the worlde shall she bryng forth, that it is so ferre past tyme of her age ere she bryng forth: so muche the more to the pleasyng and re|ioycyng of all parties, that she had no suche hope: so muche the more to her good happe and fortune, that she shall bryng forth a sonne, and not a sonne at all aduentures, but the great publisher, and foregoer, and (as who should say) the husher and maker of way, and the purseuant of the moste great Messias that is to come.<sup>\*</sup> To the office of suche an high preeminence, is he by the free and franke fauour of God, pieked out and deputed, & for that cause shalt thou call his name *John*, that the people may euen therby at leste wise be aduertised, that he shalbe veray well accepted of God, and plenteously heaped with many heauenly gyttes of grace. Therfore the sorowe whiche the barainnesse of thy wyfe hath hitherto brought vnto thee, shall be redubbed with plentifull ioy, and with muche reioycing. Neither shal this ioy be kept or inclosed within the walles or precincte of thyne owne house.<sup>\*</sup> There shall at thy ioy a great many of thy frendes reioyce, whiche were sorowfull afore for thy sorowe. There shall leape for ioy at the byrth of thy sonne, all suche as do thurst the cummyng of Messias. This Messias beeyng as it were the sunne in the skye, thy sonne shall go before as it were a certayne day sterre, to geue knowlage afore by his woonderfull brightness, that the arisynge of him is euen at hande, which shall on euery syde, put awaye the derkenesse of all the whole vniuersall worlde. In dede the other shall be out of all

comparison moste greatest, but yet thy sonne too, lyke as he shalbe muche inferiour to the other: so shall he in dignitie excell and passe all the reste of the other Prophetes that hitherto haue been. For he shall in veray dede be great, not only in the opinion of men, but also in the iyes of the Lorde, vnto whom no man is great, but by the vertues and gyttes of grace whiche himselfe doeth frankly geue. For he shall be great, not in worldly richesse and ruffleyng porte of this lyfe, or in worldely dominion, but rather by the contempte and despisyng of those thinges, which make certayne perso|nes great in the iyes of men. And the lesse that he shall desyre the commodities or welth of this worlde, somuche the more plenteously shall he be couched full of gooddes heauenly.

[ The texte.] ¶Wyne also and strong drynke shall he not drynke, and he shall bee replenished with the holy ghost euen from his mothers wombe: and many of the chyldren of Israel shall he turne to their lorde God. And he shall goe before hym in the spirite and power of Helias, to turne the hertes of the fathers vnto the chyldren, and the vnbelieuers to the wysedome of the iust men, to make ready a perfecte people vnto the lorde.

And as for all kynde of excessiue or delicate fedyng,<sup>\*</sup> withall the other obiectacons and pleasures of the body, he shall so muche abhorre, that he wyll not at any tyme drynke any wyne, or any other delicious or strong drynke, ne any liquour at all, that is hable to take awaye so briete from a manne, or to

distemper his braine. For these filthy delites of sensualitie haue no place in such an one, in whose breste the holy ghost hathe taken possession afore to dwell in: which holy ghost shall replenishe the mynde and soule of thy sonne euen whyle he lyeth secrete within the enclosure of his mothers wombe, that he may play the parte of a Prophete in gesture, before he be able to haue any vtteraunce of woordes by speakyng. And in short processe of yeres, whan the gyttes of the spirite of God shall haue growen as his yeres and age shall do, he shall worke wondres: on the one syde, by the exaumple of his moste holy life, and on the oþer syde, through suche his preachyng as men shall maruayle at. For (accordyng to the prophecie of Malachias,<sup>\*)</sup> many of the children of Israel beeynge fallen from the fauour of God, (by reason that whyle they bearyng themselfes bolde on the carnall lawe, tooke no regarde to do those thynges, whiche the figures of the lawe do signifie) he shall conuerte to theyr Lord God, preaching with great frankenesse and plainnesse, the kyngdome of God to be at hande: exhortyng them to the repentaunte emendingyng of theyr former lyfe: makynge withoutwarde baptisyg in water, a foreprofer to the abolishyng of synne,

whiche abolishing of synne was to come through Messias: and finally vnto all persons openly shewyng that same manne, whom God for this purpose would shortly after send into the worlde, that by hym alone and onely, euerlaſtynge saluacion should come vnto all men.\* Thissame Messias shall first come as a poore humble mā of lowe degree, to the ende that he may conferre & geue euerlastynge saluacion vnto all persons putting their trust & affiaunce in hym. Then afterwardes shall he eftsones come in maiestie to geue rewardes vnto euery one accordyng to their dedes, that is to were, to the good and the godly euerlastynge lyfe, and to the vnbeleuyng and wiked persons euerlasting death. And lyke as by Malachias prophecie,\* Helias shal be the foremessagier of his second cumming, to prepare the heartes of mē by his preaching, agaynst that same great and terrible daye of the Lorde; ryght so shall thy sonne be the foremessagier of the former cummyng, in whiche God by his sonne Messias, shall descend downe into the yearth, to lure & prouoke all persons in generall with|out excepcion, by Iohns preaching, vnto the knowledge and loue of himselfe. And for this poynte he shall of a great many, he thought to be Helias. Neyther shall he without good cause be sayd to be Helias,\* in that he shall in the spilrite and power of Helias come before the cummyng of the Lorde, to the ende that (as the Prophete Malachias hath wrytten) he maye turne the hartes of the fathers to the children: wherby the Iewes, who haue so farre growē out of kynde and fallen from the holy trade of their forefathers, may amende, and come agayne to better grace: and that thesame Iewes beleuyng in the woordes of Messias (by whom God shall speake vnto them) may truely deserue to bee called the children of Abraham, in that they folowe the prompte ready|nesse of beleuyng, whiche was in Abraham: and also that suche persons, as whyle they cleaue fast to the outwarde rynde or barke of the lawe, do not vn|derstand the minde and effectuall pith of the lawe, he may conuerte and bryng vnto the wysedome of the iust, whiche haue learned, that vnder the vtter play|ster or pergetyng of the lawe, there lyeth hydden some higher pointe, and some holyer matter, the whiche shall ere long, be vttered abrode by the preachyng of Messias, who shall perfetely accomplyshe and fulfyll the lawe in the right kynde as it ought to be, but thy sonne beeing as a waye leader vnto the heauenly

preaching of thissame Messias, shall prepare the heartes of menne, that he may deliuer vp vnto Messias at his cumming,\* a people not vtterlye vntra|ded or vnentred in his discipline, but somewhat prepared already, and instruc|ted therunto with the agnisyng and knowledgyng of theyr owne synfulnessse, with the expectacion of the kyngdom of heauen, and with feling a great misse and lacke of the Messias to come. For so was it thought best vnto almyghtye God, by castyng fyrst of all, certeine entreinges and principles, to bryng man, whiche had been fallen to vtter ignorauance and

wickednesse, a lytle and a lytle by degrees, vp to the highest poyntes of godly perfeccion.

[ The texte.] And Zacharie sayed vnto the Aungell: vp what token shall I knowe this? For I am olde, and my wyfe is well stricken in age. And the Aungell aunswered, and sayed vnto hym: I am Gabriell that do stand in the presence of God, and am sent to speake vnto the, and to shewe the these glad tydinges. And beholde, thou shalt be dumme, and not hable to speake vnytill the daye that these thynges come to passe, because thou diddest not beleue my woordes whiche shalbe fulfilled in theyr tyme.

The Aungell vsyng all thissame frendely talke, zacharie hath nowe putte awaye the feare that he was in. But forbecause it were great high poyntes that the Aungell promysed, and by course of nature, not credible: Zacharye bothe after the maner and vse of the Iewes, and also representyng a figure of theyr Synagoge, requireth to haue some matter of weight to be annexed to the promises, by some euidente token, to the ende that one miracle shoulde ob|tayne assured credite vnto an other. Wherfore he aunswered, and spake, vnto the Aungell in this sorte. By what presente token nowe out of hande maye I knowe, that thissame whiche thou doest promyse to come, is a matter of per|feite certayntie?\* For otherwyse the very felyng of nature sayeth the contrarye. For I for my parte am already a veray aged man: and my wyfe also is alrea|dye ouer ferre striken in yeres, to haue any chyld bearing hoped for of her bo|dye. Howe shall that thyng nowe chaunce vnto me and her, beyng both of vs olde and past hauyng any fruite, the whiche dyd not chaunce vnto vs whan we were young, and in perfeite lustinesse of our bodyes? Then sayed the Aun|gell agayne: If a mortall man beeyng sent from another mortall man should promise vnto the suche thynges as these, thou mightest well, and not without good cause, doubt of the promyse. For I graunt that thissame thyng, whiche I promyse, is aboue mans power, and aboue the common ordre and course of nature. But neyther is it possible for an Aungell to bryng a message of va|nitie, nor any thyng there is so vncredible among menne, but that God can easily perfourme it vnto them, that beleue in his promises.

For I am thesame Aungell Gabriell,\* many yeres gone, sente to the Prophete Daniell, the whiche from tyme to tyme do stande in the sight of God, among the seuen pryncipall seruitours of heauen, in a readynesse to do all maner obe|dient seruice at the wyll and pleasure of God: and at this present tyme especi|ally deputed and appoynted by God vnto this office, to bee the messagier betwene God and man in this present matter, then the whiche, neuer was there at any tyme any other acte done, more greater, or more to be meruayled at. Therfore that thou maiest not be in any maner distruste, it is God that is the maker of this promise: and I the messagier sent from thesame, to make rela|•ion of the matter vnto thee, and to bryng thee glad tidynges.

And sence thou dooest so muche require, thou shalt haue geuen vnto

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thee,\* that shall both bee a true token of the promyse in tyme cummyng to bee perfourmed, and also a punishmente for thy mystrustfulnes at this presente declared. Behold, thou shalt soodainly, euē from this instant become dumme, nor shalt not haue power to bryng a woerde out of thy mouthe, vntyll thy sonne beyng borne into this worlde, shall haue discharged my credite and promise, of the which there ought not any doubt to haue been made on thy behalfe. For the tyme is nowe at hande, that the Synagoge whiche is so harde to be brought to belefe, shall kepe silence, and no persons shall haue tong to speake with at libertie, sauynge onely suche as with ready towardnes to beleue, shall obey and folowe the preachingyng of the ghospell.

[ The texte.] And the people were awating for Zacharie, and merueiled that he taried in the temple. And when he came furth, he could not speake vnto them. And they perceyued that he had seen a vision in the temple. And he beckened vnto them, and remained dumme.

Whyle these thynges were in doyng betwene Zacharie and the Aungell, within the innermoste tabernacle of the temple, all the whole body of the peopple stode awayting and lokyng, that the priest should come forth accordyng as the maner was, to execute and ministre the rest of the rites that were yet to bee done abrode in the presence of the multitude. And truely they were strieken in a great wonder, that he made suche taryng in the tabernacle a longer space, then the wonte vse was. At length furth cummeth zacharie, with a countenaunce in dede, shewyng an vnwoonte gladnes, but the vse of his speache cleane taken from him. By the whiche thinges the people rightwell vnderstood, that some vision had appered vnto him while he was within. For the presence and beyng together with any parte of the maiestie of God, or with any Aungell of heauen, is wonte to make a great alteracion in the state and moode of a mortall mans face and countenaunce, as in olde tyme it chaunced also vnto Moyses. And whan he had no power to speake with his tongue, he wrought by signes and tokens of poyntyng and noddyng with his head, whiche was, that the sacrifice had been done to the contentacion of God, and that God was highly pleased therwith, and that they should therfore rendre thankes vnto hym, in that he had graciously heard the deuout prayers of his seruauntes.

And then dyd zacharie (euen dumme as he was) remayne still within the temple executyng his office in ministryng the sacres, vntyll the numbre of his eight daies were completed & ended. The people of the Iewes, all that

meane while duryng, had a prieste that could not speake, as an incling and a token of the lawe in shorte processe of tyme afterward to ceasse, and to geue place vnto him, whiche bryngynge the trueth abrode to lyght, should putte awaye all sha|dowes of thynges, and make them to vanishe.

[ The texte.] And so it was, that whan the dayes of his ministryng were expired, he departed into his owne house. And after those dayes, his wyfe Elizabeth conceyued, and hidde her selfe fiue monethes, saying: Thus hath the Lord delt with me in the dayes wherin he hath lo|ked vpon me, to take awaye my reproche emong men.

\*But the ordinarie tyme of his ministryng in the temple beeyng expired, za|charie returned home to his owne house: and there, vpon confidence and trust of the Aungels promise, he embrased his baraine & aged wyfe Elizabeth. For here in this case, there was no geuyng of themselues to the wanton desire of the fleshe, but great lacke & desire there was of y<sup>e</sup> child which should bryng the

glory of God to light & knowledge by his lyfe, and his preachyng: and whiche should be the foregoer of him, who hauing been a long seasō loked for, should at laste bryng perfeite saluacion vnto all creatures. Chaste embracinges of the housebande and wyfe it is, whiche the promyse of God doeth couple, and not wanton lust of the bodye. An holy compaynyng together of man and wyfe it is, that seketh nothyng els, but the fruite of issue: and godly is the loue and desyre of suche issue, as is borne, not to our owne pleasures and appetites, but to the publique benefite and welth of all creatures.\* Nowe whan Elizabeth had accordyng to the Aungels promyse, conceyued: she hidde her selfe out of companie, kepyng the matter close from the syght of the people, by the space of fiue monethes, in dede no lesse than a glad woman, that she was conceyued with childe, but yet (as vertuous disposicion and shamefastnes commonly go together) more then halfe ashamed, for because that to suche persons, as dyd not yet knowe all thissame matter to bee done, God being the worker and doer of it, she being now already an aged woman, might seme to had wholly geuen herselfe yet still vnto the satisfying of the wanton lust of her body. For she was not ignoraunte, howe muche inclined the moste parte of folkes are, as well to misdeme the wurst, as also to speake naughtily. And the prudent minde of the woman, had also a ferther iye, and regarde vnto this poynte too, that there was no vauntes ne braggues to be made among the people, of the gytfe of God,\* vntill it were assuredly past all doubtes: leste, if the thing had afterward quailed, or gone awaye in any behalfe, the reproche of her

baraines should be double, for that beyng so fer strieken in yeres she had conceyued suche a vayne hope to haue a childe. Neuerthelesse, whan by sundry assured tokens, she perfeiteley knewe herselfe to be with childe, she did in suche wise at all times shewe herselfe glad of her happie chaunce, that all this matter euery whit of it, what soeuer it were, she referred vnto the onely goodnesse of God. I haue hitherto (sayeth she) been diffamed with the reprochefull name of a baraine woman, and one that neuer should haue childe, among the people of Israel, in whose opinion the barainnes of the body is a thing of more dishonestie & shame, then naughty disposiciō of the mynde. But the Lord (I see well) hath for this purpose made a delay of my fruitfulness,\* that a childe borne nowe whan no man looked for it, not onely might deliuer me from the reproche of barainnes, but also should cause vnto me the more aumple ioy. For plainly the free gyfte of God it is, who at suche time as best pleased himselfe, hath vouchedsafe to cast a fauourable iye on me his simple handmaide, in suche sorte, that by reason of my chyld (though beyng but one alone, & borne whan it was almost past sealson, yet neuertheles a childe specially to be marked & regarded) whom I haue borne in Gods behalfe, I shall from hencefurth in folkes communicacion bee reported to bee a mother muche happier then a great many of others, the whiche do with a great sorte of children a piece, enriche their housebandes.

[The texte.] And in the sixth moneth was the Aungell Gabriel sent from God into a citie of Galile, the name wherof is Nazareth, to a virgin espoused to a man, whose name was Ioseph, of the house of Dauid, and the name of the virgin was Mary. And the Aungell came in vnto her, & sayd: ha••e thou full of grace, the lorde is with the. Blissed art thou among women.

These thinges thus done, it remained, that the holier & greater piece of this misterie, shoulde bee procured by the Aungell, that is to wete, that the sonne

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of God beeyng God immortall, should of a virgin, beeyng a creature subiecte vnto death, bee borne a man mortall: the like wherof neuer had afore sence the creacion of the world been heard,\* ne to the last ende of the world again should bee heard. Therfore whan the tyme from without begynnyng by God prefixed, drewe nere, that God the father would by his sonne deliuer the whole vniuersall worlde from the tyranny of death and of synne: he sent the selfsame Aungell Gabriell, as a broker or procurer and a maker vp of this godly co|pulacion andioynynge with the sayed virgin. And this was done in the sixth moneth after that Elizabeth was conceyued with Iohn. Unto this heauenly matter there was specially deputed a tendre yong virgyn, not set

furth to the worlde with aboundinge of riches or possessions, not by famousnes of name, not with portlynesse of lyfe, ne with the other thynges whiche this worlde vseth to haue in high regarde: but endued with excellente vertues of the minde, the whiche do make a manne acceptable in the sight of God: that is to saye, with puritie of lyfe vndefiled, with maideny demurennes, and with godly deuotion. Her habitacion was in an homely basse little toune of Galile called Nazareth,\* a people nothyng regarded ne set by emong the Iewes. And the virgin was espoused vnto a man of no fame ne porte in any behalfe to the worldes estimacion: but for his vertues of the mynde, a man to be accepted afore God, a carpenter by occupacion, and his name Ioseph, beyng lineally descended of the stocke of Dauid, from the which stocke of Dauid, the espoused virgin also had her progenie, to the ende that the case might not disagree with the prophecye, whiche had promised that Messias should be borne of the stocke of Dauid kyng of Israel. And the name of the virgin was Mary. God had for the nons picked out two persons of lowe degree and of small porte, to thentent that the worlde myght not in this heauenly matter, clayme or chalenge to it selfe any poynte or part therof. He had also pieked out persons of moste faultlesse and moste pure behauour, to the ende that no poynte of cryme myght be layed to theyr charge.\* He had pieked out persons coupled together in chaste and leefull matrimonie, to thentent partly that the priuetie of a childe to bee borne by a pure virgin myght be secrete vntyll the due tyme therof: and partly that the case beyng otherwyse vnbeleuable, (whiche was, that a virgin had without coumpaynyng with any manne brought furth a chylde,) myght not lacke a witnesse conuenient. At a tyme whan this virgin was in her contemplacion within her priuy closet (as virginitie loueth to be secrete) the Aungell Gabriell apperyng visible with muche bryghtnes came in vnto her, and hayled her with a straunge sorte of salutacion.\* Rest thou well (sayth he) and reioyce, o virgin beeyng full of grace, and highly in fauour. Thou hast the Lorde ryght fauourable vnto thee, and muche thy frende. And therfore shalt thou be singularly renoumed, and of a laudable name among all women.

[The texte.] ¶When she sawe him, she was abashed at his saying: and cast in her mynde, what maner of salutacion this might be. And the Aungel sayd vnto her: Feare not Mary. For thou hast found grace afore God. Beholde, thou shalt conceyue in thy wombe, and beare a sone, and shalt call his name Iesus. He shalbe great, and shalbe called the sonne of the highest. And the Lord God shall geue vnto him the seate of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his kyngdome there shalbe none ende.

But the virgin, at the sodayne sight of the Aungell, and agayne also at the fourme and tenour of his salutacion beeyng straunge and suche as never had

been heard of afore, forasmuche as she on her owne behalfe conceyued no great opinion of her selfe, was right muche dismayed in her minde. For that she was fore adrad at the entreyng of one in the likenesse of a young man not loked for, was a poynte of a certaine veray true maideny & tendre shamefastnesse: that she made not answere out of hande, but cast with herselfe in her mynde, what thyng so straunge and so high a salutaciō might meane, was partly a poynte of wysedome,<sup>\*</sup> and partly of demure softenesse. But forasmuche as the Aun|gell right well knewe what she was casting in her mynde, he would not suffre her any longer to stande in doubt or perplexitie: but both toke away her feare with speakyng ientely vnto her, and also declared at large the cause of that his vnquod and straunge gretyng. Mary (sayeth he) there is no cause why thou shouldest be afeard. The iewell of thy virginitie and maydenhood, which thou art singularly in loue withall, is safe vnto the without any daunger of lesyng it. Neyther am I come to please the, or to set the agog with a vaine salutacion: but I am come vnto the as a messagier of a matter both passyng ioyfull, and also veray great. Ponder not thine owne desertes. Of the mere fauour of god it is that is offered vnto the, & not of thine owne merite. And euen in this veray poynte thou doest please God, that thou standest in no conceipte of thy selfe. And let this suffice the, that thou haste atteyned grace & fauour at Gods hand. And nowe herken a thing neuer heard afore,<sup>\*</sup> but yet a true thyng. Thou shalt conceyue a babe in thy wombe, and shalt bryng furth a sonne, and shalt call his name Iesus, because he shall bryng saluacion vnto his people.

And although he shalbe borne in an homely place, and of a mayden estemed to be of lowe degree: Yet by reason of his heauenly gyftes of grace, he shal euery waye be moste greatest: insomuche, that after he shall once be knownen to the worlde, he shalbe called, not by the name of a Prophete, but the sonne of the hyghest. The surname shall be greater then any other manne maye haue, for|because the chylde that must be borne, shall ferre surmounte the common rate and degree of mortall mannes state. In this chylde certes wyll the Lord God perfourme and accomplishe the thyng, which the prophecie, being to thee not vnownwen, hath promised. A man borne of the stocke of Dauid shall sit in the throne of his father.<sup>\*</sup> He shall not through the ayde and mayntainaunce of the worlde, vsurpe or take vpon hym a transitorie dominion and reigne of this worlde: but his heauenly father will geue him the heauenly reigne of Dauid: and he shal reigne ouer the people of Israel for euer without end.<sup>\*</sup> Neither shal there euer come any ende of his reigne, as the Prophete Esay hath prophecied.

[ The texte.] Than sayed Mary vnto the Aun••ll• howe shall this come to passe, seyng that I knowe not any man? and the Aungell answered, and sayd vnto her: The holy ghoste shall come vpon thee, and the power of the highest shall

ouershadowe thee. And therfore the holy that shalbe borne, shalbe called the sonne of God.

The hearte of this virgin dyd not through these so high promises of the Aungell, weaxe any whit the more haulte to take vpon her: neither dyd she of the highnes of the matters conceiue any distrust. She conceyued not in her mynde any suche presumpcion, that whan her sonne should be a kyng she on her partie also should be made a quene: neyther was she vnknowyng, that nothyng there was of suche high difficultie to bee done, whiche God was not hable with a mere becke to bryng to passe. All her care and thought was

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onely for she iewell of her virginitie, on whiche she had so muche set her loue. And therfore she doeth not requyre a token of the Aungell, as Zacharie had done: \* but doeth with maideny shamefastnes, and also according to wisedom no more but enquire, to knowe of the Aungell the maner how the thing should be wrought and doen: and maketh answer vnto him in this maner: By what meane or waye shall it come to passe (sayeth she) that I shall bryng furthe a sonne, forasmuche as I am in suche sorte espoused to my good man whom I do nowe lyue withall, that yet neuerthelesse I haue no conuersacion of his boldye, suche as wedlocke requireth? For continencie lyketh vs bothe, and this poynte of blysfulnesse, yf it myght be, we would full faine haue perpetually to endure betwene vs.

\*The Aungell therfore teacheth howe it should be doen, and taketh awaye from the virgin all doubtfulnesse concernyng her virginitie. O virgin (sayeth the Aungell) nothyng shall in this matter be doen or wrought after the com|mon course of nature. An heauenly chylde bearyng shall it be, and by an heauenly worker shall it from the firste ende to the last be executed. Thou shalt continue in chaste loue towardes thy chaste spouse. Fruitefulness of issue the happiest that euer maye be, shall come to thy lotte without any detrimente or violacion of thy virginitie. For thou hast not an housband geuen vnto threfor any suche purpose, either that he should make thee a mother, or els thou make him a father: but the prouidence of God hath thought good by this meanes to make a sure waye for thy safegarde and preseruacion, for thy good name and fame, for thy virginitie and maidenhood, and for thy conuenient quietnesse. It was goddes pleasure that an vndoubted witnesse of this straunge chyldebea|ryng should be both present and assistente to the thyng: he would in no wyse, but that thou shouldest haue one, who with chaste and continent lyuyng in thy coumpany, and with all poyntes of feithfull seruiceableness, should geue diligent attendaunce aswell on thee, as on the chylde that is to bee borne:

and finally, it was his pleasure, that by this deuise & pretence, this misterie should bee kept secrete from the vnbeleuing sorte, and also kept secrete from the wie|ked spirites. And this holy copulacion of the diuine nature with the nature of man, shall not violate thy chastitie, but shall make it altogether holy. The fa|ther of heauen hath determined, after a straunge sorte, eft sones to be gette his sonne on thee. Neither shall there any sede of a manne mortall bee requisite or nedefull to this diuine concepcion, but the holy ghost shall from heauen come downe into thee: and in thy wombe, (as it were in an heauenly workehouse) shall accomplishe the working of this holy babe: and in stede of the bodelye or carnall embracing of an houseband, the highest shall ouershadow thee, in such wyse tempering and qualifying his infinite power and vertue to the measure and capacitie of mannes nature: that it maye be hable to abyde the metyng together and the conioyning therof.\* Where filthy lust is in the carnall copula|cion of man and wife, there whatsoeuer is borne, is borne vncleane, and thrall to synne. But this that shall be borne of thee, (because it shall be conceyued of the moste holy embracing of the highest: because it shalbe cōceiued by the wor|kyng of the holy ghost, who maketh all thynges holy: because it shall be con|ceiued of a virgin moste pure, whom of all women God hath purposely here|tofore pieked out, being clere from all spotte of sinfulnessse) shall immediatly be holy as soone as it shalbe conceyued. And at the first, by reason of the humaine

body taken of the substauce of thy body, it shall rightly be called the sōne of a virgin, and the sonne of man: but after the mistery of this byrth once perceiued and vnderstanding, he shall not be called the sonne of Ioseph, but the sonne of God: and that truly, not after the common guyse, as iust persons beyng pur|ged from sinnes, & iustified by the free fauour of God, are by adopcion called the sonnes of God: but he shall by a syngular reason and maner, be called the sonne of God, of whom he is in veray true dede double begottē: once without beginning or time, & eternall, of his eternall father: and now in time, mortall, of a mortall mother, and a veray naturall man of a veray woman. And lyke as in this ioynyng together, the diuine nature shall be vnitied and knitte with the nature humayne: so shall the chylde resemble the nature bothe of the one parent, whiche is God, and also of the other, whiche is man. This misterie of goddes deuise and conueyaunce is of an higher sorte, then that it may be per|ceyued euen of the veray Aungels. It is for thee sufficient, to shewe a mynde beliefull and ready to obey. All the residue shall he accomplish and bryng to ef|fecte, who is of power to do whatsoeuer his will is.

[ The texte.] ¶And beholde, Elizabeth thy cousyn, she also hath conceyued a sonne in her olde age. And this is the sixt moneth with her that is called baraine. For nothing shalbe vnpossible with God. And Mary sayed: behold, I am the handmayden of the lorde, be it vnto me ac|cordyng to thy woorde. And the Aungell departed from her.

And nowe to the ende that both thy ioye may bee more abounding, and thyne affiaunce of the more certaintie: take a fresh example euen veray nere at hande. Beholde, thy cousyn Elizabeth, that aged woman, beyng nowe a long tyme of barainnesse vncurable, hath (euen I my selfe beeing the messagier) o|therwise then euer she hoped for, and aboue the power of nature, conceiued a sonne, whiche shall be as a trouppette and an opener of thy chylde bearyng, her beyng conceyued with chylde is now a good while sence of vndoubted cer|taintie: her bealy is vp, and the chylde is quickened & stirreth within her. For this same is the sixt moneth, sence she hath conceiued which was cōmonly callled by the name of barain, euen before that she was ferre strieken in yeres, yea and nowe ferther growen in age,\* then that she myght hope to haue any issue, although she had not to fore been barain. This to almighty God hath so been thought good, to thentent that all creatures maye vnderstande, nothyng to be so vnbelineable emong menne, whiche the power of God is not able to bryng to effecte, yf it bee his pleasure. As easile shall he geue conception to thee a virgin, as he hath geuen to her beeing barain, sauyng that it hathe pleased hym, that thy example should be singulare and pieresesse, because thy chylde must be alone without pierie. Certayne barain women haue heretofore by the special gyft of God, brought forth childe, but thei haue brought forth nothing but mere men. Neuer hath any virgin yet vnto this daye brought forth childe, nor neuer shall any do after thee, because that he which beyng but one person, shall in himselfe comprehend both the nature of God and the nature of man, is no more but once to bee borne.\* After that Gabriell had all this sayed, the maiden made aunswer in fewe woordes, but woordes of such sorte, as might bee a witnesse of excedyng great demurenesse coupled with passyng great af|fiaunce and zele towardes God. I know it (saieth she) to haue been promysed by the mouth of Esay, that a maiden should conceiue and bryng forth a sonne:

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and I haue no doubte, but that God is hable to do all thynges that his wyll is, and that he will not be false in his promises. That if it hath so pleased him, to the executyng of this misterie, to choose and depute me, beeing a mayden of the lowest sorte and degree of all others, there is nothing that I can hereby chalenge or claime vnto my selfe, either of merite, or els of grace. It

shall euery whit come of the goodnesse of God: it shall euery whit come of the myghtie power of God. I do nothyng but willyngly offre my selfe as an handemayden to the lorde,<sup>\*</sup> (vnto whom I am for altogether dedicated,) ready to be at all his commaundementes. I do beleue, that thou doest promyse: and I wyshe that with all spedē it may fortune vnto me, as thou doest promyse. And euen with the woerde speakyng, thatsame heauenly conceyuyng of chylde, was without any her felyng or perceyuing accomplished: she had in her wombe the sonne of God: she was replenished of the holy ghost. And anon the Aungell leafte her. Of this holy communicacion of a virgin with an Aungell, it was the wyll of God to begynne all the matter of restoryng mankinde, because thatsame first pestiferous talking of a virgin with the serpent, had brought into the worlde the grounde and matter of mannes confusion and mischiefe.

[ The texte.] ¶And Mary arose vp in those dayes, and wente into the mountaynes with hast, into the citie of Iuda: and she entred into the house of Zacharie, and saluted Elizabeth. And so it was, that whan Elizabeth heard the salutacion of Mary, the babe lepte in her wombe. And Elizabeth was filled with the holy ghoste, and cryed with a loude voyce, and sayed: blissed art thou emong women, and blissed is the fruite of thy wombe. And wherof happe[neth this same vnto me, that the mother of my lorde should come to me? For loe, as sone as the voyce of thy salutacion sonned in myne eares, the babe leapeth in my wombe for ioy. And blissed art thou, that thou haste beleued: for those thinges shalbe perfourmed in thee, whiche haue been •olde thee from the lorde.

Mary beeing by reason of this gytfe of God, become the more sad and womanlye, and also the more ientle and readie to do any thyng that she ought to do, because she had of the Aungels woordes, learned Elizabeth to bee with chylde, and this nowe to bee the sixte moneth therof: she lefte her owne house, and tooke her waye vppe into the high countrey, and with great spedē came into the citie of Iuda where zacharie dyd enhabite: and entryng into his house, she offred and gaue vnto her cousin Elizabeth, woordes of greting, and how that she did muthe reioyce and was veray glad that Elizabeth was with chylde. For true godlynesse doeth rather reioyce at the happie fortune of an other bodye, then set the mynde to make vauntes or bragges of it owne. Uirginitie loueth secrecie: it cummeth not foorth of the inmoste partes of the house for any callyng, vnlesse duetie moue it therunto: and beeing abrode it maketh haste, in doyng any poynte of duetie it taketh more lasure. Mary in all her iourney visited ne saluted not one bodye by the waye,<sup>\*</sup> vntyll she was come to Elizabeth. Neither was that same a salutacion or greting of the com|mon sorte. All good happe and blisfulnessse dyd of this gretynge eyther other, encrease vnto them both, and the efficacie of the spirite of God, dyd in them bothe the more plenteously abounde. Mary carryed with her in her wombe the fountayne of all ghostely gyttes of grace, and through the inspiracion of the babe in her bealy, she

was nowe altogether in case that nothyng came out of her harte or her mouth, but onely of God. Therfore it came so to passe, that as soone as the salutacion of the virgin Mary had once sounded in the eares of Elizabeth, the babe, whiche she beyng an aged woman had than in her bealy,

dyd leape and spryng,\* (as ye would say) skyppynge for ioy and gladnesse. Iohn not yet beyng borne, felte the diuine power of his Lorde but euen a  
⟨◊⟩ afore conceiued: and within the enclosure & tabernacle of his mothers wombe doth with gesture magnifie him, whom he should afterwarde set forth & magnifie with his voice. Neither did Elizabeth without fruit perceiue and fele the holy leaping of her litle babe within her. Through her babe enspired from heauen, the mother also is inspired,\* and altogether is full and whole sodaynly taken with an happy and blissed kinde of infeccion. Through the voyce of Mary, the heauēly power of God perceith into the babe within the wombe of Elizabeth: and through the babe with this sodayne blastyng so taken, the mother too is adblasted, in suche sorte, that she on her partie also beeyng replenished with the holy ghoste, did not nowe kepe in the ioyes of her herte: (although she had alfore kept her selfe within doores, and had no talke with her, as one that would not for shame be acknowen to be conceyued with chylde:) but with a mighty great voyce (which voyce her mighty great affeccion and zele did worke in her) she cryed out, and vttered suche thynges through the mocion of the spirite, as she neither could deme of the swellyng of her bealie, ne yet had learned of any mortall manne.\* And euen as though she had heard the Aungell talkyng with Mary, thus doeth she begynne her gratulacion. O happy and blissed mayden (sayeth she) thou shalt haue and enjoy the chiefe prayse emong all women worlthy commendacion. And holy is the fruite also of thy virginly wombe, out of whiche shall come forth that same woondrefull floure, who by the voyce of all nacions, shall be preached throughout all the whole vniuersall worlde: of whom long and many a day gone, the Prophetes haue prophecied: and he shal haue the chiefe laude and prayse emong all thynges, bothe that are in heauen, and that are in yearth. I acknowlage it to bee a greater thyng, and of more excellencie, then a mortall man, that thou bearest enclosed within the chambre and tabernacle of thy wombe. If age or yeres only be estemed in vs twaine, it is not vnmete for a young damisell or mayden to come to an aged womā: but if the dignitie or worthynesse of both our babes that we go withall, be comp[ared]: it had been my duetie in all haste to come and visite thee. I truly on my parte was happie and fortunate enough with this benefite of God, that I go with a chylde, the whiche shall in tyme to come, be a person of no small dignite and estimacion: but of what my deserte is so great happinesse chaunced vnto me, that she whiche muste bee the mother of my Lorde, shoulde thus of her owne accord take paines to come to me?\* For by an vndoubted tokē haue I

felt the cumming hither of my Lorde. For loe, immediately whan the voyce of thy salutacion sounded in mine eares, I felt my young chylde stiere and leape vp in my wombe, as one shewyng an earnest desire, and gladnesse to go mete his Lorde, and to do vnto him his bounden duetie of reuerence and homage. And thou too forsouth beeyng a mother, doest not vnylike to the chylde in thy bealie, for he beyng the Lorde and maister, doeth vouchesafe to come set hys seruaunte, of purpose to sanctifie hym, and to replenishe hym with the holye ghoste: and thou beeyng so ferre the superiour in dignitie, doest not thynke it peinfull to come to me that am thyne inferiour? so muche the more lowely behauyng thy selfe, as thou doest surmounte and excelle in heauenly gyttes of grace, whiche gyttes, thou doest veray well, in that thou doest not impute them to thyne owne merites, forasmuche as they are thynges geuen thee of

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the free bounteousnesse of God.\* And certes in this behalfe art thou much haplie, that thou diddest not mistrust the promisses of the Aungell, though they semed neuer so muche vnykely to be beleued. Thou haste conceyued without helpe of man, and doubt is there none, but that the residue of thynges whiche the Aungell hath promised vnto thee in the lordes name, shal with sembleable trueth and suertie be perfourmed vnto thee.

[ The texte.] ¶And Marie sayed: My soule magnifieth the Lorde: and my spirite hath reioyced in God my sauour.

Whan Elizabeth had by the spirite of prophecie spoken these woordes, Mary also, (who through maydenly shamefastenesse had hitherto cōcealed the ioyes of her harte,) being now sodainly rauished with the holy spirite of God, of whom she was full and had been a good whyle erst, could no longer temper herselfe ne forbeare, but that with an himne of reioycing and thankes geuing, she must braste out into the lande and prayse of God, to whose goodnessse it is to be attributed, whatsoeuer high or especiall good thyng doeth chaunce to manne or woman of this worlde. O Elizabeth (sayeth she) not without good cause doest thou reioyce in my behalfe: but yet this cummeth euerywhit of the gyfte of God, yea and of his free gyfte, and not one iote of it there is, that I can presumpteously impute to myne owne desertes.\* And therfore not my tongue onely, but also my soule, acknowledging it owne weaknesse, doth euen from the botome of my harte rootes, magnifie & exalte the lorde with prayses: and howe muche the lesse of merite it acknowlageth in it selfe, so mouche more vehemently doeth it meruayle at the greatnessse of Goddes benefites. I haue cause wherfore to geue hym thankes, I haue cause why to talke largely of his beneficiale goodnessse, but cause haue I none wherfore to reioyce to my selfe-warde.

Yet neuerthelesse my spirite beeyng enflamed with the spirite of God,<sup>\*</sup> doeth for ioy not possible to be vttred in woordes, skyp and leape within my body, not in it selfe, but in God, who is both to me and to all persons the onely cause and worker of all saluacion.

[ The texte.] For he hath loked vpon the lowe degree of his hande mayden: so; behold, from hence|forthe shall all generacions call me blessed: because he that is myghtye hathe done great thynges for me, and holy is his name.

For wheras I was the moste abiecte of all women, yet he of his owne mere goodnesse, hath cast a mercifull iye on his poore handemayde beyng of lowe degree, and hath vouchesaued to geue me suche a great and high gyfte, that from this time foorthwarde accordyng to the woordes of the and of the Aungell,<sup>\*</sup> I shall in folkes talke, be called a woman moste happie & fortunate, not onely of the Lewes that are nowe at this present daye aliuie, but also in al yeres and ages to come, and of all nacions of the whole worlde, to whom a sauiour shall happen to be borne of my bodye. For we maye truly be called happie & blissed in any suche thyng as is bestowed vpon vs, not by meanes of our owne industrie, not for our owne merites, but of the free fauour of God. All the laude and prayse therfore of this happie fortune, shall redounde to hys lande and commendacion, that hath freely conferredred & geuen thesame. I shalbe reported happie and blissed, but yet happie through his mere bountie & good|nesse.<sup>\*</sup> And what shall the nacions of the whole worlde in all the processe of yea|res to come talke of me? verayly that he whiche by his excedyng great power is hable to doe all thynges, hath in me beeyng the meanest of all maydens,

wrought and perfourmed a thyng wonderous, and such as neuer tofore hath been hearde of. And therfore shall my name be numbred emong the wemen of good happe: but his name shall euerie where bee holye, and to be adoured and worshypped: at the which name euery knee of thinges heauenly, yearthly, and also infernall, shal humble it selfe and bough downe: and through which name onely, saluacion shall come to the vniversall worlde. For the profession of thys name, shall perfectlye geue saluacion and holinesse vnto all creatures. At the callyng on of thys name, shall diseases be driuen awaye, venomes shall leese theyr strength, deuils shal flee, and dead bodyes shall reuiue agayne.

[ The texte.] And hys mercy endureth from generacion to generacion vpon them that feare hym.

And this also shalbe a thyng of free gifte and mere gratuitie, and not of bette or duetie: it shall bee of mercie, and not of merite: whiche he shall moste largely poure foorth, not onely to the nation of the lewes, which hath looked for hys cummyng to themselues and no mo, ne to one age alone, but his mercy shall sprede abrode euery waye, and issue from nacion to nacion, vnto the fer|thestre endes of the worlde, and from age to age vntyll the laste daye of thys world. In dede the Israelites only were once they that loked for this saluaciō whiche was promysed by the prophetes: but whatsoeuer person (in what na|cion soeuer it be) hath forsaken vices, and beginneth to haue in him the feare of god, the same shall be reconed in the felowshyp and brotherhod of y<sup>e</sup> Israelites. This saluacion shall extende vnto all suche, as myslykyng themselues, shall submitte them through feyth vnto the lord, whether thei be Grekes, or Frēche|menne, or Englishemen, or Scithians. And contrary wyse, suche personnes as puttingh theyr affraunce and trust in their owne dedes shall proudly sette vp themselues agaynst the greatnessse of god: shallbe repelled and put away from the felowshyp and partakynge of this benefite, yea though they shal be descen|ded euen of Abrahames ownselfe, or els of Dauid. For this benefite of god is not bestowed or geuen, eyther for the valuacion of substaunce and rychesse, or for the estimacion of kynred, or for the woorkes of the lawe, or for anye other desertes or ablyng of mannes power, but by the commendacion of an humble herte, & an herte that is sory in it selfe, that it is so corrupt, & suche an herte, as through sincere and perfect feyth, dependeth on goddes mere mercye.

[ The texte] He hath shewed strength in hys arme, he hath scattered the proude in the imaginacion of theyr owne harte.

For god beyng in mynde and wyll to caste downe the arrogant presum|tion of worldly wyesdome and power, hath stretched foorth the strength and puissaunce of hys arme throughe his sonne beeyng nowe brought in state and fourme of humilitie: and the wisedome of this worlde he hathe made folyshe, and vanquished: declaryng hymselfe euen whan he doothe humble hymselfe moste lowly of all, yet neuerthelesse to be of more myght and puissaunce, then the hygheste state emperiall of all worldye power: and that same whiche in hym semeth folyshe, to bee more wyse then anye wyesdome of this worlde be it neuer so wonderfull greate. Yea and those personnes, who bearyng themselues bolde on theyr owne wisedome, and trustyng in theyr owne power haue sturdely lyfted vp theyr neckes agaynst god, he hath wonderfully disperpled & scattered with theyr veray owne deuises and appoynmentes, accordyng as he had long afore promised by the prophet, saiying: I wyl take and ensnare the wyse in their owne wisedome. For whyle they do with their subtile wyly|nesse

striue agaynst the purpose & workyng of God, they haue both bewrayed theyr owne foolishenesse, and also vnawares renoumed the sapience of God. And whyle they do by the mayntenaunce and supportacion of thys world, at|tempt and labour to oppresse the ordinaunce of God, thei haue declared, howe much vnhable this worlde is, any thyng at all to doe against the puissaunce of god, whiche by their rebellion they haue established and made strong for euer.

[ The texte.] He hath put downe the myghty from their seate, and exalted them of lowe degree,

So, (the course of thynges beeing chaunged the contrary way,) suche persones, as a foretymes sate lyke men of hyghe estate in theyr thrones puffed in pryme of theyr worldly wisedome, and to be feared as touchyng the power and authoritie of man, he hath plucked downe out of theyr high seate: & suche as to the worldward were of low degree, those hath the bounteous goodnesse of God, exalted vp and sette alofte. They that appered to bee in the top of the castell of godlinesse, are manifestly found to be wicked, and they that seemed to bee suche as had nothyng to dooe with God, nor God with them, are now so|dainlye made the children and sonnes of God.

[ The texte.] He hath fylled the hongry with good thynges, and the ryche he hath leat goe emptie. His seruaunte Israell he hath taken to hym in remembraunce of hys mercye. Euen as he spake vnto our fathers, Abraham, and to the seede of hym for euer.

Suche persones as acknowlageyng theyr owne vnryghteousnesse did honger the iustice of God, those hath god plenteously filled with hys heauenly treasoures of all goodnesse: and on the other syde, suche as in their owne con|ceiptes thought themselues to be great ryche men, and hyghly to abounde in good weorkts, (and therfore dydde nothyng hungre the grace of the gospell:) those hath he cast of from him, houngresterued. For circumcision is turned into vncircumcision and vncircumcision hath succeeded into the glory and honoure of circumcision. The Israelite borne trustyng to hymselfe, is shut a parte and debarred from the kyngdome of god: and the gentiles are elected and taken to the honour of the children of Abraham. The proude Pharisee is refus'd & cast of, the harlotes & the lowely publicane is receyued and taken in. The stif stan|ders, and the sturdy holders vp of theyr snoute he hath cast downe: those that layt as outcastes nothyng regarded, and such as were in peryll of miscarrying, those he putting foorth hys mercifull hand hath reised vp and holden. Suche as had theyr syght, he hath made blynde: and to such as lamented their blind|nesse he hath opened their iyes. To those that acknowlage their infirmycye and

sickenesse,\* he hath geuen health: and suche as in theyr own cōceiptes semed to bee perfectly whole, he hath euen lefft to theyr disease. Those that vaunted themselves to be the children of Abraham, he hath plainly declared to bee the children of the deiuill: and suche as had no poynte of kynred with Abraham as touchyng the fleashe, those hath he throughe the fayth of the gospell, made the veray true chyldren of Abraham in dede. Those that vaunted theimselues by the glorious name of Israell, those hath he reneagued and put away from the inheritaunce of the promisses made vnto Israell: but whatsoeuer persone of whatsoeuer nacion, whether beeyng bond or beyng free, dyd willyngly offre hymselfe to the ghostely seruyng of God, hym hathe God taken vnto hym, and in euery suche hath he perfectly shewed hys long delayed mercy, which mercy he had a fore promysed by his woerde (beeyng vttered by the mouthes of the prophetes) to the people of Israel, whom as a people more derely beloued and

fansyed euen for hys owne tooth, he doeth in the holy scriptures call hys serluaunt. He had neuer been forgetfull of his promysse, but by reason of the long delaye,\* as though he had forgotten it, despayre had creped vpon men, but now hathe he euidently declared hymselfe to be in no poynte vnmyndfull of hys people. For this is that same veray true succession of Abraham. This is that same true Israell, whom not the nerenesse of bloud dooeth make acceptable to God, but the sinceritie and purenesse of feith, by which feith onely is God seen. And these thynges are not wrought ne dooen by chaunce or by casualtye, but the thyng is now shewed in facte, which long and many yeres past, God hath promysed vnto our fathers, Abraham, and hys succession. For to Abraham it was sayed: In thy sede shal all nacions be blessed. And to Dauid it was saied: of the fruiete of thy body wyll I sette vpon thy seate. These thinges, long time afore promysed, of good men looked for, and of manye an one despatred, it hath pleased God nowe in these dayes to perfourme vnto the true posterite of Albraham, the stocke and kynted of whiche posteritie,\* shall neuer decaye ne fayle vnto the ende of the worlde.

[[The texte.](#)] And Marie abode with her aboute three monethes space, and returned again to her owne house.

All these thynges which wer yet to come, Marye dydde in the spirite of prophecye, speake foorth in playn wordes, euen as though it had been come to passe and effect already. And than muche lyke aboute the space of three moneþes dyd she make her abode with her cousin Elizabeth, coumfortyng the olde woman bothe with holye and vertuous communicacion,\* and also

withall lo|uyng and frendly attendaunce. And euen but a litle before the tyme of her sayd cousins deliueraunce, Marie returned home to her own dwelling place again. For on the one syde to helpe playe the midwifes parte at a womans laboure, was no fitte nor decent office for a maiden that had neuer borne childe: and on the other syde, she gote her awaye from the great resorte of weomen that were to come shortly after, to be at Elizabethes chylde bearyng.

[ The texte] Elizabethes tyme came that she should bee deliuered, and she brought foorth a sonne. And her neighbours and kynsfolke heard how that the Lorde had shewed great mercie vp|on her, and they reioyced with her.

And now was the full tyme come, that Elizabeth shoulde bee deliuered of chylde. And a sonne in dede borne, did assuredly verifie the promisses of God. The matter was by a common bruite or noyse spred abrode by meane of her neigbours and kynsfolke, whome, euen lyke as the barainnesse of Elizabeth had grieued afore, so dyd it now reioyce thesame, that of the greate mercye of God, by reason of a manchylde now borne, the name of a mother hadde happe|ned vnto an olde woman of barainnesse desperate, and seemyng to bee paste all recouerye, to whom it had been an happye chaunce to haue brought foorth a wenthe, but a muche more luckie happe it was, to haue brought forth a sonne. And euen in thys poynte also appered the promyse of the Aungell,\* who hadde saied, that it should come to passe, that manye an one shoulde bee gladde in the birth of that childe. For thither came renning many an one, and declared them|selfes to reioyce that she had well sped, and hadde brought foorth a sonne. And good reason it was that many shoulde reioyce in the byrth of hym, who hadde been borne to the hygh benefite of a veraye great maygnie.

[ The texte] And it fortuned that on the eight daie they came to circumcise the child, and they called

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hym Zacharye after the name of hys father. And hys mother makynge answer, said: not so, but he shall bee called Iohn. And they sayd vnto her: there is no man in thy kynred that is called by that name. And they made signes to hys father how he would haue hym named. And he called for writing tables: and wrote saiying: Iohn is his name. And they did all mer|uail. And immediatly was hys mouth opened and hys toungue also, and he spake and prai|sed God. And feare came vpon al them that dwelt nyghe vnto them. And al these saiynge were noysed abrode throughout all the whole countrey of Iewrye. And al they that heard the same, layed them vp in theyr heartes, saiying: what mance a

chylde, trowe ye shall thys childe bee? And the hand of the Lorde was wyth hym.

And nowe was come the eyght day after Elizabeths deliueraunce, in the whyche day by the priscpcion, and appoynetemente of the lawe, the chylde must bee circumcised, and haue hys name geuen hym. Her kynsfolkes therefore resorted thyther, whiche by the order and course of kynred, thought it their par|tes to see that the childe wer duely circumcised as it ought to bee. And because the chyldes father had hys speche taken from hym,<sup>\*</sup> (who commonlye vseth at hys pleasure to appoynte howe the chyld shall be named,) the kynsfolkes sup|posyng and demyng the father to be of the mynde and wyll, to haue that that commonly is woont to bee moste to mennes cōtentacions: called him zacharie after the name of hys father. But hys mother contrary wyse beeyng taugthe that thynge by the inspiracion of the holye ghoste, whyche of her house bande beeyng than dumme, she could not learne, contended that he should not be cal|led zacharye, but Iohn: wherin the holy ghost did signifie, that he which was borne should be a publisher of a newe lawe, whiche newe lawe shoulde abrolgate the tradicions of men of old time, and should turne the carnal vsage ther|of, into grace of the spirite. For *Zacharias* souneth in Hebrue myndefull of the Lorde, and *IOHN* hath hys name of grace. The ryghteousnesse of the law did consiste in woorkes prescribed and appoynted: and the ryghteousnesse of the ghospell consisteth in grace through feythe. The kinsfolkes did not geue place to the authoritye of the mother, but on the contrarye parte contended that he ought rather to be called zachary,<sup>\*</sup> because that in al the stocke of zacharie there was not one that was called Iohn. And in many childe it is a common vse, that the remembraunce eyther of the father or of the graunde father, or of the vncle by the fathers syde, or of some other nere kinsman, bee renewed. Yea and yet at thys present daye, some suche there bee, whom the name of zacharie dooeth more delite, then the name of Iohn: tha• is to wete suche persones as cannot yet well abyde, that circumcision, newe chaunges of the moone, washynges, holy dayes, fasles, chose or difference of meates, and sacrifices, should be abolisched, euen as it were men in dede and facte criyng with open mouthes:<sup>\*</sup> The name of Iohn, we will none of it: our olde zacharye wil we haue. Forasmuche therfore as the woman that laie in childbed, and her kynsfolkes could not agre, it was requisitie to haue the autoritye of the father to ende this contencion. The father had not yet the vse of hys toungue, althoughe it was nowe muche necessarye for hym to saye hys mynde. In such sorte therefore as it myght be, he hadde beckes and sygnes made vnto hym to declare by some meanes what name it pleased hym to haue geuen to his sonne. Zachary was soone as he vnder|stooде the matter,<sup>\*</sup> made sygnes to haue writing tables, to thentente he myght by dumme letters, in writyng signifie vnto them the thyng, whiche he had as yet no power with liuely voice to expresse.

Whan the tables were brought him he wrote in this wyse. Iohn is his name, signyng and meaning that same name to had been geuen vnto him by

the Aungell before he was conceyued. And they dyd euery one of them muche woondre, aswell that a straunge newe found name dyd lyke hym, as also that the mother whiche had her toungue at liberty,<sup>\*</sup> and the father who coulde not speake did so agree vpon the childe's name. And nowe did the tyme draw nere, that the lawe of Moses should begyn to speake, whiche hytherto onely, by filgures and dum paternes, had after a sorte poynted and marked out the grace of the ghospell. The tyme was now come, that beliefe should open the mouth of zcharie, whiche the hardnes of beliefe hadde accordyng to the promysse of Gabriell, shutte vp. As soone therefore as he had writen in the tables, by and by also was the tiyng of his toungue looced. And the first power that he had to speake,<sup>\*</sup> he dyd of none other thyng begyn, but of praisyng Godde, by whose free bounteousnesse so great an heape of ioyes had chaunced vnto him. Onles the lewische toung kepe silence, beyng bothe the doctrice and auauncer of carnall obseruaunces, and also an auoucher of mannes righteousnes, the euangelicall toungue hath no power to speake, which is a preacher, and a setter foorth of grace, of feyth, of charitee, and preacheth not the workes of the law, whiche lawe doeth not recouer or geue vnto any man the prayse of reighteousnesse by hys owne factes, but preacheth the ryghteousnes of God by innocē•ie freely conferred, and geuen through ferth. But al these thinges, first, of an aged woman bearing a chylde, of the straungenesse of the same chyldes name, of a soonne borne by the promyse of an Aungell, of the father of the chylde fyrste made sodaynly dumme where as he coulde afore speake wel inough, and than agayn of a dumme man soodaynly made eloquent to the praisyng of God: al thissame was by a bruite and a common rumour spred abrode, not now emōg their kynsfolkes and neyghboures onelye, but also throughoute all that same coaste of lewry, that is called the hylle countrey, inso muche that not onelye a greate woondreyng, but also a certayne kynd of beyng amased, and of being in a tremblyng feare, (which was conceyued by reason of so many & so vnwont miracles) did possesse the hertes of al folkes in those partyes. For of these prelaumbles they gathered in theyr myndes,<sup>\*</sup> that thys chylde whiche was nowe borne, was lyke in processe of tyme to doe greate thynges, and thynges that had afore not been hearde of, forasmuche as his conception and birth too, was so soone made notable by woonders and miracles. They saw hys father to be so ferre stryken in age, that he was veray vnylike to haue been a geatter of chil|dren: and as for hys mother, besydes that she was an olde woman, they sawe her bareinnesse to be such, that euery body thoughte it paste all hope that euer she shoulde haue brought foorth any childe: they considered the myracle of za|charias speche, whiche had been soodaynly taken from him, and soodainly

re|stored again, they had heard that the Aungel Gabriel was a worker & a doer in the matter: they wel perceyued the insperacion of the holy ghost to be both in the father and in the mother of the childe: they perceiued euerywhit of the matter to be aboue the common rate and sorte of the birthe of other chyldren, and euery parte therof to haue great tokens of the vertue and power of God. And these poyntes euery bodye in theyr owne herte, earnstely consideryng and weighyng, saied secretlye within themselves: what man yet one is thys chylde lyke to bee an other daye? Not one of the Prophetes was borne after suche a woonderfull straunge sorte. For the veraye myracles of thynges that haue been wrought about his birthe, dooe euidently declare all thissame geare to

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bee dooen by the power of God, whiche shal assiste the chylde beeyng one spelcallye appoyned by god to the executyng and dooynge of some veraye hyghe thinges.\* Neyther did they without good cause thus reason these matters with themselves. For the hand of God dyd in veray dede extende and shewe foorth his heauenly power into the chylde, and by the chylde into the parentes, myndyng no lesse then in due tyme to shewe thynges of greater woondre,

[ The texte] ¶And his father Zacharye was fylled with the holy ghoste, and prophecied, saiying: Praised bee the Lorde God of Israell: For he hath visited and redemed his people.

And to thentente that altogether myght bothe be full of myracles, and also replenished with all ioyfulness, Iohns father zacharie also beeyng altoge|ther enspyred with the holy ghost, brast out into this hymne sounding wholy to the honour and prayse and magnifyng of almyghty God.

Openly to be shewed and spoken (sayeth he) is the goodnes of God, and with all kyndes of praisynges to bee magnifyed: who whereas •e is the God of all peoples, yet his pleasure was to be of a speciall purpose called the God of Is|raell, not, as though he wer not the Lord of al other nacionis also, but because it hath pleased hym that the people of Israel shal be a figure of that heauenly people, whiche by renouncyng and despising the yearthlye thynges of thys worlde, dooe laboure to atteyne and to come vnto that eternal citie of Hierusallem, where God is wurshipped with thinges inuisible. Of al such, what coun|trey soeuer they lyue in, and out of what nacion soeuer they bee borne, is God to be praysed, who after so long processe of time, hath at laste vouchsalued in suche sorte as hath not been sene afore, to visite hys people being now in great agonye, and almoste •lene tyred with the tedyousnes of most careful and long continued bondage, and beyng

euen now at the veray poynt of vtter despaire. Agaynst the whiche people, Sathan, synne and the worlde, had so mightily preuailled, that no, maner hope did now remaine, neyther in the phariseis, nor in the philosophiers, nor yet in the ceremonies of Moses lawe. He hathe nowe caste hys iye lyke a mercifull lord vpon hys sayd people, and hath freelye rede|med them from al these euils.

[ The texte.] And hath reised vp an horne of saluacion vnto vs, in the house of his seruaunte Dauid.

A myghty tirāne it was whiche hauyng a trayne of an houge coumpaigny of souldiers to garde him, did ruffle, and playe the king ouer al sortes of men, out of whose clawes it was not possible by any power of manne to recouer the de|liueraunce of the Israelites. Onelye god beeyng of more puissaunce then our ghostely enemy, gaue strength vnto thē y<sup>t</sup> wer weake, sending a capitayn most victorious, who through y<sup>e</sup> puissaunce of his godlye mightinesse, shoulde ouer|throwe y<sup>e</sup> power & strength of his aduersaries: and by ouercumming deathe should freely through feith geue vnto al persōs euerlasting saluacion.\* And thys sure warāt & fortres of saluaciō, he hath reised vp for vs in the house and gene|raciō of Dauid, who truly serued and wurshipped him, vnto y<sup>e</sup> which Dauid he had afore made sure promisse, y<sup>t</sup> from his sede should this benefite assuredly come vnto all suche persones, as after the spirite deserue to bee the chyldren of Dauid, not growyng out of kynde, nor sweruing from the tendre loue y<sup>t</sup> their said father Dauid had towardes god. Dauid valiauntly & luckely foughte a|gainst forein nacions, and agaynst the enemies of the people of Israel. And sē|blablye vnder this our captayne must we fight agaynst enemies muche more

pernicious and hurteful, that is to were, against such enemies, as destruie and •leagh mennes soules, Sathan with hys armie of wieked spirates. And such enemyes be also the corrupt affeccions, and naughtie desyres of the mynde: proluokyngh and busilye stieryng men to suche thynges as are odious and hatefull afore god. Suche enemies also are those persones (whatsoeuer they be) which haue more loue and desyre to the thynges of this worlde, then to such thynges as are godlye: by whyche persones, as by his instrumentes and tooles, the de|uill putteth hys strength in vre.

¶Euen as he promised by the mouthe of his holy prophetes, whiche were sens the world began,\* That we should be saued from our enemyes, and from the hande of al that hate vs.

Neyther dooe these thinges by chaunce or at al auentures come thus to passe: but the thyng that god doeth nowe perfourme, thesame had he many a longe yere sens promysed by the mouthes of al the prophetes, whom he had endewed with his spirit, as many as haue prophecie sens the first creaciō of the world. For he had made promise,<sup>\*</sup> that by a captain of might & puissaūce, which should one day be sent, we should be saued from our enemyes, and should be deliuered oute of the handes of them all, whiche did beare vs suche extreme malice, that they did continually wrastle and laboure to drawe vs vnto deathe euerlasting.

[ The texte.] That he would deale mercifullly with our fathers, and remember his holy couenaūte. And that he woulde perfourme the othe, whiche he swore to our father Abraham, for to geue vs, that we deliuered out of the handes of our enemyes, myghte serue hym withoute feare, in suche holines and ryghteousnes, as are accepted before him, all the dayes of our lyfe.

And yet was not thys of the meryte or deseruyng of vs, that are nowe at these presēt dates liuīg, to whō god hath perfourmed this same so hygh a benefite: nor yet of the deseruing of oure fathers, to whō he had afore promised thesame thing which he hath now doen vnto vs. But thus hath it pleased his gracious goodnesse, bounteously to geue this so greate a thyng vnto vs not deseruyng thesame. Thus hath it also semed good vnto his ryghteousnesse: at suche time as best pleased hymself, to perfourme the thyng that he had promised, to then|tent he might thereby of all creatures bee perceyued to bee not onely mercifull and beneficiall, but also true and iuste in kepyng hys promisse. For besides his earnest promisse, he did also make a plain bargain and couenaunt with our falthers. For beeyng delited with •he woondrefull affiaunce and truse of oure chyfe father Abraham towarde hym,<sup>\*</sup> (whiche was soe greate, that bearyng hymselfe bolde vpon goddes promysse, he made no manner bones ne stickyng, but wente in hande to offer vp his onely sonne Isaac in sacrifyce,) he swore by hys owne selfe, to the same Abraham, saiying in this wise: I make an othe, and do sweare by my veray own self, because thou hast dooen thys same thing, and for the respecte of me and my commaundement hast not spared thine onely belgotten sonne,<sup>\*</sup> I shall blisse thee, and I shall multiplye thy posteritie and issue, as the sterres of the skye, and as the sandes that are liyng on the sea shores. Thy sede shall possesse the gates of theyr enemies, & through the name of thee, shall all na•ions on the yearth be blissed,<sup>\*</sup> because thou hast bene obedient vnto my voice. For in verai dede, this is y<sup>e</sup> true posteritie and the right sede of Abra|ham, whiche is obedient vnto God, not by the ceremonies of the lawe, but by the obedience of beleuing in God, who, by the meane of the ghospell, dooethe speake vnto the world. And vnto such of vs is geuen the promysed victory ouer our enemies, as being deliuered from the tiranny of sinne, deliuered from

all errours, deliuered from the yoke of the deuill, haue the grace and happe to renounce our former naughty liuyng, to the ende that from hensfoorth beyng out of all care and feare, vnder y<sup>e</sup> wyng and safegarde of our captayn, we may nowe serue no mo maisters but hym alone, (to whome onely we are bounden debtours for al the goodnesse that euer we haue,) where in tymes past we had bene bondeseruautes to ambition, (which is the desire of worldelye honoure, pompe and glory,) we had bene bondeseruautes to the carnall luste of concupiscence, to couetise, and vnto the deiuell. Therefore we muste now truly serue our said captayne, not as oure forefathers dyd with idle solemnisyng of holye daies,<sup>\*</sup> not with supersticion of honouryng the fyrst daye of euery newe moone, not with absteinyng from one meate more thē from an other, not with killing of beastes in sacrifice, which thinges haue nothing but an outward semblaūce and shewe of holinesse in the syghte of men: but with purenesse of conscience, and with perfecte clennesse of lyfe, whiche is the seruice most acceptable in the syght of God, who hath no regard vnto carnal oblacions, but vnto the godly deuocion of the herte, as one that louethe to haue sacrifice dooen vnto hym, of his own gyftes. Neither must this seruynge of God be shewed or doen, at these or that daies by our owne ordeinaunce therunto prefixed or appointed (as hilthereto customably hath been vsed:) but continually all our lyfe throughe out. For at no tyme shoulde there bee any ceassyng or slackyng from dooyng suche sacrifice as this: but loue and zele to god warde beeyng ons freelye geuen vs, ought with holy conuersacion, and with deuoute applyng of our selues from tyme to tyme, to be styll more and more encreased,

[ The texte.] ¶And thou childe shalt bee called the Prophete of the highest, for thou shalt goe before the face of the Lorde, to prepayre his waies, to geue knowelage of saluaciō vnto his people, for the remission of synnes, through the tendre mercy of oure God, whereby the daie spryng from an high hath visited vs, to geue light to them that sate in darkenesse, and in the shadow of death, to guide out fere into the waye of peace.

Happy therefore by the free goodnesse of God, and blessed are we, to whome, according to the saiynges of the Prophetes, is nowe thus geuen a mighty redemer, and aalueoure, whome no power maye vanquishe or withstand. But by the free goodnesse of the same God, happye and blissed arte thou also, o my litle babe, whiche arte thus specially chosen and appoynted to be the foregoer and messagier of so great a captayne. For lyke as the day sterre goeth before the arisynge of the sunne, causing men to awake that lye sluggyng in slepe, and to loke for the clere day lyght whiche draweth nere: euen so the comming of the lorde beyng nowe at hande, who hathe fullye decreed and entended by his onely sonne to come and visite this presente worlde which we are in: thou shalte goe afore hym to prepaire mens hertes to the receiuyng of such a greate saluacion, lest if the same comming of the Lord should fynde the hertes of men slouthfully singgyng, & vtterly vntowarde, y<sup>e</sup> helth that is nowe offred, might percase bee turned into a manyfolde castyng away and perishing of the soule. For truely by thy baptisyng, & by thy preaching, thou shalt bryng to passe that men shal wel perceyue themselves to be synners,<sup>\*</sup> y<sup>t</sup> they shall know themselves to haue neede of a Phisician, and that they

shall knowe hym to be now present here, who alone will through the fayth of the ghospell, bounteously geue vn|to al persones, euerlasting health and saluacion, frelye remitting and pardonyng our synnes, (which cause the death of the soule,) and frely conferring and

geuing his righteousnes vnto vs. And vnto all true beleuers shall this same come, not by any possible merites of mē, but for thexceding great mercie of y<sup>e</sup> Lorde our God,\* who woulde not haue thē to perishe, whō he had created. Of the almyghty were we created, and by the moste merciful are we restored. We had vtterly bene loste onlesse he accordyng to the goodnessesse that of his propre nature is rooted in him, had extended his mercie vnto vs: onles he in manier of the bright sunne arysyng to vs from heauen, had on euery syde dryuen awaye the darkenesse of our ignoraunce, onlesse he had put away the dimme miste of synne, and had enkiendled our colde hertes with the feruente burnyng fyre of his dere loue and charitie. We wer liyng in darkenes, and hadde no power to lift vp our iyes towardeſ him: he hūbled himselfe doun to vs, and by sending doun his bright shining beames vpon our hertes, he gaue clere and healthful light vnto vs,\* where as we afore sate in the derkenesse of sinne and in despaire of any recouery, as in the blacke shadowe of death, we were vtterlye blynded with manyfold idolatries, & al derkened ouer and ouer with worldly desires, we ranne from wickednes to wickednes, groping in most foggie mistines, en|bracing earthly thinges in stede of heauenly, the shadowes of thinges in stede of the thynges selfes, thynges carnall in stede of ghostely thinges, pestiferous and full of poyson, in stede of holsome. And loe in the botomelesse nyght of dis|payre is nowe arisen vp vnto vs that same euerlasting sunne: to direct and to set the fete of oure hertes into the waye of the ghospell, whiche is the waye of peace, that throughe faythe and charitye maketh a perfecte agreemente and v|nitye betwene god and man: breakyng the stryfe and enmitie that was afore betwene them: knittyng all nacions of the world together in the profession of one name, and of one fayth: and finally in such wise qualifiyng and appeasing all the troubleous affeccions of the mynde, that euery man may be at a perfect staigh of quietnes, and of attonemente within hymselfe.

[ The texte.] And the chyld grewe and waxed strong in spirite, and was in wyldernes till the daye came, whan he shoulde shewe hymselfe vnto the Israel••es.

These thynges did this godly olde man pronounce out of his propheticall breste: and folowing the exaumple of the olde auncient prophetes, dyd in such a playn sort declare and sette forth y<sup>e</sup> same thinges before thei came, as though all together had been euen at that •eray presente houre alreadye dooen. And with these so wonderfull begynnynges of the matter, the procedinges of the same dyd in moste beste wyse agree. For the chylde Iohn

whiche had bene af[ter] a woonderful straunge manier borne, like as he grew in body according to the rate of his yeres, euen so did he through the inspiracion of God, from time to time, prosper stil better and better in stedfastnes, and strength of the spirit. Neither did he any lōg time kepe himself at home with his father and mother in theyr house,\* but euen byanby frō his childhood, withdrew hymself away from the common haunte of people, to the entente that he myghte not take soe much as the least spotte of fylthinesse that maye bee, by coumpaignyng with the multitude, forasmuch as he had bene sanctified in his mothers wombe. He neuer dronke wyne nor any other strong drynke, wherby to be distempered: he neuer tasted of any worldly pleasure: he neuer tasted of any worldly honour. All worldly desyres and carnal appetites he passed not vpon, but vtterly reuf[sed] them, and liued emong the saluage beastes with locustes and wild honey: his wede and clothyng was of Camelles hydes, & not of silkes or veluettes:

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hys gyrdle was of an hearie thong of leather: hys communicacion was conti|nually with God. And forsouth suche a lyfe was comely for hym that was or|deyned to be a preacher of repentaunce.\* And the place which he pieked out, did accordyngly agree with the prophecy, that calleth him the voice of one criyng in wildernes. In thys place did he kepe himself out of knowelage by the space of manye yeres, here did he lyue in silence, to the ende that whan hys due tyme should be, he might shewe himself, and speake with the more authority. He did not of hys owne head hastily steppe forth to the office of a preacher: but at such tyme as the spirite of God had putte in hys minde to shewe forthe his lyghte, and to open vnto the people of Israel howe greate a man he was: then dyd he streight waies begynne to dooe the parte of a foregoer, with no smal autority.

The seconde Chapter.

[ The texte] ¶And it chaunced in those dayes, that there went out a commaundement from Augustus the Emperoure, that all the worlde shoulde bee taxed. And this taxyng was the fyrste, and excuted whan Syremus was lieutenaunte in Syria. And euery man went vnto hys owne ci•ie to bee taxed. And Ioseph also ascended from Galile, out of a citye called Nazareth, into Iewrye, vnto the citye of Dauid whiche is called Bethleem, (because he was of the house and linage of Dauid,) to be taxed, with Marychys spoused wyfe, whiche was with chylde.

**T**hus haste thou hearde the woonderfull birthe of Iohn, whiche was as a foregoer to Christe, and as a messagier afore hys cummyng: nowe shalte thou heare the muche more woonderfull birthe of Iesus Christe hymselfe, who shoulde afterwarde bee the onely Prynce of all the whole worlde, and shoulde moue all nacions on the yearth to the profession of his name, not by meane of threatening or puttling thē in feare, but with benefites and with holsome dolctryne. By the workyng therefore and prouision of God it was so conueighed, that vnder the Emperoure Augustus, (who at that tyme was Lorde of manye countreyes and realmes in all parties of the worlde, and all thynges beeyng euery where in perfec<sup>•</sup> peace and tranquilitie, held and goeuerned the Empire of the Romaines,) al the prouinces and coūtreyes, as ma<sup>n</sup>y as helde of the Empire of Rome, shoulde be surueighed and noūbred by the polles, to thentente they myght acknowleage Augustus for their Lord & king, and that (as we cal it here in Englande) they myght be sworne to be true liegt people to themperoure Augustus,<sup>\*</sup> & to his successors Emperours of Rome. Whyche thyng god wroughte euen of purpose, that it myghte appere howe much wyder in circuite and larger the dominion of Christ did reache, then the dominion of Ceasar: and howe muche more quiete and ientle Christes manier of reignyng ouer men is, (who taketh nothyng awaye from vs, & yet geuethe vs heauenly thynges too) then y<sup>e</sup>reignyng of Ceasar, who although it lye not in hys power to geue heauenly thynges, yet neuerthelesse catcheth awaye our worldly commodities, & by extort power enforceth men to take hym for theyr kyng, whereas the heauenly Emperour Christe, doth ientilly allure men vnto hym by hys beneficiale goodnes towardes them. That they are regystred or

booked emong the subiectes of Ceasar, what other thyng dooe they, but ac<sup>|</sup>knowlage a verai state of seruitude and bondage, and daily find their worldly substaunce pared away and diminished? But they that registre themselues as seruauntes to this newe prince, do receiue perfecte freedome, with a sure wa<sup>|</sup>raunte of euerlastynge saluacion. And, fewe woordes to make, the Emperoure Octauius Augustus, althoughe he was emong all the Emperours of Rome, a manne of moste good policie and conueighaunce in passing all his affayres, yet many naciōs there wer, which he could not subdue for al his great armies, and for all hys valiaunt men of warre: where as oure capitayne Christe hathe without any force of armes, & without anye garrisons of worldlye puissaunce, gathered together into one churche, as into one kyngdome, all the whole vniversall worlde, so many sundry languages, so many sundry rites, so many sun<sup>|</sup>dry sectes of seruyng this god and that god, of mens owne deuisyng, and soe manye barbarous nacions liuyng in sundrye priuie corners. But nowe (to goe forth in our

matter,) for the executyng of this general surueighe and taxe that shoulde be taken in the countrey of Syria, there was sent aswell by thautorilte of Ceasar Augustus,\* as also by a decree of y<sup>e</sup> whole Senate of Rome, one Quirinus, the rewler and lieutenaūte of that prouince. And this was euen the veray fyrst taxe that euer this rewler toke in Syria, for diuerse and sundry oþthers were taken afterwarde in thesame prouince within the tyme of thesame mānes being lieutenaunt there. At the cōmaundement thā of Ceasar, whiche this Quirinus had caused to be euerye where proclaimed, all persōs take theyr iourney, and goe euery one to theyr owne tribe and kynred that they came of, and to the citie that proprelye belonged to thesame tribe. And thither resorted they euerye one to acknowlage Augustus the Emperoure of Rome, for theyr Lord and head gouernour on earth, as the custome was to do. And so it was that Ioseph the spouse of the virgin Marye,\* whereas he was of the tribe of Iuda, and hys wyfe Marye of thesame trybe also, yet neuerthelesse dwelled in Nazareth: whiche was a poore little citye in Galile. Ioseph therfore shutting vp hys doores & leauyng his house, resorted towarde his owne tribe, that is to wete, into Iewrye, towardes a litle preaty citie called Bethleem, of kyng Dauids buildyng, because y<sup>•</sup> bothe Ioseph & also the virgin Marye, did not onely belong to the tribe of Iuda, but also were by liniall descente come of the proge|ny and stocke of Dauid, of whose seede it was promised that Christ should be. But of al these thynges was there no one poynt that chaunced by mere casual|tye, but euery whit of it was procured and purposely dooen by the prouidence and determinacion of god, to thentente that thende and conclusion of alltoge|ther shoulde in euery behalfe agree with the holye saiynghes of the Prophetes, whiche diuided the glory of so great, and so high a matter betwene two cities, that is to were, the kyng of the worlde to be conceiued and bred vp in Naza|reth, and thesame king to be borne in Bethleem according to the prophecie. To the same place than dyd the virgyn Marye also beeyng great with childe, and nowe euen veray nere her time, accompaaignie her spoused houseband Ioseph. This virgyn thoughe she had a greate bealye, yet refused not to trauall suche a great iourney with her houseband: she forbore not to be or to come in y<sup>e</sup> sight of men knowyng herselfe in her owne conscience to bee clere from all spotte of synne: she thought not scorne to be obedient and seruiceable to her houseband, though y<sup>e</sup> tyme was at hande, whan she should be a mother, and bryng foorth

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God: she disdayned not to be taken and vsed as the wyfe of a poore Carpen|ter, though she were a woman full and whole consecrated to God.

[ The texte] ¶And it fortuned, that whyle they wer there, her time was come that she should be deliue|red. And she broughte foorth her first begotten soonne, and wrapped him in swadlyng clo|thes and laied him in a maungier, because there was no roume for them in the ynne.

And so, whyle they by occasion hereof made their abode there for certaine daies, and remained in the citie of Bethleem: it fortuned that the ful monethes of her goying with chylde expired, and the time of her deliueraunce was now come, whiche thynge God wrought to thentent it myght the more euidently bee knownen and seen to all personnes, that he which was then borne there, was natrually veraye man in dede. The Lord of heauen and yerth pieked out for him|selfe to bee borne in a slender and basse little toune, in whiche neuerthelesse he had no house at all: he chose out parentes of the pooreste and loweste sorte. It was also his pleasure to be borne in a straunge place frō his own home, to the entente that we should be ashamed both of our pride, and also of oure auarice, and that we might at leste wyse by his exaumple learne, that mans felicitie is not to bee measured or esteemed by these common gooddes of thys transitorye worlde, whiche if they bee not taken awaye from vs, yet we fyrst or last are talken awaye from them: but the blisse of man to bee esteemed by suche good thyn|ges and treasures, as endure for euer: yea and that it myght ferther be a lesson for vs to gather and laye vp treasures to that same countreyward, to the ende that we maye there continuallye without ende, haue the fruicion of them. For yf we wyll vprightlye make comparison of the matter with true iudgemētes, there was more dignity and high estate, more power, & more maiestie, in this same moste humble and poore birth of Christ, then in all the pompes, trium|phes, and solemne shewes of royltie, of all the Emperours that euer were. Thus than in Bethleem (which is called the house of bread) did this holy yōg virgin bring foorth vnto vs,<sup>\*</sup> that same heauenly breade, of whiche whoso eal|teth, doth neuer dye. And this was that same onely chylde bearyng of a virgin, the like presidēt or ensaūple wherof, was neuer afore, nor neuer after folowed. And the chyld was to his mother her onely sonne, and in respect to vs her first begotten, in respecte of vs (I saye) whom he hath in spirite ioyned to himself, and made vs bothe hys brethren and also partakers with hym of hys euer|lastyng inheritaunce, because he would not come alone to his father, but he, as the fyrst begotten sonne on his owne partie, would bring with him many mo brethren besydes hymself to the felowshyp and partakyng of euerlasting sal|uacion. Now whan this little babe was borne, the mother did not put it forth to the nourcing of other women, (for on the one syde, for tender motherly loue that she bare to it, she would none other nources but herselfe, and on the other syde,<sup>\*</sup> by reason of her pouertye she had none,) but her veray owne self with her owne handes, lapped it vp in swadling bādes and cloutes suche as she hadde. And because that in the common ynne, where hostery and lodgyng was kept, there was by reason of the great resort of welthier geastes, none other roume ne place void for her, beyng but new deliuered of child, she

layd dounē her yoūg babe in a maunger that was there by, in stede of a cradle. Geue eare thou proud ryche man what euer thou be, that heapeste together possessions and landes vpon landes: and that art in euery corner a builder of houses, offer me holdes, of mainours, and of palacies. He that is bothe the Lorde and also the maker

of heauen and yearth, and to whome thou thy selfe haste in baptisme professed and acknowlaged thy selfe a disciple and seruaunt, is borne in a straung place from his owne home, and hath not ne canne geat so muche as a little corner of good roume in a common hosterie. If thou acknowleage thy soueraigne Lord and maister, whose commaundementes thou hast by a faithful othe bound thy selfe to obey and fulfyll: leate it not g•eue the to folowe his exaumple, but raþher bee thou ashamed of thyne owne proude mynde.

[[The texte.](#)] And there were in thesame region, shepeherdes watchyng and kepyng their flocke by nyght. And loe, the aungel of the Lorde stoodde hard by them, and the bryghtnesse of the Lord shone round about them, and they wer sore afrayed. And the Aungel sayd vnto them, be not afrayed: for beholde, I bryng you tydinges of great ioye, that shall come to all peolple. For vnto you is borne thys daye in the citie of Dauyd, a salueour, whiche is Christ the Lorde. And take this for a sygne: ye shall fynde the chylde wrapped in swadlyng clothes, and layed in a maungier. And streyght way there was with the angell a multitude of heauenly souldiers praisyng god and saiynge: glorye to god on hygh, and peace on the yearth, and vnto men a good wylle.

Her ken nowe in what sorte this humble poorenes of birthe is altogether full of all princely royaltye. There was a tour not ferre from Bethleem, called in the Hebrue toungue the toure of *Ader*; (as yf ye shoulde saye in Englishe, the toure of the flocke) and it was soe named, because that by reason of the good pasture groûdes that laie inthose parties, there was veray great store of shepe and other cattall pastured there. And in dede of thys toure Ader doeth the Proþphete Micheas also make mencyon, lyke as he doeth of Bethleem. There were therfore in those quarters diuerse shepeherdes that watched abrode in y<sup>e</sup> night seasons for safegarde of theyr flockes. Ueryly euен by the thyng selfe geuyng a good lesson, what thyng byshops ought of theyr bounden duetye to doe for the helth of the people committed to theyr spirytuall charge, yf they wyll folow y<sup>e</sup> ensaumple or steppes of Christ the Prince and head of all shepeherdes. And in the night time was thatsame most bright sunne of righteousnesse borne, which should on euery syde, put awaye the darkenes of the worlde. And his pleasure was fyrst of al to haue hys byrth knownen, rather to men of low degree, because he was borne

after a poore soort, and to shepeherdes, because hymselfe was a ghostly pastoure, then to Emperours, to kynges, to rulers or deputies of coū|treyes, to Phariseis, to Scribes, to byshops. And loe, sodainly the Aungel Galbriel stoode on high derectely ouer theyr heades, and besides him also a certain straung light sodainly flushed and shone round about the shepeherdes, which was neyther the lyght of the sunne, nor of the moone, ne of any candle. But althought thissame were a thyng that semed no lesse then to betoken some good luckye thyng to be toward, yet the shepeherdes, by reason of the vnwonte and soodain miracle, wer all at ons throughly taken with a veray great feare. But the Aungel anon taketh away this feare with speakyng amiablie vnto them.\* Dooe awaye all feare (sayeth he) there is no cause why ye should drede. For I am come to be vnto you a messagier of a moste gladdesome matter, and suche ioye as neuer yet hath bene hearde of, do I bryng, not to you onely, but also to al the people of Israel. The godly mouthes of the Prophetes long and many yeres gon had promysed you a salueour. Many a long yere hath Messias bene loked for. And this night is thatsame Messias borne, and borne he is vnto you all. And this is the veraye true Messias, the Prynce and Lorde of all, a king & a priest anoynted of God frō aboue. And in dede borne he is in the citie of Dauid

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called Bethleem, accordyng to the holy saiynge of the Prophetes, eu•• thissame veray nyghte. Go ye, and enquire of hym. I wyll geue you a to•• whereby he maye be knownen. Go ye to the common inne, and there shal ye find the litle suckyng babe lapped in swathyng cloutes, and layed doun to rest in a maungier. Assone as Gabriell had thus much sayed, immediatly was heard a great multitude of heauenly souldiers, \* that is to say, of Aungels, who are the minysters and seruautes of the Lorde beeyng myghtye and puissaunt in bat|taill, and the which also do warre and fyght for vs agaynst the Princes of this worlde. These Aungels with suche an heauenly armonie and with such a me|lodious swete noyse as no tongue can expresse, dyd syng songes of prayse vnto God, magnifiyng and settynge furthe hys vnspeakable loue towardes man|kynde, and declaring the great ioye and gladnes that they had conceiued on the behalfe of the same mankinde, to whom so great blisfulnes had through God|des mere fauour and mercie so happened. And the hymne forsouth which that same heauenly quier of Aungelles with such swete tunes syng all together in one charme, was thys: *Glórye on high to god, on yearth peace, and in men good vville.* Whiche song of the Aungels dothe muche in effecte signife vnto vs verailye that in thys matter no poynte at al of glory is due neyther to the Aungelles ne yet to man,\* but al the whole glory and laude therof is due vnto the onely good|nes of God, who of hys mercye and loue towardes vs whom he hath created, doeth by wondrefull wayes and conueighaunce prouide for vs from heauen, to the entent that we should wel perceiue, that whatsoeuer thing

either for our honoure and anauncement, or els for our helth and saluacion  
dooeth happylye chaunce vnto vs it cummeth vpon vs from heauen: and  
that we ought here on yearthe to wishe or desire none other thyng but  
peace, whiche maye abolyshe synne,<sup>\*</sup> and bryng vs into the fauour of God,  
and the whiche maye knit vs tolgether with mutual loue and charitie of one  
towardes another. For thissame is truely the peace, (not of the worlde, but  
of God) whyche dooeth excede and passe al the compace and r•ache of mās  
vnderstanding, and ferre out weigheth all poyntes and degrees of any  
blisfull state that may be in this present world. And this peace is freely  
offred vnto vs through this reconciler and maker of atonemente betwene  
God and man, not by anye meane or helpe of oure owne merites and  
desertes, but of the ready and willing goodnes of God towardes vs, whome  
it hath pleased after thys woondrefull maner, to prouide for the recouerye  
and sauynge of mankynd.

[ The texte.] ¶And it fortuned, assone as the Aungels wer gone awaye from them  
into heauen, the shepeherdes sayde one to another, Let vs goe nowe euen vnto  
Bethleem, and see this thing that we heare say is happened, which the Lord  
hath shewed vnto vs. And they came wyth hast and founde Marye, and Ioseph,  
and the babe layed in a maunger. And whan they had seen it, they published  
abrode the saiying whyche was told them of that chylde. And as they that  
hearde it woondred at those thynges whiche were tolde them of the  
shepeherdes. But Marye kept all those saiynges, and pondered them in her  
heart. And the shepeherdes retur|ned, praisyng and laudyng God for al the  
thynges that they had heard and seen, euen as it was tolde vnto them.\*

The Aungels assone as thei had with their moste ioyfull and gladsome noyse  
begonne vnto the shepeherdes with synging this song in honour of the  
childe's birth, returned agayne into heauen. This done, the shepeherdes  
being a sort of good homely plain folkes, came and laied their heades  
together in counsail, not doubtyng of the wordes that the Angels had  
spoken, but coueting more fully

to knowe the thing that they had heard. Thus therfore spake they emong  
thē|selues, and sayde one to another: Leat vs dooe as the Aungel hath  
aduertised vs, leat vs goe hence euen streight to Bethleem, that the thing  
which we haue with oure eares heard to be happened,\* we maye euen there  
presentely see & be|holde with our iyes, to the entent, that we may with the  
more readie and per|fect truth and credite, speake and declare vnto others,  
the thyng that the Lord hath vouchesalued to geue vs knowelage of, by his  
Aungels. This godly de|uise lyked them all.

And so furth on theyr way go the shepherdes with all haste: deuacion, and godly zeale was a spurre to theyr heartes to pricke them forward: anon were they come to Bethleem, & come they were into the ynne appoynted. And there (euen as the Angel had promised) they finde Marie newly deliuered of childe, and Ioseph a witnes of the virgins deliueraunce, and the babe also bound vp in swathyng clothes, and layed therby in a maungier. These deuout and godly shepeherdes are nothyng at all offended, neyther with the bare pouerty of the tender young virgin,<sup>\*</sup> nor with her housband beyng to the syght and estimaciō of the world a man of the meanest and bassest sorte, ne yet with the poore, little babe, whom for defaulte of a more commodious place, the parentes wer faine to laye doune in a maungier, (which thynges would haue made y<sup>e</sup> proud Pha|riseis and Scribes to take vtter scorne & disdayne at the matter,) but y<sup>e</sup> shepe|herdes are by all these thynges the better confirmed to beleue the matter more stedfastly, whan they by witnessse of theyr owne iyes perfeictly knew & founde that it wer no fables ne lyes that the Aungel had tolde them tdynges of. And here maye we note, that tender loue and zele towardes God, hath in all perso|nes (be they neuer so slender or lowe of degree) a certain wisdome and worldly cast of it owne in thynges. For these shepeherdes dyd not euen byanby publish abrode the thynge that they had heard: but assoone as they perfectly knewe the thynge to be certayn and out of doubt: than did thei not feare to talke the thing that they had heard, abrod also emōg other coumpaines. Christ loued to haue the talke of his birthe, and cummyng, fyrste to aryse and begynne of suche re|porters, and publishers, as wer men of suche simplicitie and plainnes, that no man would suspect or mystrust any of them eyther of fablyng and lying, or els of clokyng and counterfeycting. They hadde no suche wit as to inuent a lye of theyr owne braines, they could no skylle to deuise or to put any thynge more thē trueth to •hat that they had seen, but the thynge that they had heard and seen, euen as they had heard and seen it euen so and none otherwyse dyd they shewe tidinges of it vnto mē of good heartes and disposicions. And among no smal number of menne, did the wordes of the shepeherdes fynd credence, insو muche that it made a great maynie veraye desirouse and fayne to haue a syght of the chylde.<sup>\*</sup> And here in thys behalf marke thou and consider the wise sobernes and demurennes of the holy tender virgin Mary. She learneth of the shepeherdes what newes the Aungels tolde them, and what song the quier of the heauenly souldiers did syng, and she alone on her owne partie, holdeth her peace, keping close in her brest, and with diligente consideracion weighing and conferring in her owne hearte,<sup>\*</sup> all these thynges that had fortuned aswell now at this present, as also afore whan the Aungell appered vnto her selfe. She kepeth secret (vntyl the due tyme should come to open it,) all the misterye of her beeuyng con|ceyued with chylde, she was yet a pure virgine, she maketh no vauntes ne

bragges in coumpanye emong other folkes, of her happy fortune. She hadde afore vnto the Aungell Gabriel, promysed herselfe a readye handemayden for God to worke hys wyl vpon, and euen lyke an humble handmayden she vseth herselfe. She maketh no woordes at all, but depelye considereth in her mind, the straunge course of Goddes weworkyng and drift in thys matter. She considereth all thynges to bee full of straunge miracles, she seeth in euery parte of it two extreme contraries myngled together, that is to wete, on the worldes be|halfe excedaing lownes, pouerty, and abieccion, and on Goddes behalf vnesti|mable highnes and maiestie. For a young babe is conceiued in the wombe, but an Aungell was the messagier that so it should be, and the holy ghost the wor|ker of it: A chylde is borne, but the mother of it, is a mayde: it is laied in a maū|gier, but the Aungels beeyng full of all godly reioysyng doe syng from heauen in honor of it. It lyeth vnknowen in a blynde corner of no regarde, but all hea|uen bougheth downe to wurshyp the maiestye of it, assoone as it is borne. Nowe these thynges thus beyng done, the sheperdes returne backe agayne to their flockes, glorifyng and prayssyng God as concernyng all the thynges that they had heard of the Aungels, and for that they had truely found euery thing euen as they had heard afore of the same Aungels.

[ The texte.] ¶And whan the eyght daye was come, that the chylde should be circumsised, hys name was called Iesus, which was named of the Aungel, before he was conceiued in the wombe.

But assoone as the eyght daye after her deliueraunce was come, at the whiche eyght daye, the lawe of Moyses commaundeth euery man childe to be circumcised, that is to say, to haue the foreskynne of his flesh pared away roūd about (for thys thyng form Abraham furthwarde it pleased God, that it should be y<sup>e</sup>sygne and the marke of all suche as shoulde bee reputed or taken to bee of hys sede and generacion) the lawe was satisfyed in thys poynte also,\* in consideracion that he was not come to breake or to fordooe the lawe, but to fulfyll it. Neyther dyd he disdeigne to take the accustomed remedye appoyneted by the lawe euen as though he had been subiect to sinne as his parentes wer, wheras he alone and none but he was fre and clere from all corrupcion of sinne, and he alone that should take awaye al the synnes of the world, and should chose vn|to hym a newe people, whiche should haue an hearte well clensed from all the desires of the fleshe: and that not wyth kniues of blounte stone, but with the sharpe sweorde of the woerde euangelical, whyche purgethe and clenseth all thynges through fayth. Yea, and a name was geuen hym too, as the custome and y<sup>e</sup> manier was to do to others. For he was called in Hebrue Iesus, which souneth in Englishe, sauiour. And thys name was not by a casual thaūce at al auentures,\* orelys by mannes wylle geuen vnto thys childe, but by the autho|ritie and commaūdement of God it had bene appoincted and geuen

him afore of the Aungel Gabriell, ere he was conceyued in the virgins wombe: whiche was done to the ende that men myght euen at the firste, by the veraye woerde of his name, be aduertised and doen to wete▪ that thissame was veray he which should throughly geue vnto all personnes true health and saluacion,\* and should in suche wyse represent the true guyde & capitayne Iosue, that whan his peopple were cleane pourged from al filthines of vyce and synne, he shoulde conlueyge and bryng them into the lande of heauen, flowyng moste plentiouslye wyth ioyes euerlastyng,

[ The texte.]

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¶And whan the tyme of theyr purificacion (after the lawe of Moyses) was come, they brought hym to Hierusalem, to presente hym to the Lorde (as it is written in the lawe of the Lorde: Euery manchilde that firste openeth the matrice, shall bee called holy to the Lorde) & for to offer (as it is sayd in the law of the Lord) a payre of turtle doues. or .ii. young pigeons.

Hitherto (that is to say vntyll the circumcision of Iesus, the eyght daye af|ter hys birthe,) all that was done, was nothing but as it were making of sig|nes and profers vnto the ghospell vnder certayne fygures, the which gospell was of necessytie to bee preached fyrste vnto the people of the Iewes. On the fifth day after the circūcisyon, there came three Magians (that is to say, Philosophiers of hygh learnyng in the priuyties of Astronomie, and the other scy|ences mathematical) and these Magians had by the shewing & poyncting of a certayne new sterre, bene halfe enforced to come from a farre place out of the East countreys, purposely to see thys childe. They kneled downe and wur|shipped the newe borne soueraigne of the worlde, and honoured thesame with misticall presentes or gyftes, signifying by a certayne shewe and semblaunce of thynges, (suche as myghte bee made,) that the Gentiles shoulde in tyme to come, embrace the grace of the ghospell, whan the Iewes being manquillers and murderers of Iesus,\* had wilfully caste of and forsaken the same. Agayne whan the .xl. day from Maries deliueraunce was come, at whiche .xl. daye, the law of Moses willeth and biddeth any manchylde, being the first borne childe of a woman, to bee presented vnto the Lorde, and ferther appoyntheth a gyfte or a presente to be offered for the purifying aswell of the chylde newe borne, as of the woman that lay in (because the common childbearing and deliueraunce that women haue, is not without muche vnclenesse of the bodye) thys tender young virgyn beyng one of moste syngular demurennes and myldenesse, refuseth not in thys behalfe, neyther to seme lyke vnto other women, whiche after the common course of nature doe bryng furth chyldren, ne auoydeth to doe as they doe: whereas in this her chyldebearyng there was nothyng at al defiled with any spot of vncleanesse, but euery parte of it

replenished with heauenly puritie and with holinesse. For what poyncte of vnpurenesse coulde such a wo|man haue in bearyng chylde, as without so muche as once touchyng of any man had conceiued by the only power & vertue of god embracing her through the working of the holy ghoste? And as touching the childe, I pray you, was it possyble for any spotte of fylthynes to bee in suche a chylde, as beyng borne from heauen, was come into thys worlde euen for thys onely purpose, that he alone and onely might pourge all mankinde from all filthynes of sinne? But partely it was the will and pleasure of God, by suche notable exaumples of sobrenes and humilitie as these bee, to breake the pryme of manne: and partely it was conuenyente that he whiche was come to pergette and close vp bothe the broken walles, that is to saye, was come to ioyne and knytte the people of the Iewes and the people of the Gentiles bothe together into one professyon of the ghospell, shoulde in all behalfes and in all poynctes satysfie the lawe of Moyses,\* from whiche the firste fayth and authoritie should afterward proclede and come vnto the ghospell.

The mother therfore and Ioseph, (who by the determinate and aduised working of God was yet stil thought and supposed of euery manne to be the father of Iesus,) brought theyr young babe vnto Hierusalem, to the ende he might in the temple there bee presented in the sighte of the Lord, to whome he was dedycated and halowed: not as thoughe God were not Lorde and true

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owner of all thynges, but by a mystycall fygure to teache vs, that suche her|tes and none others, bee throughlye accepted afore God, as after the subdu|ing and vanquyshyng of all the inordynate desires of the fleashe, (in whiche reigneth naught but the corrupcyon of nyce tendrenesse) dooe with mannelye strengthe of the spirite,\* stoutely sette furth towardes those thinges which are heauenly and euerlasting. The lawe of Moyses meaning this same thing, had prescribed and appointed, that euery male kinde, as sone as it had once opened the matrice of the dame, & were come into the world, should be reputed & taken for halowed and consecrated to the Lord,\* whether it were brought furth by a woman or by any brute beastes, to the entente that euen of these also the firste fruities shoulde be allotted vnto the priestes, and yet vnder suche condycyon, that the fyrste borne of mankynde myghte bee redemed with a small offreyng and boughte out of the priestes handes, excepte it were a chylde of the trybe of Leui.\* But the lawe selfe doeth openly discharge and deliuer this holy childe• wife from the bande of the lawe, whan it sayeth in the thyrde boke of Moyses entited Leuiticus: *If a Woman haue conceiued, and borne a manchilde, &c.*

\*For thys mother was neyther properly to be called a woman forasmuche as she knew no parte of any mannes body, nor had broughte furth chylde by receiuing seede from any other partie. And agayne whan it sayeth: *Euery one of the male kinde that first openeth the matrice. &c.* It doeth sufficiently declare it selfe to meane of the common mannier of delyueraunce that mothers haue of theyr children, whiche mothers, by reason that the seale of theyr virgyny|tie is broken vp afore by the manne, doe bryng furth chylde neyther withoute muche vnclenesse, nor yet without a certayne kinde of being put to shame. And as for this heauenly childe, neyther whan it entred, nor whan it came furthe, dyd by anye meanes pollute the enclosure and tabernacle of the maydenlye woumbe of his mother, but rather did consecrate thesame and seale it vp that from hencefurthe neyther her bodye beyng a temple once for euer dedycated vnto God, ne yet her soule being (as ye woulde say) a closet for the holy ghoste, replenished with all odoryferous swete sauours, mighte bee open to receyue any stayning or corrupcion of wordely fylthinesse. He therfore whiche was the Lorde of all thinges that are bothe in heauen and in yearthe, was presented and offered in the temple, as one subiecte and bounde vnto the lawe. And he was agreed for and redemed out of the priestes handes agayne for a small price, whiche shoulde afterwarde redeme all the whole vniuersall world with the price of his bloude. For the lawe had prescrybed, that the parentes mighte bye out the first borne manchilde with a lambe of one yere olde, which was geuen to bee a burnte offeryng: and than besides the lambe there shoulde bee broughte a male Pygyon or a turtle doue for the pourgyng and dooyng away of sinne if any spotte thereof had bene gotten, eyther in the carnall copullacion at the begetting of the chylde or elles afterwarde. For it ought on euery side to bee pure, whatsoeuer thing is to bee offered vnto the lorde. That if the penurie and lacke of substance on the parentes behalfe, coulde not wel suffer a lambe to bee geuen, than in stede of the lambe there was geuen a turtle doue, or a young pigion for the redeming and bying out of the chylde, and the other byrde was offered for the purgeyng of sinne. They offred therefore the gyfte of poore folkes. And there is no doubte but that they woulde haue geuen a more bountifull offreyng, had not theyr pouertie beene a lette thereof. They hadde hertes ryche with good loue and zeale towarde godde, but for an

ensaumple to be prepared for vs to folowe, theyr profession and open knowlalgynge of theyr pouertie was more expedyente and serued better. And all these thinges were by the dispensacion of gods ordinaūce thus executed and doen, partly for many other causes and consideracions, and most specially for this cause and purpose, that the veraye truethe of oure humayne nature myghte by so manye euydente proufes and tokens, bee declared to bee in the chylde. Marie was s•ene with her greate bellye in the

ynne: within a lytle space, as soone as she had broughte furthe chylde, her greate bealy was gone agayne: the childe being but euen new borne, was knownen and found out by the shew|heardes: he was soughte oute and wurshypped of the Magians: he was circumcysed after the solemne custome vsed in that nacion, and eftesons brought he was into the temple, and there openly presented vnto the prystes: by these thinges it came to passe, that neither any body might douhte of his birth, and yet he by litle and litle came to the notice & knowlage of mo and mo, but moste chiefly of meane folkes, yea and of none but godly & deuoute persons onely. For meete it was, that such a thynge shoulde neyther with a fewe proufes bee enforced, nor yet with onely common poynctes of euydence bee confirmed, the which being credited and beleued, shoulde vnto al ages and times as wel past as to come, and to all persons, bring euerlasting health and saluacion, & being not beleued shoulde contrary wise bring euerlastyng death. An Aungell therfore cummeth in message from God, and bryngeth woorde of the thynge afore vnto Marie: her spouse Ioseph is ioyned vnto her afore, to the ende he maye be a true witnessse of the mattier: Elizabeth whiche had liued barayne tyll she was an aged woman, bringeth furth childe: zcharie, whan he had a long time contynued dumme, is restored to the vse of hys tongue, and hathe hys speche agayne: bothe of them as well zcharie as Elizabeth are sodaynelye rauyshed with the spiryte of prophecie: Iohn leapeth in hys mothers woumbe for ioye: a virgin without mannes helpe conceyueth chylde: Magians beyng straun|giers of a farre countrey, come renning to haue a sighte of the childe, and doe wurship him on theyr knees: Shepheardes talke of him abrode, and declare o|penlye that he is come. By suche a greate noumber of euident tokens, and by so many straunge wonders and miracles is the newe birth of this child appro|ued and auctorised.

[ The texte.] ¶ And beholde there was a man in Hierusalem whose name was Symeon. And thesame man was iust and godly, and loked for the consolacion of Israell. And the holye ghoste was in him. And an aunswere had he receyued of the holye ghoste, that he shoulde not see deathe, excepte he firste sawe the lordes Christe. And he came by inspiracyon into the temple. And whan the father and the mother broughte in the childe Iesus, to dooe for hym after the cus| ¶ of the lawe: then toke he him vp in his armes, and sayde• Lorde nowe •eattest thou thy seruaunt departe in peace, according to thy promise. For myne iyes haue seen the saluacion, whiche thou haste prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israell.

Nowe to the entente that there shoulde bee no sexe, no age, no state or degree of menne, nor no profession, but that Christ should haue testimonie and witnessse of euerie one of them, neyther any one bodye lefte behinde, but that he might assuredly promyse vnto hymselfe healthe and saluacyon at the handes of the same Christe: \* there was at the same time in

Hierusalem a certayne man named Symeon, a manne by reason of olde age colde in hys bodye, but in spilrite feruente hote: of bodye feble and impotente, but of soule quiuer and lustie:

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of yeres drye and withered, but in all perfectenesse of good lyuyng as freshe as floures: that is to wete a veraye iuste and vpryghte man, and in verye dede a deuoute manne, and full of Godlynesse, not huntyng aboute for glorye and lucre at the handes of menne after the exaumple of the Pharisēis, but ryghte desirouse and muche hungryng for the health and saluacyon of al mankinde in generall: whome no delite or pleasure dyd make willing to continue in thys life, sauynge onely that he myghte with hys owne iyes once see the veraye selfe Messias, whome the wholy sayinges of the Prophetes had promysed to come for the veraye entente and purpose, to recomforte the people of Israell, whiche people hadde bene long tyme afore manye wayes in muche distresse, and dyd euen veraye than lyue in greuous afflyccyon.\* Thys Symeon (as in dede a good manne he was) had assured knowleage afore by inspiracyon of the holy ghoste, that the same day and tyme was nowe alreadye come. And whereas he had with moste ardente prayers besoughte the lorde to geue hym the gift, that he myghte but euen once with hys bodelye iyes beholde the Messias nowe so manye hundred yeres loked for: he had in the secrete closet of hys godlye breste, receiued an aunswere of the holye ghoste, that he shoulde be sure not to depart out of this presente lyfe, but that he shoulde firste see with his bodely iyes that same blessed babe, whome he had seene manye a daye afore with the iyes of his •eyth, to the ende he myghte wytnesse hym to bee come in dede, whome he dyd nothyng doubte but that come he shoulde: that same blessed chylde (I saye,) whome for a very south god hath singularely aboue al other menne enoynted that he myghte haue and enioye bothe a kyngdome for euer to endure, and also a priestehood neuer to bee abrogated or abolished.\* Therefore whan the tyme shoulde come that the chylde Iesus shoulde bee broughte into the temple (as we haue sayde,) the blyssed olde manne afore named, being secretly warned by the mocyon of the spirite, came euen a litle before into the temple. And whan Marie the mother of the chylde, and Ioseph, who was yet styll beleued to bee his father, broughte the babe into the temple, there to execute and to doe suche thinges as vnto the accustomed rites of purifycacion dyd appertayne: \* as soone as the chylde was offered vp, and the pryste had receyued it as the ma[n]er was, and had blessed it: the godlye zeale of the olde man coulde no longer forbeare, but that he also woulde nedes take in hys armes, the litle young babe, whome he had so greatlye longed for, and euen furthwithall, hys voyce (being in case not long after to continue, but to fayle by reason of age) sodaynly brast out into the praysing of God, singing out a most swete and melodious song muche after the sorte (if ye will so lyken it) as in the

poetes and Philosolphiers it is written,<sup>\*</sup> that the swannes vse to do a litle before they shall dye: and thus he sayde: All my desyres, o Lord, are nowe fully satisfied. Nowe will I be willing and glad to dye: For nowe thou geuest thy seruaunte leauue to departe with a restfull and a quiete mynde, not felyng ne hauing any ferther wante at al or lacke in this life, but euen desirouse & fayn nowe to passe out of this feble olde carkas, vnto the blissed company and felowshippe of the godly persones, whiche haue long afore nowe loked for thys day,<sup>\*</sup> and yet neuer had the happe to see it, but with the spirytuall iyes of theyr faythe. My prayers are nowe more aboundsauntlye satysfyed, who haue had the happe euen with my bodily iyes also to see, and to whome it hath beene geuen in myne olde armes to embrace, thyne only sonne, by whome, and through whome, it hath pleased thee to geue true healthe and saluacyon, not onely to the people of Israell, but also

to all nacions of the vnyuersall worlde. In thys babes litle bodye (though it bee but homelye and symply borne to the syghte of the worlde) I acknowlage, o lorde, thy vertue and power. I acknowlage this babe to bee the lyghte of the worlde promised by the holye sa•ynges of the prophetes.<sup>\*</sup> I acknowlage thys childe to bee the brighte sonne, whiche it was thy holy will and pleasure to haue spring vp and arise vnto the worlde, that it myght on euery side dryue cleane awaye the darkenesse of all the Gentyles, and that thy people Israell mighte haue whereof, not without good cause, to glorye: thy people Israell (I saye) beyng in true dede thy veraye owne, not after the fleshe onelye, (where|hence in dede the begynnyng of thys saluacyon hathe proceeded:) but after a spirituall kynred, whiche is acquired and purchased throughe the faythe of the ghospell. For suche an one veraylye is to bee called by the name of Israel, whosoeuer earnestly fixeth deuout and godly iyes vpon this same lyght, and with the violence of faythe, forceablye breaketh into the kingdome of heauen. In tymes paste hitherto, the people of the Iewes hath gloryed and made all their vaunte vpon Abraham, Isaac, and Iacob: they haue gloryed and made great vauntes of Moses, of theyr temple, and of the prophetes: but now from hensforth the gostly Israel, (which is here and there in sūdry places dispersed throughout all the worlde,) shall glory on thy sonne, whome thou hast vouchsalued to sende after all the others here mencyoned, as one that in greatnessse, in vertue, and in power, is ferre aboue them all. Nowe at thys presente in dede he lyeth hidden in a corner, not knownen as he ought to bee, but of veraye fewe persons: but in tyme to come the lighte of hym shall blase abrode, and he shall with hys bryghte shynyng beames, lyghten all quarters and coastes of the worlde.

[ The texte.] And his father & mother meruelled at those thinges, whiche w•re spoken of him. And Simeon bl•ssed them, and saied vnto Marie his mother: beholde, this childe is set to bee the falle and vprising again of many in Israell, & for a signe which is spoken against. And more|ouer the sw•orde shal perce thy s•ule, that the thoughtes of many hertes may be opened.

Nowe the mother of the infaunte, and Ioseph, seeyng all thys to bee spo|ken of the olde manne Simeon, by the inspiracion of the spirite of god, confer|ring it also with the other thinges that had gone afore, said neuer a worde but, merueyled in theyr myndes what the olde mannes wordes might meane. But Symeon, whan he had blessed the chylde, and also had prayed god to sende the parentes muche ioye of hym, turnyng hymselfe vnto Marie, sayde vnto her. This sonne of thyne, although he hath bene geuen vs of god, to the ende that he may geue vnto all persons euerlasting saluacyon: yet through the defaulte of manne it shal so chaunce, that lyke as he shall lift vp to the hope of euerlas|ting health a great maignye, whiche shall willingly embrase the gifte of God: euen so a greate number of the people of Israell, vtterlye despysing the boun|teouse goodnesse of god cummyng towardses them, and offreyng itselfe vn|to them, shall bee cast downe to eternall damnacion. For whan the trueth shal by thys thy sonne be opened and published, manye shall fall whiche afore see|med to stande,<sup>\*</sup> and many shall aryse vp, that seemed to lye in the duste. He hath bene looked for of all the Israelites: but he shall not bee receyued of them all. For he shall be set vp vnto all for a signe, suche an one as neuer hath yet beene set vp sence the beginning of y<sup>e</sup> world: but yet shal he be one that shal haue ma|ny a man to speake agaynst him & deny him. The Phariseis, y<sup>e</sup>Scribes, & the bishops shal make much murmuring and prating against him: the vnbeleuers

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and heritiques shall make muche clamouring and roryng agaynst hym. And so muche sedicioouse brablyng shall from euery place bee reysed agaynste hym: that euen thou thy selfe shalte not bee withoute some parte of the euilles that shall come.<sup>\*</sup> For the crueltie of them shall not lyght vpon suche persones onely, as shall beleue on thy sonne: but also thy verye owne hearte and soule, shall the sweorde of doloure and gryefe perce. Suche a sygne hath it pleased God to shewe furth before the iyes of al menne, that the cleare light of the trueth be|ing once shewed furth to shine abrode, the thoughtes of men might and should be discouered, which afore laye hidden in theyr heartes: and that the course of things shoulde in suche wyse be turned the contrarie waye, as the thyng selfe might playnelye declare, that they were ferre of from the true ryghteousnesse, which in the sight and iudgements of men, semed to sit euen in the high chaire of righteousnesse:

and suche to bee manifestelye founde wieked, as had gotten and taken into theyr owne handes, the doctryne and teachyng of true relygylon towarde god: and contrarye wise suche as afore were reputed for men ferre out of the waye of true religion and godlinesse, might be playnely declared to haue bene muche more nere vnto true relygyon, then the others: and suche as semed vnto the worlde to bee reiected and paste all grace or hope of recouery, suche shoulde the vnfeigned readynesse of beleuing in god, admitte and leatte in firste of all to the kyngdome of heauen. The Scribes and the Phariseis haue contynually Messias in theyr mouthe, they haue the lawe euermore in theyr mouthe, they haue ryghteousnesse alwayes in theyr mouthe, they keepe often and muche in the temple, they tarrie long in theyr prayers, they faste offten, they walke vp and downe, notably besene with theyr brode phylacteryes, but they hide in theyr heartes a thyng ferre contrarye to that that they shewe in outwarde semblaunce. But the wily and wicked thoughtes of suche, the light of the trueth of the ghospell whan it aryseth, shall playnely fynde out and delecte. Publicanes, harlottes, and sinners, are by these counterfaictes of holyenesse, debarred from all sacres or holy rites of the temple: But suche shall god receiue firste of all into the kyngdome of heauen. The Gentiles whiche haue bene geuen to idolatry, sodaynly chaunging theyr life, shal with gredy zeale & affeccion embrace the doctrine of true godlynesse: the Phariseis and Bisshops in whose handes and power the keye of the awe and of relygyon dyd reste, shal with most obstinate endeuoure, resist it and be agaynst it. The night hath no perfect iudgemente of thinges, but ofte times in stede of the thynge selfes it sheweth to the iye the onely shadowes and vayne counterfaites of thinges: but the sunne, whan it is vp and geueth cleare lyghte, it dryueth awaye all blinde casting of mistes before mennes iyes, shewing euery thyng in his owne likenesse, and geuing to euery thing hys owne coulour. All this dyd that same godly olde manne speake, reioysing and making glad chere from the botome of his hearte, whiche the holy ghoste had throughly inspired.

[The texte.] ¶ And there was a propheti•e one Anna, the daughter of Phanuell, of the tribe of A•er, whiche was of a greate age, and had lyued with an housbande seuen yeres from her virgynitie: And she had bene a wedowe about fower score and fower yeres: whiche departed not from the temple, but serued god with fastinges and prayers nyghte and daye. And she came furthe that same houre, and praysed the Lorde, and spake of hym, to all them that looked for redempcion in Israell.

Now had the lorde Iesus receyued witnesse of his cumming into this world, of Aungels: of the virgyn Marie: of her spouse Ioseph, who had neuer hadde to do with her: of zacharie being a prieste: of the young babe Iohn being yet in his mothers wombe vnborne: of Elizabeth being a maried woman: of shepe|heardes:

of wyise menne called Magians: of Scribes, who gaue vndoubted sentence and iudgemente oute of the prophecie, in what place Christe shoulde bee borne: of Herode being in drede and feare leste some eiuyll shoulde growe to him by Christes natiuyltie: of Symeon, who was neyther pryste, ne leuite, but an vpright liuyng man and nothyng els: nowe remayned that he myghte haue semblable testymonie of a wedowe too. So greate was the efficacye and vertue of thys young babe not yet shewing furthe his full myghte and power, that he rauyshed all thynges with the spiryte of God, enspiryng the humble and poore sorte with the holye ghoste, stryekyng the proude with sore trouble of mynde and with feare, so that of these preambles of thinges it might with|out anye dyfficultie bee gathered, what chaunge of the worlde was lykelye in tyme comming to be, whan the same childe being once come to full age, would openlye vtter foorth that same godlye voyce of hys: and whan he shoulde through doing miracles daily more and more weare famouse: whā he should dye and arise agayne to lyfe: and whan he shoulde plenteouslye power furthe the holye ghoste from heauen vpon all suche as beleued on hym. So then nexte after an olde manne that had long tyme liued withoute anye wife, foloweth and olde woman that had many yeres liued a wedowe without an hous|bande. For a certayne woman there was, called Anna, whiche had that name geuen her of the thyng that was in her, that is to saye, of *Grace*, for hyghlye endued she was with the spyryte of prophecye. She was the daughter of Phanuell beeyng a manne of good fame and muche commended,<sup>\*</sup> and of the tribe of Aser: whiche trybe beyng the eyght in order emong the twelue, dooeth vnder a certayne pruyie fygure, sygnifye the blyssednesse of the resurreccyon, whiche solemnnytye the doctryne of the ghospell hath added to the hallowyng of the Sabbothes that the Iewes dydde vse. For *Aser* in Hebrue, is as muche to saye in Englyshe,<sup>\*</sup> as *Blissed*. Thys Anna in that she was so ferre stryeken in age, seemed to haue beene delayed from dying and preserued in thys lyfe for none other purpose, but that being an olde woman, she myghte (according as she had afore tymes with moste feruente prayers wyrshed and desired) see the young babe, that was promysed, whiche shoulde bryng healthe and saluacyon to the people of Israell.

For the holye ghoste had put in h•r minde, that he was alreadye borne, & euen by the same suggestion of the spirite of God, whiche Symeon had tofore bene enspired withall, came thys Anna vpon them euen in the veraye same houre whyle these thynges whiche we haue alreadye tolde, were in doyng within the temple.<sup>\*</sup> This Anna in the tyme whan virginitie was not yet honourable, ne|to bee gloryed of, emong the Iewes, had liued with an housbande of her owne by the space of seuen yeres from her maydenhood. So muche tyme she was contente, because of the custome, to bestowe in hauing an housbande for brynging furthe of chyldren. But all the resydue of her lyfe she consecrated to the onelye seruing of god in contemplacion. For she contynued in the state of wedlowhod about the space of fourescore and foure yeres. After that she had once assayed wedlocke, although she

were yet of lustie age, and in the veraye floure of her tyme, yet had she no manyer mynde ne thoughte to marrye any more algayn, but euē as a woman being dead to the world,<sup>\*</sup> and now wholy dedicated vnto god, she almoste neuer departed from the temple, but was there busilye, doing sacrifice vnto him with euangelical oblacions, not only in the day time but also by night, offering herselfe vnto the lorde a liuely, a reasonable, and an

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acceptable hoste.<sup>\*</sup> For her bodye she offered with often fastyng, and her soule with deuoute meditacyons and prayers. And euen while the aforesayde rytes and ceremonies of purificacion were in doing within the temple, in the veray houre whyle Symeon is in hys prophetycall talke, in the veraye momente whyle all thinges are full of holye and godlye wordes, both of reioysing and of thankes geuyng for thys heauenlye young babe: thys Anna too, (euen as god woulde haue it) commeth emong them, that she also might be a witnesse of the same childe, that borne he was, and that she myghte ioyne the affeccyons of her hearte with the ioyfulnessse of the others, extollyng and hyghelye pray|syng the bounteouse goodnesse of god for that he had caste so mercifull an iye vpon his people. Neyther did she, whan she was in coumpaigny and presence of others, kepe secret the thing that she had seene with her iyes, and the whiche she hadde learned by Goddes inspiracyon: but she woulde euermore bee speaking and talking of thys chylde, vnto all suche as were in Hierusalem, and loked for the redempcion of the people of Israell. And thys was enough for a womanne being a wedowe, onelye in the temple to talke and to auouche that Christe was come, and the same to entimate and disclose vnto a fewe personnes abrode beeyng desyrouse and hungrie of it. For that same tyme was not yet come, which was reserued for the Apostles whan they shoulde bee replenished with the holy gost, of the whiche Apostles it is sayde in the Psalme of Dauid: *Into all the yearthe is theyr sonne gone furth<sup>\*</sup>, and their wordes into all the endes of the worlde through/out.*

[ The texte.] ¶ And whan they had perfourmed all thynges accordyng to the lawe of the Lorde, they returned into Galile, to theyr owne citie Nazareth. And the childe grewe, and wax|led strong in spirite, and was filled with wisedome, and the grace of God was vpon hym.

All thinges being at the last fully and ordrely executed, as muche as the lawe of Moyses had prescribed for the purificacyon of women late delyuered of childe: they returned into Bethleem, where the chylde was borne. But whan king Herode beeyng doone to wete by the Magians, that there was a newe king of the people of Israell borne, had commaunded all the infantes to bee flayne, as many as within two yeres daye, next afore passed, had bene borne in Bethleem, and in all the circuite of the same lordeship or countie: Ioseph be|ing aduertised and warned in his slepe so to doe, conueighed awaye prieuelye bothe the childe and the mother that bore it, \* into Egipte, and there made their abode vntill the death of the wicked kyng. That thyng done, they efteſons reſturned at the warnyng of an aungell, not into Bethleem, leſte ſome occaſyon of ſhewing ferther crueltie miſte perchaunce thereby haue bene geuen to the ſonne of Herode (who had at that tyme ſucceded his father, in a porcion of his kyngdome) but they returned into the countreye of Galyle, vnto the cytē of Nazareth, \* where the babe was firſte conceyued in hys mothers woumbe. For his minde was to liue in a corner out of the way for a time: and in dede keping himſelfe in the poore citie of Nazareth▪ it was an easy thing for him to beguile the crueltie of them that dredde the arising of a newe king. And thus hitherto that ſame oure heauenly ſoueraigne lorde and prince, who had for oure ſakes adbassed and humbled hymſelfe downe euen to ſwadlyng cloutes, to the craſtle, to crying in his ſwathing bandes as other children doe, & to the strength|leſſe babehooде of the bodye, was preached and declared to the worlde by the onelye teſtymonie of other folkes talkyng. But hys age by little and little groſwing vp, dyd from tyme to tyme encrease the bygnesſe of hys stature, and the

strength of his body: in whiche body as in a tabernacle, there clearely appered a certayn wonderful towardnesse and natural inclinacion to vertue, euidently declaring that ſomewhat there was in him, more then a man. The strength also of the spirite continuallye encreased in hym, daylye more and more ſhew|ing it ſelfe foorthe in hys countenaunce, in hys pasſe, in hys talke, and in hys doinges: in all whiche, there was not ſo muche as any one poincte, but it was euen full of the ſpiryte of myldenesſe and humylytie, of chastytie, of amyable|nesſe, and of godlye zeale. For he was nothyng ſubiecte to those vices, whiche the yeres of childehood is commonly woont

to bee encoumbred with: that is to wete,<sup>\*</sup> fondenesse of speaking, and doyng thinges, wantonnesse, inconstauncie, and foly: but the heauenly wisedome wherwith he was replenyshed, not taryng for the yeres and age that discrecion oughte to bee in, dyd euen than already in such wise shewe it selfe, that wheras he was afore commended, and set furthe by the testimony of others, nowe by his owne vertues and giftes of grace (being suche as fewe other men had,) he was made bothe wonderful to all persones, and also worthy to be loued. Wisedome, holynesse, perfeccyon of liuing, ripenesse of discretion, being in hym suche and so greate as cannot in any other man of right aunciente yeres be founde, made him wondrefull vnto all men: and the delectable swetenesse of his conuersacyon, his ientle familiare facyon towardes all folkes, and hys humble softenesse, made hym vnto all men am•able. Neyther was the fauoure that men dyd beare hym, fauoure of the common sorte, or for a lytle season, suche as that same age of chyldehoode doeth ofte tymes gather through humayne qualities, (as in exaumple, for the respect of beautie and welfauourednesse, or otherwise for aptitude and quicke|nesse of taking that is taught them, whiche is in some chyldren beefore theyr time) but in hym there shined a certayne godlye and wondrefull grace, migh|tily drawing all men to the loue of hys vertuousenesse.

[ The texte.] ¶And his father and mother wente to Hierusalem euery yere at the feaste of Estur. And whan he was twelue yere olde, they wente vp to Hierusalem after the custome of the feaste daye. And whan they had fulfilled the dayes, as they returned home, the childe Iesus abode still in Hierusalem, and hys father and mother knewe not of it: but they supposyng him to haue bene in the compaynye, came a dayes iourney, and sougthe hym emong theyr kinsfolke and acquaintaunce. And whan they founde him not▪ they went backe agayn to Ie|rusalem and sougthe hym. And it fortuned that after three dayes, they founde him in the tē|ple sitting in the middes of the doctoures, hearyng them, and opposing them. And all that hearde him, were astouned at his vnderstandingy and aunswers.

And although Nazareth was somewhat ferre in dystaunce from Hieru|salem, yet neuerthelesse the parentes of Iesus beeyng folkes of muche deuolcion, wente thither euery yere once, and that was at the festiuall daye of Estur, whiche feaste was emong the lewes kepte highe and holy with al possible deuacion and solemnnitie. And this was the daye, at whiche that same lambe not knowing any manier spotte of synne, was marked and appoynted to be offred vp in sacrifice at his due tyme. The chylde also beeyng vnder the guydyng of his mother, and his fosterfather, euen than as younge as he was, accustomed himselfe to deuout seruing of god, for our ensaumple: putting all fathers and mothers in remembraūce of theyr dueties, who are bounde to restreigne theyr children that are come of them, from all wantonnesse euen at the first daye, yes euen in theyr veraye cradles, and the same to enure to holye conuersacion and

to earneste applying of true godlynesse, whyle theyr age is yet tender, and theyr naturall disposicion yet ientle, softe, and plyaunte vnto all manier tray|nyng in vertue. The childe Iesus neded not the scoolyng or ordreyng of anye other persone: but it was an exaumple ordeyned for other parentes, howe to bryng vp theyr chyldren chastelye and vertuouslye: and also a fourme or trade shewed vnto all young chyldren, how they oughte to vse themselues obedient to theyr parentes,\* whan they are by the same exhorted and aduertysed to thyn|ges that are holye and godlye. But whan hys chyldehood by reason of a more noumber of yeres, was nowe growen to a litle more strength, and begoon to drawe wel towardes the stature of a younge strieplyng, he beeyng of the full age of twelue yeres olde, and hys patentes, accordyng to the aunciente cus|tome had gone to Hierusalem at the day of Estur, and the chylde awaytyng on them in theyr compaygny: as soone as al thinges were finyshed that to the so|lemne obseruyng of that feaste dyd appertayne, and the dayes throughlye ex|pired, in whiche due attendaunce muste bee geuen to the dyuyne seruice in the temple: whereas his mother and Ioseph were returned homewarde towarde Nazareth,\* the childe Iesus remayned styl at Hierusalem: euen than beefore his full age, shewing hymselfe glad and ready to accomplyshe the commaun|demētes and message of his father, for the doyng wherof he had bene sent into the worlde. But hys parentes knewe nothyng of hys taryng behynde. But whan they sawe that he came not home agayne to Nazareth, they accordyng to the common rate of care that other parentes take for theyr children, greatly mused and wondred, what had befallen. And in dede at the firste, they demed that he had hanged on the compaignye of some of his felowes and kinsfolkes, and by reason therof had bene the slacker in cumming. They geat them there|fore backe agayn euen the same way that they had come, to the mountenaūc• in manyer of one whole dayes iourneye, makyng searche for hym emonge theyr acquaytaunce and kinsfolkes, in coumpany of whome suche litle chyl|dren are often times woonte to make taryaunce and lyngeryng, because the affeccionate desire of theyr kinsfolke, or alliaunce, doth commonlye kepe them backe and maketh them to tary.\* But emongst al these, was Iesus not found, who taughte men euen than alreadye as young as he was, that suche an one as is willing to take vpon hym the profession and teachyng of heauenlye doc|trine, muste renounce and clearelye forsake all worldlye or carnall affeccyons bothe of father and mother and also of kinsfolkes. Theyr hope therfore beyng beguyled in sekyng Iesus here emong hys kynsfolkes,\* nowe that careful|nesse for theyr childe did somewhat more earnestely pricke & vexe theyr stomac|kes (as in tender parentes it wil doe) backe they wente agayn to Hierusalem, deming and supposing it to bee possyble enoughe, that he had there remayned styl in the house of some frende or acquaytaunce of theyrs. But whan the chylde was in vayne sought here also emong theyr acquaytaunce and kyns|folkes: after three

dayes space, it chaunced, that hys parentes whan they had no suche hope at all, founde hym in the temple, not ydle, nor playing thys or that childishe toye: but sitting still in the middes emong the doctours, whome he being but a childe, did by course bothe heare teachyng, and also did appose, and being by course opposed of them agayne, did make aunswere: not for that it was nedefull for hym to demaunde of any mortall creature what to learne: but to the ende that by wisely ministring his oppositions, he might rightely enstructe and teache them, that professed the perfecte knowelage of the lawe,

wheras in dede they knew not the strength, the pith, and the effecte of the law• and all vnder one, enflamyng vs vnto an earneste zeale to take good instytucyons: and also geuyng a good lesson, that no age is ouer younge or ouer soone putte to the learnyng of suche thynges, as maye auayle or serue to wardes godlye perfeccion. For some artes and occupacyons there bee whiche euerye age is not apte, but ouer young, to learne: onely deuocyon and godlynesse is to bee learned by and by from the cradle, and the earneste dilygence in applying the same, not to bee slacked or released at any tyme vntyll the ve|raye laste daye of a mannes lyfe. For there is in it higher degrees and hygher to growe vnto,\* as long as a mannes life dooeth endure. And as for Iesus, al|though he were vnknownen bothe to the doctoures and also to the people that stode about, yet did he make them all to merueyle at hym, that beyng a chylde of a smal age, and stature, he coulde in his sayinges & aunswers shewe furth a certayne woonderfull wisedome: yea and ferre excedyng the wysdome of sage olde menne. They sawe the age of his bodye to bee tender, and ferre vnrype to haue any great wisedome, and they hearde a young chylde with singular hu|militie and sobrenesse, vttering furth and speakyng such thinges, as the great doctoures of auncyente yeres, and they that semed now to be as high in wise|dome as any menne myghte bee, thoughte not tedyouse to learne. And yet all the while there was in hym no prydne ne haultenesse, there was in hym no mal|lapertenesse of cockyng or geuyng tauntes, there was in hym no mannier hos|ting or vaūting of himselfe, which vices are not wont to lacke in boyes whose wittes are rype beefore theyr tyme. But he woulde question with them, as one desyrouse and fayne to learne: and beyng demaunded anye questyon, he woulde aunswere with all possible sobrenesse, yea and also with most excellent wisedome. And on thys mannier taughte he them without anye spyce or sem|blaunce of arrogancie, that is to saye, of presumpteouse takyng of autoritie vpon hym. And by these thynges it came to passe, that as well the doctoures with whome he disputed, as also the partyes that stode rounde about & were witnesses of the same disputacion, were veraye muche astouned, not onely for respect of the chyldes wisedome, (being suche as had not afore bene hearde of,) whiche he in

demaundyng any questyon, and in shapyng any aunsweare, dyd playnely declare: but also for the ••re and syngulare sobrenesse of his counte|naunce, of hys gesture, and of hys tongue, whiche thynges gaue a more fer|ther grace of acceptacyon vnto hys vnderstandingyng. And yet is not thys poyncte neyther withoute a fruictfull mysterye, that Iesus, who coulde not with any seking be founde emong his familiare acquaintaunce & kynsfolkes after the fleshe, was sodaynelye founde by chaunce at Hierusalem within the temple. For the sayde citie of Hierusalem, being of greate name and fame, (by reason that the worlde had conceyued an opinyon, that god was serued there beste of all places,) did represent aswell the churche militaunte on yearthe, as also triumphaunte in heauen. For this same Hierusalem is our countrey that we make all our sighyng to bee at, forasmuche as we dooe well vnderstande that here in thys transyitorye worlde, we lyue but as it were in a place of ex|ile or banyshemente, not hauing a citie wherin to dwell for euer. Whersoeuer therefore all goeth by carnall affeccyons of manne, wheresoeuer the earneste studie of the minde is applyed vnto such thynges as perish and dye with this worlde, in suche a place neyther is *Hierusalem*(whiche Hebrue woorde is to say in Englishe, the sighte of peace,) neither a temple dedicated to the Lorde.

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And therefore is not Iesus in any suche place to bee soughte, who is altoge|ther heauenlye. But wheresoeuer is a brest and an herte, whiche despypseth tho thinges that pertaine to the carnalytie of fleashe and bloude, and panteth for haste that he maketh towarde that same blessed tranquilitie and quietnesse of mynde, whiche the bounteouse goodnesse of god dooeth through the faythe of the ghospell assure and warraunte euen here in this presente life, and maketh perfecte in the heauenlye Hierusalem aboue, in suche a place is Hierusalem: in suche a place is the temple that Iesus is delited with: in suche a place there is bothe propounyng of questyons and aunsweryng enterchaungeablye, not concerning howe a rounde circle maye be made iust fower square, not of that whiche in Aristotles philosophie is called *Ma•eria prima*, (as if ye shoulde say in Englishe the first originall stiffe wherof and out of whiche all thinges in the worlde are produced and made) nor of that that the same Aristotle and other doe call *primum mobile* (whereby they meane hym that gouerneth the worlde, and rolleth the skye aboue without begynning or ending, not naming it god but estemyng it to bee some other naturall thyng of it selfe) of all whiche thynges a manne may be ignoraunt, and yet come to heauen well enough: but in suche place as we speake of, the opposycyons and aunsweres are concernyng the knowlage of holy scripture, by the which god sheweth vnto vs, the way wher|by we may attayne euerlasting saluacion. In suche a place are slayne hostes and sacrifices moste acceptable vnto god, that is to wete, carnall luste, enuie, wrathe, desire of worldely auauncemente, and auarice. In suche

a place there is with all godlye peticyons and with pure prayers, contynuall burnyng of swete sauoures and incense to the moste hyghe contentacyon and pleasyng of god. It is therfore the parte of euery body to see and prouyde that he haue Hierusalem within hys owne breste, and that he there make readye a temple mete for the holy ghoste, to the ende that he may bee woorthy to haue Iesus to his geaste,

[ The texte.] And whan they sawe him, they merueiled. And his mother sayde vnto hym: Sonne why hast thou thus deite with vs? Beholde, thy father and I haue sougthe thee sorowyng. And he sayd vnto them: howe is it that ye sought me? Wist ye not that I must goe aboute my falthers businesse? And they vnderstoode not that saying whiche he spake vnto them. And he went downe with them, and came to Nazareth, and was obediente vnto them. But hys mother kepte all these sayinges together in her hearte. And Iesus prospered in wisedome, age, and in fauoure, with god and men.

And beholde, euen in the meane tyme whyle the sayd merueilouse chylde Iesus doeth with this foundation and entreing make a preparatiue to the ex|ecuting of the heauenlye businesse of restoring mankinde to saluacion, whiche to doe he was come downe from heauen: hys father and mother commeth so|daynely in place, to whome the mystery of gods intente and purpose was not yet fully knownen. There was yet still remaynyng in them, some litle spyece of humayne affeccion, although they had with a naturall louing carefulnesse, sougthe aboute for the chylde. And Ioseph for hys parte holdeth hys peace, who knew veray wel in his consciēce, that he had no right ne title to the childe that hys spoused wyfe had borne: \* but the mother, as she thoughte she mighte well doe by autoritie, maketh halfe a querele to hym: Sonne, sayeth she, why dooe ye handle vs after suche sorte as thys? why dyd ye prieuelye steale away from vs? loe, your father and I beyng nowe by the space of two or three daies in greate care and heauynesse, haue bene seeking all about for you, fearing on

your behalfe the daungier and peryll of all suche misaduentures, as the natu|rall tendernesse of parentes dooeth commonlye vse to feare the chauncyng of, vnto theyr children that they loue, \* whan they bee absente from them. To these wordes of Marie, whiche had proceded of an affeccyon in dede right tendre & naturall, but yet somewhat humayne and worldelye (for respecte whereof it was not conueniente to interrupte or breake the godlye talke, that was than in hande) Iesus aunswere halfe roughelye: not that he was in anye fume or indignacion with hys parentes, but to shewe, that in the affayres of the ghos|pell, (which to doe he was sente of hys heauenly father,) no mannier autoritie of any man (what euer he be) ought

to haue place. The auctorytie of parentes ouer their children hathe certayn due lymytes and boundes howe ferre it maye extende, whiche autoritye it is lawefull and also necessarye to renounce and vtterly forsake, as often as any matier of eternal saluacion commeth in place. For mete it is, that thynges worldelye geue place vnto godlye thynges, and that the respecte and regarde of God (to whome we are bounden debtoures aswell of bodye as of soule, and of whose bounteouse lyberalitie we looke for the inherytaunce of the lyfe euerlastyng,) be aboue them, of whome after the fleshe we are borne and broughte vp, to succede them, but in some porcyon of good and substauce worldely. In dede greatly bounden we are euen to oure parentes too: but a greate deale more are we bounde to god, to whome we are bounde euen that euer we had any fathers or mothers at all. So lykewyse at an other time after this, he made an aunswere not all of the ientyleste manyer vnto hys mother, whan she at a mariage spake vnto hym, and moued hym of some wyne for the feaste, and dydde with a certayne autory•ie, because she was his mother,<sup>\*</sup> require hym to shewe a miracle, wheras miracles were not to bee shewed but to the glory of hys heauenlye father. So dyd he also at an other tyme more snappy shelye make aunswere vnto them, that from preachyng the gospell, called him furth of the throng & presse of the people, in the name of his mother & of his kynsfolkes. But the aunswere that he made at thys tyme, was in manier and fourme here folowyng. What was the cause ({quod} he) why ye dyd with suche pensyfe carefulnesse seeke aboute for me? dyd ye not remember in your myndes that I muste nedes bee aboute my fathers businesse,<sup>\*</sup> as often as he calleth me to the office and function appoynted vnto me? But what thyng these wordes of Iesus myghte meane, his parentes dyd not euen veraye well vnderstande. For it expressed in hym a certayne excellencie aboue the common rate of a man, especially at suche a tender age of childehood. And albeit that of a likelyhod of thinges that had afore passed, they loked for no common trade, ne yet no meane thing at the handes of theyr chylde: yet for all that dyd they not fully and throughly vnderstande the highe excellencye and maiestie of the power of god,<sup>\*</sup> they didde not yet perfectlye knowe by what woonderfull dryfte and conueyghaunce, god the father had determinyd to redeme mankynde by his owne sonne. They hearde in these woordes of Iesus, a namyng of his fa|ther, where as they veray surely knewe that he had no father in thys worlde on yearth: they heare him speake of his fathers affayres & businesse, of whiche affayres he had neuer spoken worde ne made mencion to them afore that day. But they, though they were the parentes, are all hushte, and speake not a worde, but doe reuerently take the woordes whiche they vnderstode not. And Iesus seeing thys, humbled hymselfe and shewed hymselfe obeyente to his mother & to Ioseph his foster father: not that he oughed vnto thē any duttie

of obedyence, but of hys owne goodnesse he submytted hymselfe for a season to theyr weakenesse, to bee ruled and ordred by them: and therewithall he also gaue vnto all chyldren a fourme and an exaumple, with what earneste en|deuoure and with what greate reuerence, they oughte to bee at theyr parentes commaundemente: forasmuche as the chylde Iesus, who oughed no seruice ne obediencie to any bodye, sauyng onely to hys heauenlye father, dyd in suche wise obeye a father that was but counterfey•te and hys mother that bore hym withoute any harme or dyspleasure of empayryng her chastytie and mayden|hood thereby. Thus did the Lorde Iesus thinke it good, in suche wise to tem|per all hys sayinges and doynges: that nowe he woulde shewe furthe, (as ye woulde saye,) certayne lytle sparkes of hys godlye power: and an other tyme agayne would he humble hymselfe to the lowe degree of a man, poorely borne into this worlde. Uerayly his so doyng was expediente for vs, to the ende that it myght by all mannyer wayes be perswaded vnto mankinde, the veritie and true substaunce bothe of the dyuyne nature and of the nature of manne, to bee coupled together in hys one persone. The feloweshyppe of a nature beeyng common both to him and vs, did greatly make for the purchasing of loue. We doe more earnestly and also more fruictfully loue thinges that be nere to oure owne nature and family are to deale with: euen by the olde prouerbe, whiche sayeth: that lyke will euermore vnto lyke. But as for putting oure affiaunce and truste, we dooe more safely put it in god, who, (forasmuche as lye he can|not and is of power all thinges to dooe,) may in no manyer wise bee doubted of, but that he wyll perfourme whatsoeuer he dooeth promyse. And in dede oure loue towardes Christe doeth firste spryng vp of the cousynage and lyke|nesse of oure nature: but from these beginninges it groweth better and better to the loue of thynges beyng hygher aboue vs. For lyke as the common sorte of menne, is at the firste begynnyng by the onely seeyng of the beautie of ones bodye, enflamed and sette on fyer, to beare hys good wyll to the partye, and shortly after, whan by kepyng of coumpayne and by talkyng wyth the same partye, the good qualyties of a more beautyfull mynde and soule lying hyd|den in hys beautifull bodye, are once throughelye perceyued, they begynne more truelye and also more ardentlye to bee in loue with the thyng that they see not, then with the thyng that they see: euen so the feloweshyppe and equal|litye of oure humayne nature in hym, was vnto vs, as ye woulde saye, a lure to the conceyung of loue towardes the Lorde Iesus, but from thys loue we growe vp more hygher to the loue of hys diuyne power, and of hys godhede. Therfore whether he humble himselfe down to oure weakenesse, or els moun|teth vp to his owne hyghnesse aboue, he busilye attendeth the labouryng and working of oure health and saluacion. So than Iesus wente from the temple and from Hierusalem: and obeying the gouernaunce of his parētes, returned home agayne to Nazareth. Let chyldren & yong striplinges whan they heare this, be ashamed, as many as make lyghte at the good lessons and counsayles of theyr parentes exhortyng them to honest wayes, seeyng that Iesus dyd for a space leaue of from dooyngh hys fathers busynesse, because he woulde not shewe any exaumple of a

disobedyent sonne. Let the priuate commoners and parisheners blushe, that vse to rebell agaynst theyr godlye pastoures, beyng theyr spirituall fathers: seeing that Iesus being the greater in dygnytie, was contente to bee ordred by his inferiours, and beyng God, submytted hymselfe to the gouernaunce of creatures mortal. But the mother agayne on her parte,

forasmuche as she perceyued and founde a certayne power of the goddeheade to glittre and shewe furthe in hym,<sup>\*</sup> was well contente to folowe the minde and ordering of her sonne: and being myndfull of her owne wise and discrete solbrenesse, dyd as yet make no blabbyng out abrode of any thing (as other weo|men vse to bee full of clatteringng and bablyng) ne take vpon her to geue anye sentence or iudgement vpon these matiers, whiche she did rather merueyle at, then vnderstande the misterie of it, what it mente: but all that euer had chaun|ced from the begynnyng aboute or concernyng the chylde, and all that euer was by him sayde or dooen, she gathered and conferred altogether, and layde it vp safe in her breste: coniecturyng and castyng of these wonderfull begyn|ninges, what ende of all mattyers was lyke to ensue. Neyther dyd she leauue any one poyntc vnmarked, to the ende that she myghte afterwarde with the more perfecte truethe and assuraunce, make reporte of all thynges vnto the dysciples, that shoulde in tyme cummyng preache the lyfe of Iesus all the worlde throughoute. In the meane whyle Iesus beeynge yet hitherto knownen but vnto fewe folkes, continued dwelling in y<sup>e</sup> poore citie of Nazareth, liuing (as ye myghte saye) vnder the gouernaunce of hys parentes, vntyll the tyme shoulde come, that was sette of hys father, in whiche he shoulde with myra|cles and with preaching, shewe furth himselfe abrode vnto the worlde: geuing to vs in the meane while a lesson by his owne exaumple, that no man shoulde vnaduisedly and vndyscretely, or els out of tyme and wythoute due occasyon come rushing in, or make presse to take in hande thoffice of preaching the gos|pell, before that he doe through sufficyente growthe of yeres, throughe vncull|pable behauyoure, throughe due learnyng and knowleage in holy scriptures, and through Goddes vocacyon, gather vnto hymselfe a good autoritie to be|come a teacher.<sup>\*</sup> For Iesus vntyll he was in mannier full thirtie yeres of age, neuer did anye very notable acte, sauynge that aboue the rate of other mortall men, like as he grewe and prospered in stature of bodye, in strengthe, and gro|weth of yeres: so did that same heauenly wisedome stylly more and more plen|teouslye shewe furthe it selfe in hym, and so dyd his other manyfolde gyftes of grace also, throughe whiche, lyke as he was moste highlye accepted with god, so did he dayly more and more growe in fauoure and estimacion with menne: an vnlyke manne veraylye and of a muche contrarie sorte vnto the Scribes and Phariseis, who by a counterfeite pretence of holynesse and of wysedome, vsed to sette out themselues to the iyes of menne, whereas in the syghte of

god they were as full as they myghte swarne of all filthe and vnclenesse of vyce. Neyther was it onely auayleable to the saluacyon of mankynde, (who was to be redemed by a straunge conueyghaunce, and suche as the lyke hadde not beene hearde of afore,) but also to the good instruccyon and traynyng of oure lyfe, that Iesus did by litle and litle, and by certayne degrees, shewe furth to the knowledge of men, hys heauenly giftes of grace that he was most aboun|dauntly replenished withall. For that thing verayly he dyd to geue vs a lesson that from those first preceptes and rules of righteousenesse, (which we ought, euen streight way while we be young cradle children, to drinke in,) we should with continuall going forwarde vncessaantly, doe al oure possible endeuoure to atteygne vnto thinges of more and more perfeccyon. For lyke as the bode hath his degrees of growing bigger and bigger to the full rate of his stature, and to hys full strengthe, that is to were, shootyng vp firste from infancie or babehood to the stature of a young strieplyng: from the stature of a striepling

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to the degree of a yong man: from the degree of youthe, to the full perfeccyon of mannes state: euen so hath godlynesse hys degrees of encreasing, vntyll we may be full growen vp to the perfecte substancyall strengthe of the fulnesse of Christe.\* For Chryste growth bygger and bygger in vs, and shooteth vp more and more to mannes state, whan we from the fyrste enstruccyons and articles of the fayth doe encroche forwarde to a more depe hydden wisedom of the scripture of God: whan we forsake the milke of the fleashe, and begin to haue a stomake or appetyte to the sounde and stronge meate of the spiryte: when we leaue the vnsauerye letter, and thirste the mystycall sence and mea|ning: whan we nothyng esteme ne regarde thynges earthly, but mounte vp and take our flight to things celestiall. For it is euen playne setting the cart before the horses, yf the body shall by the course of nature growe from tyme to tyme forewarde to better and beter, and the soule shall by oure sluggyshenesse continually renne headlong backewarde to wurse and wurse. For thus do we see it commonly come to passe. Big laddes and strieplynges grow quite awaie from the purenes of babehood to boyishe wantonnesse, the youth than againe growtheth forewarde a pace to brabbling in the lawe, and to making of affrayes, manstate emendeth to ambicion and couetise. And so cummeth it to passe, that euery manne the nerer that he draweth to the state of age, so muche the ferther goeth he backewarde from innocence liuyng. But such persons as haue once put on Christe on theyr backes, oughte according to the exaumple of the same Christe, with all theyr strengthe to heaue forewarde vnto better and better: to the ende that they maye bothe with the pure clenesse of the soule make them|selues acceptable in the syghte of God: and also by the vncorruptnesse of theyr liuing, geat themselues an honest fame and reporte emong men.

[The texte.] ¶In the fifteenth yere of the reigne of Tyberius the Emperour, whan Poncius Pilate was lieutenaunte in Iewry, and Herode the Tetrarche of Galile: and hys brother Phy|lip the Tetrarche of Iturya, and of the regyon of the Trachonytes: and Lisanyas the Te|trarche of Abilene, whan Anna and Cayphas were the hygh prystes: the woerde of the lorde came vnto Iohn the sonne of zacharie, in the wyldernessee. And he came into all the coastes aboute Iordane, preachingyng the baptysme of repentaunce for the remyssyon of synnes, as it is wrytten in the booke of the woordes of Esaye the prophete, saying: The voyce of a <◊> in wildernessee, prepare ye the waye of the lorde, and make hys pathes streyghte, Euerye val|ley shal be filled, and euery mountayne and hill shal be broughte lowe, and thynges that be crooked, shall be made streight, and the tough wayes, shal be made playne, and all fleashe shall see the saluacion of God.

**T**hou haste hearde, good Theophilus, with what begyn|nynges bothe Iohn the forerunner, and also the lorde Ie|sus made a way, and a preparatif vnto the office of prea|ching the gospel. Nowe heare by what meanes, and with what successe they enterprised, and entred the mattyer, to the ende that thou mayest well vnderstande, that nothing was doen by happe or casualtie, ne through mannes wis|dome, but euery whit by the prouidence of god, tempreing and ordreyng hys owne mattyer after a newe manier of facion of hys owne. For nowe was the tyme already come, that the heauenly

kingdom beyng reuealed and published, the worldly kingdom shoulde abate and decaye: the spirituall priestehood beyng disclosed, the shadowie prieste|hood, (wherin the lewes had vntill that time made many glorious vaūtes and braggues of themselfes) shoulde vanishe cleane away. Ceasar the empe|rour of Rome surnamed Augustus, had now ended his life, by whose pro|clamaciō the whole world had afore been surueied, and the names of euerye bodye within the empire registred in bokes, and in the tyme of his reygne Iesus Christ was borne. Wicked Herode also was now deceased, who had sought Ies{us} being an infant for to haue slain him. And Archelaus Herodes sonne for his behauour ouermuche resēblyng his fathers wicked prankes, was exiled frō his kingdom into an other coūtry. Tiberius Cesar had suc|ceded Augustus in y<sup>e</sup> empire. And in the fifteenth yere of his reigne, Poncius Pilate a Romain was president of Iewry. And Herode y<sup>e</sup> brother of Arche|laus by the eleccion and apointment of the said Tiberius the emperour, had Galilee allotted vnto him. Philip had the rule &

gouernaunce of that part of Syria, whiche is called Ituria: and it was called also Tra•honitis, of the roughnesse of the mountains, because y<sup>e</sup> countrey is full of vphilles & doun|hilles, and almost no part of it euen or plain chaumpian grounde. For it goeth al alongst in hilles & dales frō Libanus, & frō y<sup>e</sup> moūtains of Idumea, vnto y<sup>e</sup> west coaste of Syria. Thā moreouer y<sup>e</sup> part y<sup>t</sup> is called Abilena, (of Abila the principall citie of the same region,) was by assignement cum to the hādes of Lisanias for his porciō, who afterward chaunged the name therof, & callled it Lysaniō. For Augustus in his time, because he would sōwhat breake & enfeble the puissaunt force of that kingdō, had made a diuisiō of it, & distri|buted it amōg foure brethren, Herode, Philip, Antipater, & Lisanias, which therfore were called Tetrarchs, that is to say in English, the foure princes or the foure head rulers. For the name of a kyng was long afore abolished by a lawe of the Romaines, who woulde haue no kynges. And this was a token or rather a figure that the kingdom of the Iewes should shortly after vanishe awaye accordyng to the prophecie. But the holiest parte of Iewrye (wherin Hierusalem and the temple stooде, and in whiche the lord of al was borne,) one Ponce Pilate a Romain, had the administracion & gouernaunce of: beeynge as it were a figure plainly betokenyng euen by the verye case and thing as it stode, that the Gentiles should breake into the kingdom of heauē, which the Iewes would reiect and vtterly despise. Likewise the priesthode as a thyng that should soone after ceasse and haue an ende, wente wandrynge & shifting from one to an other out of due ordre, and was bought, and solde, and made euē a market mater, wherin at that time two notable vngodly mē, Annas, and Caiphas had the highest and the chefest roumes. Emiddes these matters of diuiding & mangleyng the countrey into sundry rewlers handes, and in the middes of this very troublesome state of thinges emonge the Iewes, the kingdome of heauen, and a new priesthode sprang vp, wherof Iohn the sonne of Zacharie was chosen and specially appoynted to bee an open preacher and proclaymer. This Iohn before laye hydden emong y<sup>e</sup> wylde beastes, and passed a life of wonderfull streightnesse, cladde with a Camels skīne, girt with a belt of a rough leather thong, feeding vpō wild honey and grashoppers of that countrey, not so muche as tasting any wyne or stronge drinke, to the entent he might be a mete preacher of repētaūce: & might teache

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the people by his life, before he should teache them by his wordes: & might be clere without al crimes himself, who should so frely reproue the faultes & transgressions of other mē: but now beyng inspired with the holy ghost, & admonished by y<sup>e</sup> same, he came out of the dennes of wildernes, & gat him not into the tēple, which place was reserued vnto Christ, but into al those quar|ters & coastes,<sup>\*</sup> which lye about the riuier Iordan, to the end

that he myghte haue the more plēty of water for such as shuld be baptised. And he preached that the kingdom of heauē was at hād, exhorting that the people shold prelpare thēselves to the saluaciō, (which approched) thorough repentaunce of their former liues, & that with the baptisme of water (which he in his persō gaue, being but as a foregoer & a messēger of Christ) they shold make them selfes mete for the baptisme of y<sup>e</sup> spirit, whiche spirit he shold geue, whose cūming approched. These thinges were thā doen by inspiracion of the holy ghost, who lōg before had prophecied the same by the mouth of Esai y<sup>e</sup>prolphet. For in this maner speaketh he of Iohns preaching. The voice of a crieler in y<sup>e</sup> wildernes, the lord approcheth, prepare his waies, make his pathes streight, ieste being offēded w<sup>t</sup> the vntoward crookednes of your condiciōs & behauour, he spedily stert backe away frō you. He cūmeth to al, al must goe forth to mete him. All thinges must be made plain and euē. Euery valey shal be filled vp, & euery mountain and hill shalbe brought doun and made flatte. They whiche wer high emong mē, because they were in a great opinion and estimacion of righteousnes, or wisēdom, shal abate their stately and proude coūtenaunce that they may be hable & apte to receiue the righteousnesse, and wisēdom of God: & they which as idiotes or mē of no knowlage ne regard, & as sinners, wer out of al reputaciō, vtterly despised as abiectes amōg mē, shall sodainly through their obedience to the ghospell, be reysed vp vnto the felowshyp and communion of the kyngdome of heauen: Suche thinges also as tofore wer warped & writhed sundry waies, & stooode all crooked, shal in a moment be made euen & streight again w<sup>t</sup> the squiere of the ghospel: & where places wer rough by reason of the thornes of manifold vices, and naughtie desires and lustes, they shall nowe be made verye smooth, and plain wayes. For by and in suche mindes dooeth the lorde loue to walke. And to suche ex|treme contraries shal the courses of all thynges at the cummyng of hym bee chaunged. They that were in despaire shall be set vp in coumforte and hope again. Suche as trusted in themselfes, not caryng for any other healper or saueour, shalbe cast away and perish, vnpossible to be recouered again. Thei that were before tymes esteemed and reputed for wyse, shal become fooles: and suche as were accoumpted for fooles, shall bee endued with the gyft of heauenly wysedome. They whiche to fore were idolatres, shall becum true seruers and wurshippers of the lyuyng God: and they whiche in outwardē semblaunce appered to be true wurshippers of God, shalbe found idolatres. Those that before were wrathefull, shall bee quiete of mynde and beneficiall to others: and suche as serued the lustes of concupiscence and lecherie be|fore, shal now loue and embrase all chastitie. They whiche before were pol|lers and catchers awaye of mens gooddes, shal now frely without sparynge geue awaye of their owne. To this manne therfore that shall make suche an alteracion and chaunge of thynges, prepare your selues. The lorde wyll euen within a litell whyle be here present in this world: & not only y<sup>e</sup>Iewes

shall see hym, but all the nacions of the whole worlde shal with the iyes of faith beholde him that is the autour and geuer of saluacion: by and through whom, God maketh a free offer of the blisse of heauen, vnto all such persons as through godly promptnesse and readinesse to beleue, and through correclcion and amēdment of their former lyues, shal receiue hym whan he cūmeth.

[ The texte.] Then said he to the people that were cum forth to be baptised of hym: O ye generacion of vilpers, who hath taught you to flee from the wrathe to cum? bring ye forth therfore the due fruiles of repentaunce, and begin not to say with your selues: we haue Abraham to our father. For I say vnto you: God is hable of these stones, to rayse vp children vnto Abraham. Now also is the axe layed vnto the roote of the trees: euery tree therfore whiche bringeth not foorthe good fruite, is hewen downe, and cast into the fyer.

All this had Esai so many hundred yeres before prophecie of Iohn: & no|thing there was, but in the end it came to passe, and proued agreeable vnto the prophecie in euery behalf, and in euery pointe. For at Iohns preachynge, a great multitude of people leauing their houses (and declaryng by the same their doing as plainly as if they had spoken it in wordes, that who so ernestly mindeth or desireth to attain to saluacion, must doe away and forsake the carnall affeccions that he hath at home in the house of his herte,) did by healpes resort vnto the shore of fluime Iordan, that they mighte be diepped in water by him: not that Iohn was a forgeuer of sinnes, or could so doe: but because that he with this begīnyng and preamble, did prepare folkes hertes and mindes vnto the redēpcion and saluacion that was cūming. For a good great part and towardnes of health it is, to acknowlage ones self to be sick: and a great auantage and foredele towardes recouerie hath that persone, whiche is apte and willyng to take that maye bee a remedye for his disease. And forasmuche as the first steppe and degree to amendment springeth oute of the feare of god,<sup>\*</sup> (so that we first feare the iuste punishment at the handes of the righteous auenger, & than loue the liberalitie of so boūteous a lord,) Iohn cryed out with a great boldnes and plainnesse against y<sup>e</sup> proude Phariſeis, and Scribes, who tofore had euer sticked fast & contynued in the steplpes of their wicked fathers, and through the false persuasion of righteouseſnes wer puffed vp in pride, though they wer strōg enemies vnto true religiōn, setting other mē at naught, and standing highly in their owne conceytes, for none other cause so muche, as for the respect that they wer descended of Abraham, by the lynage and discent of the fleshe, as thoughe God esteemed men after their kinred or linage, and not rather accordyng to the vertues and godly qualities of their mindes. O ye generacion of vipers (saith he) moste vicious and corrupte children, descended of moste vicious and corrupt aun|cestrie: whereby haue ye perceiued and foūd out that the vengeance of god hangeth ouer you, vnlesse ye in season amend your liues? What person

hathe geuen you any by warnynge or watche woorde to flee from the moste sharpe punishment and scourge of god, whiche shal spare no age, whiche shall par|done no nacion, nor shall shewe fauour to no degree, or estate of men highe or lowe? Lyke as remedie is offered vnto all suche as will yelde themselfes to be cured and healed: so dooeth punishment abide all persones indifferently without excepcion, as many as refuse to amend from their olde naughty be|hauour and conuersacion. Why dyd not entier loue towardes god allure you hither before, as well as the feare and dread of punyshemente doeth vilolently hale you hither nowe at this present? your mindes and hartes are as

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yet nothyng chaunged at all. Wherfore yf ye without any feynyng or dissimulacion bee penitent and sory for your wicked life past, chaunge your condicions, & be ye of an other sort of conuersaciō, thē heretofore ye haue been, & declare plainly by your very doinges, that ye are reformed and emended. Ye haue vnto this day hitherto lyke wylde trees, brought forthe the soure & pestilent fruiteds of euyll workes, that is to wete, pride, wrathfulness, auarice, enuie, hypocrisie, & contencio. Now if ye be in very dede tourned from euill trees into good trees: bryng ye forth good fruiteds, suche as maye testyfy your hertes to be truly altered into a better frame. It is not here now requisiſte nor any thing material that ye chaūge your garmētes, or to leauē & take this or that kind of meat, but ye must chaūge the euill lustes of your hertes. This is in very dede the roote of the tree, which roote if it haue a bitter and a venomous sape, thā spring there none but euill fruiteds out of y<sup>e</sup> braūches: but contrariwyse if the roote minister & sende vp a pleasaūt & holsome sape to the boughes, than do there grow forth vpon the braunches those fruiteds of the spirite, that are semely for god, & worthy acceptacion, that is to wete, entier loue instede of hatred: for bitter frouning, godly ioye and lightnes of hert: for discord, peace, for fiercenes, sufferaunce: for snatching and polling liberalitie: for lecherousnes, chastitie: for deceitful craftines, simplicitie and plain dealyng: for presūpteous taking vpon him, humble sobrenes: for supersticion, true godlynnesse. These are the thynges whiche declare who be the true and vncounterfayted Iewes: these be the thynges that declare who be circumcysed as they ought to be, and who are the verye true chyldren of Abraham in dede, these sacrifices they are, that god is delytyd withal.

\*Now is the lyght at hande, let shadowes passe awaye: the truthe is in place, away with al counterfeit hipocrisie: doe away your vayne confydence whiche the fygures of ghostely thynges haue nouryshed in you, and not the thinges selfes: as for exaumple, whan ye say in the way of gloriyng: Hierusalem that holy citie of ours: the lordes tēple, the lordes temple, the lordes tēple: also such figures of things as here foloweth, that is to wete,

slaugh|ter of bruite beastes in sacrifice: ordeining and solemne halowing of sabbeth dayes: obseruyng of newe moones: choice and difference betwene one meate & an other, brode borders vpō vestures (which ye call your philacteries) fa|styng and abstinenſe, with heuinesſe & louring of countenaunce: & the resydue of obseruaunces a great manye, whiche eyther the lawe did for a tyme preſcribe and apoint as figures of thinges, to be referred to the mynde: or els y<sup>e</sup> Phariseis haue inuēted for a vain pretense of holines: al these thynges euelry one, with circumcision it ſelf, and altogether, ſhal ceaſſe and be abylyſhed. And ſuche an one ſhall from hensfoorth bee eſteemed for a lewe of the right sorte, whatſoever he be, that ſhall confeſſe and acknowleage him, whose coſmyng ſhall now ere long be ſeen to the world. And ſuche an one ſhall bee talken for a man rightly circumcized as he ſhoulde bee, whosoeuer shall haue an herte pourged through fayth, from all inordinate lustes and desires. Let it therfore no more enter into your hertes to thynke with your ſelues vainglo|riously: It is we that are the heritage, the ſucceſſion and children of Abrahā, it is we and none els, to whom the inheritaunce of ſaluacion haſhe been pro|mised, the Lorde wyll not forsake vs that are his people. Naye I ſay vnto you, that like as the wickedneſſe of your forefathers ſhalbe nothing preiudiſciall

nor hurtful to you, in caſe ye amend and take better waies: euen ſo ſhall the holinesſe of your progenitour Abraham nothyng auayle you, yf ye wyll ſtill continue in your olde vngodlinesſe. Ye will be caste away, ye will ſurely bee diſherited, ye will vtterly perishe to eternall damnacion, onleſſe beeſyng conuerted and turned to better life, ye bryng foorthe ſuche fruites, as maye ſemely and worthily ſtand with the ghospell. Neither ſhall Abraham be deſtitute of posteritiſe or ſucceſſion, \* nor god want a people of his own, of whō to bee condignely wurſhipped and ſerued, and to whom to performe the in|heritaunce by him promiſed, though ye ſhould ſhrinke and fall awaye from him. For this dare I be bolde to auouche and assure vnto you, God is not vnhable, but hath power enough, euen of theſe ſtones here, to reiſe vp chyl|drē vnto his frēde Abraham, to whom he promiſed iſſue and ſuccesiō, like in noumbre to the ſandes of the ſea, & to the ſterres in the ſkye. In time heraſter to cum, the children of Abraham ſhalbe eſtemed & accepted, not after the kin|red of bloud, but as euery one ſhall folowe, and reſemble Abraham in faith. Abraham ſhal acknowledg and accepte for his children, euen the Sogdiāſ, the Gotthyans, and the wylde Scythians, if they embracē Messias: & ſhall coumpte and repute you for aliens and ſtraunge borne baſtardes, onleſſe ye turne to the faith & beleue. God hath hitherto ſhewed paciēce & ſufferaūce to|wardes you, though ye haue but euē ſo ſo brought forth y<sup>e</sup> outward fruites of the lawe, ſuch as they wer: that is to ſay, ſacrifices, vowes, fastiſes, walſhinges, diſference of meates: and paryng away of the foreskin in circūcition. But theſe thinges had no more but

superficially an outward apparaunce of religion. And these are but leaues of the tree, detestable afore God, except y<sup>e</sup> fruites of the spirite bee ioyned therewith. But nowe from hensfoorth shal euery body be esteemed according to the true treasures of the hert & the soule euen as they shalbe founde good or euill.

Now is there cum a more streight and precise iudgemente of God: and cum he is,<sup>\*</sup> that seeth the botome of the depest secretes of the herte. For now is the axe euen ready set hard by y<sup>e</sup> roote of the tree, that hath so long time been suf|fered. Abrahās people shalbe hewed away frō the stem therof, & the heathen (so many as in prompte readynes of beleuing shall resemble Abraham) shall be graffed in their places. Moses had no eare geuen vnto him: the prophetes were not harkened vnto, of whome a great many ye slew and put to death: at the voyce of the lawe, ye haue hitherto been of dull and deaf eares: nowe is he cum,<sup>\*</sup> whose greater there can none be sēt, and after whom there is none to bee loked for. Utter peryshing for euer hangeth ouer the whole nacion of the Israelites▪ except ye repente betime and grow to more goodnessse: For euery tree whiche shall not now bryng foorth the good frute of faith, shalbe felled downe, and cast into the fyre. Meane is there none, nor respect is there none: but either through true godlynes, to make haste vnto euerlastyng saluacion: or not so doyng, remediles and vtterly to be damned for euer.

[ The texte] And the people asked him, saiying: what shal we do thē? He aūswereth & saith vnto thē: he that hath two coates, let him part w<sup>t</sup>him that hath none: and he that hath meat, let him do likewise.

The common multitude of the Iewes beeyng sore adrade with these ter|rible, and manacing woordes of Iohn, saied vnto him: If it be so as ye saie, what thynke ye than good for vs to dooe, wherby to auoyde and escape the wrathe of God, and to atteyn saluacion? Now beganne they to waxe sum|what

curable & toward to be healed, whē they acknowledgēd their diseases, and earnestly desyred remedie. Iohn therefore sheweth them a remedye of perfecte strength and efficacie at all assayes. For he calleth them not ne exhor|teth them to the sacrifices of beastes, and suche other iudaicall meanes of pourging their sinnes: but vnto the workes of charitie. God is with no sa|crifice in the world more sooner pacified, then with beneficall doyng to our neighbour. God hath no nede of any benefites of oures, but he suffereth it to be reckened as doen to himself, whatsoeuer we bestow vpon

our neighbour beyng in necessitie and nede. He that hath two coates (sayeth Iohn) let hym couer his naked brother with the one of thē.\* And he that hath asmuch meate as may suffise for twayne, let him geue halfe therof to an other that is hun|grie. With these two exaumples Iohn taught the people of the grosse and blockishe ignoraunt multitude, that the most strongest and effectuall meane to appeace God beyng offended with vs, is, if we by all meanes be frāke and bountiful in doyng good to our neighbour, whatsoeuer thyng he hath nede of: whether it bee apparell, or meate, or drinke, or harbourgh, or ayde & suc|cour against violence, or coumfortable wordes in time of sorow, or doctrine for his instruccion, or good exhortacion and counsayll. And bounden we bee to helpe the present necessitie of our brother, not only with part of those thīlges wherof our selfes haue superfluitie or more then we neede, but also we ought to cut of a litle share of suche thynges, as myghte otherwyse stand vs in good stede for our own vses and occupiying, as often as our neyghbours necessitie requireth present helpe out of hand. This remedy than it was that was geuen by Iohn to the common multitude, whiche remedie neuertheles serueth for all men indifferently.

[ The texte.] Than came the Publicans also to be baptised, and said vnto him: Maister, what shal we doe And he said vnto them: require no more then that whiche is appointed vnto you.

Than came also the Publicans, that is to saye, the customers and takers vp of tolles, beeyng semblably stryken with great feare of Iohns preachyng, whereas otherwise they were a kynde of people geuen to pollyng, & rauine, and getting all that they might for their owne singuler aduaantage, and lu|cre, with all others mennes losse and dammage, and hinderaunce, mē nothīg passyng on religion or on the feare of God, but more ready to obey the com|maundementes of worldly princes, then the preceptes of God: whiche sorte of men, where as they haue an euyll name among all nacions, and bee com|monly ill spoken of, yet among the lewes they wer specially aboue al other sortes of men abhorred and repu•ed abominable. And yet y<sup>e</sup> sore sharpe preachyng of Iohn had stryken suche an horrible great feare into theym all, that euen they too, as euill as they were, came to Iohn, requiryng baptisme, and desiring to learne how and what way thei might appeace the wrath of god. And Iohn y<sup>e</sup> true foregoer & messenger of him, who would driue back or put away no man (were he neuer so muche spotted or defiled with sinne) made a soft and a ientle aunswer euen to Publicans also: yf ye cannot yet (saith he) fynde in your hertes to geue out to the poore & nedye sum parte of that that is your propre own: yet at lestwise make ye this one steppe towardes a bet|ter life, that frō hensforth ye holde your handes from pollyng and catchynge awaye the goodes of other men. Ye haue an annuall stipende and an ordynalry fee of Cesar: and it is rated out vnto you by a playne rule, howe muche or

litle ye ought to require of the people for any duetie.

[The texte] ¶The souldiers lykewyse demaunded of him, saiynge: And what shall we do? And he sayd vnto them: hurt ye no man, neither trouble any man wrongfully. And bee content with your wages.

After the Publicans, came souldiers also, an vnruelye and an vngodlye kynde of people, hauyng no regarde ne care of any lawes, heady and hastye to do wrong, and felowes that vsed to sell their life and solle for money, settynge al their delite & felicitie in catching and robbing frō other mē, fierce and presumteous through ouermuche libertie and sufferaunce. Neuertheles the feare of Gods vengeance fell vpon these mē too, and therfore they also came to Iohn. They acknowledged their wicked state of soldiership (as they vsed it,) they desire baptisme, and require moreouer to be enfourmed, what posſible meanes they might make, to haue god appeaced to wardes thē. It was surely in this kynde of men a great point of furtheraunce towardes healthe, that they would acknowleage their dysease, and were pricked with desire of a better life. Therfore Iohn would not at the first day aduenture to require in suche as they were,<sup>\*</sup> that they should shew beneficall liberalitie towardes theyr neyghbour, because he thought it to bee a steppe sufficient and great e|nough for the first settynge forwarde towardes God, yf suche as they wer would honestly refrain and kepe themselues from doing mischief abouete in places where thei cāe. And to speake more of this sort of mē, in dede thei are woont to be noysom and hurtfull in thre poyntes especially, that is to wete, in violent oppression, in laiyng to mens charges, and burdenyng them with false crimes: and in pillage or robberye. For oftentimes the weapōs which the prynces haue delyuered vnto them for defense and maynteynaunce of the publique tranquilltie, they tourne to the hurte of their very own countreye men being true subiectes, and do auenge theyr owne priuate malice with the same weapon, wherewith the safetie of the wholle people in general ought to haue been defended. So that oftentimes they goe on theuing for booties, and spoyle the countrey, they burne, they driue away mennes cattell, thei ralnishe weomen, they breake vp mennes houses, they turne the good man of y<sup>e</sup> house where they haue been lodged or intartained, thei turne him cleane out of his owne doores, and pumble him about the pa•e.

And because they dooe oftentimes play these partes, and haue nothyng sayd nor dooen to them for it, they thynke they may doe it lawfully. Agayn, sum of them promote false playntes against honest simple men beforē their princes or captains, for none other purpose, sauynge that a porcion of y<sup>e</sup> par|ties gooddes beeyng seased as a forfayte, maye cum to their

snapshare in rewarde of their false accusacion maliciously and  
slanderously prepēsed. And at suche vngracious prankes the princes do  
oftentymes wynke, whyle they ernestly tendre the gratifiyng of theyr  
seruauntes. Furthermore sum of this sorte of people, whan they prodigally  
cōsume and waste out vpon harlots, vpon dice, or in bankettyng, and  
reuellynge at the wyne, all that euer theyr Prynce dooeth in the name of a fee  
or stypende allowe theym, they make vp their losse agayne with pillyng and  
pickyng: and dooe not onelye leauue suche duties as they owe stylly vp payed,  
but also doe by playne extorcion pull frō poore house handmen that that is  
no duetie at all: and so vnder the name and

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colour of warre, they thynke nothyng what euer it bee vnlawfull for thē to  
do, wheras in very dede there is a due lawe of armes seruing for battail and  
warre, which in dede is not vtterly to be disallowed, in case it be attēpted for  
a iust and a rightful cause, that is to saye, if it be made for y<sup>e</sup> defence &  
mayn|teinaunce of the publique trāquillitie of a realme and countrey: yf the  
case so stand, that it cannot be auoyded: yf it bee enterprysed by godly  
Prynces: yf with the consent of them, for whose behofe it is expedient or  
necessary that y<sup>e</sup> warre should be made: yf it haue been denounced or  
proclaymed with all ry|tes and circumst•unces accordyng to the lawe of  
armes: yf iustice and mode|racion be vsed in it, that is to say, if warre be so  
kept, with asmuche sparyng of bloudshed as possibly may be: if as fewe be  
lost, as may be, especially of them that neuer gaue any cause to the warre:  
if the vnatuyse witfulnes and hastines of the souldiers be brideled by the  
captains: if there be no buckling together of the two armies, sauing only by  
such souldiers and mē of armes as haue geuen their othe afore to do as  
they ought to do and neve otherwise: nor without a signe to b•e geuen by  
commaundement of the captyayne whan they shall buckle together in fight:  
if euery body immediately hold theyr hā|des from fightyng• assone as euer  
the trūpe•tes haue once blowen retraiete: if also as soone as it possibly  
maie, the warre be ended and so breake vp. Un|to this sorte of men therfore  
dooeth Iohn nothyng but shewe, what their ac|customed vse is to do, and  
what thing from hensforth they ought to eschew, if they mynde to escape  
the vengeance of God. Stryke ne beate ye no manne (saieth he) accuse no  
manne falsely for lucres sake: but bee ye contented with your ordinarie  
wages that is allowed you.

[ The texte.] As the people were in a doubte, and all men mused in their hartes of  
Iohn, whether he were very Christ, Iohn answered and said vnto them all: I  
baptise you with water, but one strōger then I shall cum after me, whos• shoe  
latchet I am not worthy to vnlooce: He shall baptise you with the holy ghost,  
and with fier. Whiche hath his fanne in his hand, and he will pourge his floore,

and gather the corne into his barne but the chaffe wil he burne with fier that neuer shal be quenched: and many other thinges in his exhortacion preached he vnto the people.

And with suche great authoritie were the premisses handled and doen by Iohn, that the people begonne halfe to bee in opinion, that himself was the very Messias, of whose cummyng he preached vnto the. And this did a great many of theym with secrete thynkyng caste in theyr hertes, though Iohn on his own behalfe, by reason of his singular humilitie of hert, did as much as he could to hide his owne greatnessse. For this is the lyght and cockebrauned fashion of the common multitude, that suche persones as they haue a speciall mynde and regarde vnto, they sette more prycy by, then there is cause or realson why: and suche as they beare hatred agaynst, suche do they mooste slaunderously report, finding fault with all thinges in the. But this earnest good fauour and opinion of the people, did well declare verye perfite humilitie in this most holy man, who was so ferre from taking vnto him the aduaantage of an other mas praise, that he stoutely refused the same, beeyng geuen vnto him of the peoples own voluntary offre. And the wrong opiniō that the peopple wer in, did muche good for this one pointe, that the dignitie and worthynes of Christ being as yet knowē but to a few, was there alowed with a substanciall and an open testimonie in the face of the worlde. For Iohn assone as he by inspiraciō of the holy ghost, wel perceiued the secrete thoughts of the

people, he spake in this maner: Sirs (sayth he) ye do esteme me by outward thinges that may be seen, as for exāple, by the meat that ye se me eate, by my wede, & by this that I do minister baptisme vnto you: but the thynges that be not seen, are a great deale more effectuall, euen after the same rate as in a man the vertue of the minde whiche is not seene, is of muche more dignitie and worthinessse, then the power of the body whiche is seen with mens iyes.

I on my behalfe,\* thoughe I do baptise you with water, yet am I no re|mitter of sinnes, I am no more but a preparer of you to a baptisme of more efficacie and vertue, which ye shall receiue at the handes of him, whose cum|ming I preache vnto you, being as in dede I am sum what his elder in time, and sūwhat afore him in ordre and course of preaching: but in power a great way inferiour vnto him. For he that cummeth after me, is so ferre better the I, that I (whom ye all beleue to be sum great hygh manne of price) am vn|worthy to vnbuckle the larchet of his shooes. And I am his seruaūt, not his felow: I am a foregoer vnto him, but euen of muche like rate, as y<sup>e</sup> day sterre goeth before the sunne, and shal anon after be

darkened and drouned with y<sup>e</sup> greater light of the sunne when it cūmeth.  
And euē very this that I haue, I haue of his bounteous goodnesse. My  
doctrine is but very washe, yf it bee compared vnto his doctrine: my  
baptisme is of no vertue, yf it be set by his baptisme.

For he, because he is cum from heauen, wyll teache heauenly thynges: I  
beyng but an yearthly creature,<sup>\*</sup> dooe speake yearthly thinges and lowe,  
maltiers. I diepe your bodies in water, but he shal diepe your soules, &  
baptise you with the holy ghost and with fyre. And loke how muche the  
spirite is of more strength to ••tre and to perce, then is water, loke how  
muche the fier is of more strengthe and effecte then is water, of so muche  
more power shal his baptisme bee, then mine is: hytherto hath it been  
vnknowen, who were the true folowers of godlynes. An easye thyng it is to  
bee washed w<sup>t</sup> water, a light matter it is to kyll a beaste in sacrifice: an easye  
poynte it is to forbeare eatyng of swynes fleshe. But now dooeth suche  
doctrine cum to light, suche tymes doe approche euen here at hand, that  
they can no longer be vnknowen who bee good folkes in very dede, and  
who bee otherwise. For he will cum to do thē thing that he hath so  
oftentimes thretened in the prophetes, which is, by a precise streight  
judgement, to disclose a perfite difference betwene y<sup>e</sup> godly and the wicked.  
For he wyll haue in his hande a fanne, (for vnto this man is geuen all power  
in heauen and on yearth,) and with his fanne, whiche no man shall bee able  
to auoyde, he shall make cleane the floore of his winnowyng place, and  
there winno we euery creature, triyng them with the wynde of the crosse  
and affliccions.

And suche persones as are but chaffe, that is to saye, in pretense of  
holynesse, merely gaye, but withinfoorth voide and emptie of all deuocion,  
shall flye about this way and that waye, whyther soeuer carnall desyre and  
affec|cion shall carry them: but suche as are good wheate, hauyng within  
thē substaunciall and true godlynes, shall not be scattered abrode al about  
with the wynde: but whan the chaffe is tryed a waye, they shall declare the  
substaun|ciall stedfastnes of theyr mynde, whiche nothyng could moue. That  
tempest shall not make any persones euill, but shall shewe them openly to  
be knownen what they were, euen when they were not seen: in like sorte, as  
the clere light

where it is, dooeth not make any persones blynde or deformed, but  
sheweth who be deformed or blynde. The trueth of the gospel is bright  
light, which they shall not abide nor away withall, that dyd afore shew forth  
theyr peyn|ted sheathe vnder the counterfeit cloke of holynesse, wheras  
afrore God they wer men of wickednes: and contrarywyse they shall be  
embraced and muche made of, whiche whereas vnto the worldewarde they

were reputed for abliectes, yet neuertheles had a perfite zele of godly  
deuociō in their breastes. Such persons as at the strōg force of the doctrine  
of God, whan they heare it, shalbe moued and stirred to doyng of mischief,  
and to slaughter, shall not than fyrst of all bee made wicked: but suche  
occasion beeyng geuen, it shall o|penly appere what maner felowes they  
were afore. For an occasiō doth not make folkes wicked, but dooeth  
discouer theim and shewe theim as they be. Suche an one as whan the losse  
of goodes is set before his iyes, or whā pe|rill of any crosse or of death is  
shewed hym, wyll fall from the professynge of the trueth, and forsake it,  
shall not euen than first of all beginne to be wicked but he shall at suche a  
tyme playnly declare what maner an one he was afore. Neither shal euery  
one byanby that is dipped in water, endure throughout in this examinacion  
or trial: but suche an one as hath fully receiued into him the spirite of God,  
and he that hath throughly conceiued the fier of charitie and loue  
vnperishable: suche an one shall not bee moued with any storme of  
mysauentures or euils, but shall rather bee the more better pourged and  
the more •tedfast, in lyke sort as wheate and other grayne is pourged and  
made clene with the fanning of the wynde, and as gold is scoured by the  
verteue of the fyre. Leat therefore euery bodye prepare theimselfes to this  
rygorouse and precise tryall, trustyng not a whit to his noblenesse of birth,  
puttīg none affiaunce in the holynesse of his auncestrie, nor putting no trust  
in the carnall ceremonies of Moyses law, but arming and fēsing his solle with  
fortresses, & wardes of more piththie substāuce to truste to. It shall be no  
smalle poynt of the matter, what sort euery bodie be founde to be of. Health  
euerlastyng, and euerlasting damnacion shall trye out and diuide the sound,  
frō the lyghte ones that are but puffes,\* and the right borne Israelites from  
the bastardes. For the well cleنسed corne shall he laye vp into the barne of  
the heauenly lyfe, and the chaffe shall he burne vp in fier that neuer shall  
bee quenched. The iudgement shall here in sum piece bee shewed, but after  
this present life it is, that the wicked receyue the affliction of endlesse peyne  
and tormente. With these and many other saiynges mo, did Iohn exhort the  
people to repētaūce of theyr former lyfe, and to the desire of Messias, which  
was than shortly to cum, now puttyng them in feare of peryll, nowe styrryng  
them to goodnessse with promise of rewardes, and (as ye would say)  
awakenyng the myndes of the people vnto the earneste zele of euangelicall  
godlines, with the gladsom newes of redempcion and saluacion.

[ The texte.] Than Herode the Tetrarche (whē he was rebuked of him for  
Herodias his brother Philips wife, and for all the euils whiche Herode did,)  
added this aboue all, and laied Iohn in prison.

And this boldnesse of speakyng so plainly, the common vulgare people, in  
consideration of the notable holynesse of the man, coulde abide very wel:  
the Publicanes could suffer it well inough: y<sup>e</sup> soldiers also toke it in good  
part: and al these whā thei wer reprooved, did willingly acknowlage their  
disease,

and beyng brought in a feare, they sought for remedy. But Herode could in no wise away withal, who with his haulte stomake (because he was a kyng) woulde haue all thynges to be lawfull for hym, that stooode with his lust or fansy. Yet did he beare very good fauour and loue to Iohn. He verye wel sawe and also did no lesse allowe the perfeccion of his lyfe, beeing suche as was in fewe menne, yea and in many thynges also woulde he bee rewled by the counsail of Iohn. But yet in that point in which it had been chefely of all expedient and behoueable to geue •are vnto Iohns sayinges, he did not onelij not doe after his counsayle, but also caste hym into prysone for geuing hym good aduertisement. And brought Iohn to destruccion, whan Iohn was diligent to call him backe from destruccion. Of this sorte are oftentimes y<sup>e</sup> her|tes of suche Prynces, as the wysedome of the ghospell hath not throughlye wonne ne recouerrd from the dominiō of abominable lustes. Sum suche mē be lordes & rulers ouer others, as on their owne behalves are bōdseruaūtes to their own violent and strong affeccions: and suche thinke themselves euen for this poynte specially to be Kynges, that they bee slaues and bond men to abominacion, no mā sayīg blacke their iye. They many tymes cal vnto theyr seruice to be about thē, men well approued and knownen for their holines of liuing, they haue many tymes priuate communicacion with the same, & after the counsail or aduise of suche they do many thynges: not that they haue de|lite in true godlynes, but that they may by such a cloke purchase to thēselves an opinion of perfite liuyng, and that they may somewhat mollifye meanes repining and grutching at their naughty doinges: or to the ende, that whan they piele and polle the people, whā they •eise wicked battail, whā they play tiranous partes towardes sum that beare good herte and wyl to the com|mon weale: they may seme to doe these thynges too, by the counsayl of most approued honest men. And euen in the like sorte did Herode abuse y<sup>e</sup> pilche of Camels hyde, wherewith Iohn was clad: in the lyke sorte did he abuse the leatherne belte wherwith Iohn was girt, so did he abuse the spare diet that Iohn vsed: so did he the innocencie of Iohns whole life: so lykewyse dyd he the authoritie of Iohn, through whiche he mighte doe very muche with the people, and altogether to the maintenaūce of his own tiranny. And for thys cause the Lorde Iesus dooeth afterward call him foxe. For this is the wily craftines of euill prynces of this worlde: vnto whome if it shall at any tyme fortune right professours of the ghospel to be called to seruice, either y<sup>e</sup>gos|pellers muste eschewe the coumpany and conuersacion of suche maysters, in whose houses they shall sooner be marred and broughte to naughtinesse on their own parties, then they shal turne the others to better waies, oreles thei muste prepare their mindes aforehande to the like rewarde for shewyng the trueth without dissimulacion, that Iohn fortuned to get for his labour. For whan Herode nothyng growyng out of kynde from the maners and facions of his father and others his auncestours, plaied many wieked and tirānous partes, pillyng

& pollyng the people, pulling away all libertie by oppressiō, punishyng in others the same thynges in whiche he was a common offender hymself, vsing all offices of magistrates vnder him as sale ware for money, vsyng also to sell the ministracions of priestehood, & kepīg within his house openly in the face of all the world, one Herodias, the wife of Phylip beyng his brother, and had by force of strong hand taken her away from his sayed

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brother yet beyng alive, together with a doughter of the same Philipps: this holy man because he coulde not abide suche incest and vnnaturalnesse of mariage in a kynges house, from whens especially aboue al other places, it was conuenient that example of keping the lawes should procede, aduertiſed him to refrain himself from suche a wicked misdede. But with a deilish king, the deilishe request of a gierle beyng a minion dauncer together with the suggestion of a deilish woman, weighed more, then the holsome aduerſisement of so vncorrupt a man: with the whiche good aduertisemēt he was nothing the better, but remained stil so ferre out of the way from being amē|ded, that vnto his hainous enormities afore past, he added one dede of mys|chief more, the most vngracious that euer was: that is to wete, casting Iohn into pryon, and procedyng so ferre at laste in outragious woodnes, that he caused the heade of the moste innocent man to bee chopt of, and so gaue it to the wenche for a reward of her vicious wanton dauncyng.

[ The texte.] ¶And it fortuned that whan all the people receiued baptysme, (and whan Iesus was baptysed, and dyd praye,) the heauen was opened, and the holye ghoste came downe in a bodely shape lyke a doue vpon hym. And a voyce came from heauen whiche •ayde: Thou art my beloued sonne, in thee do I delite.

But now, (to returne to the discourse of the storie) before that the lord Ieſus would entre into the buisie office of preaching, which he entended with in the coumpasse of a short tyme to accōplishe, and bryng to a perfite ende, to the entent that he would leauue no one poynt of humilitie or of righteousnes vnfulfilled: thought no disdain to cum with the residue of folkes vnto bap|tisme, not to be purified himself, (whiche he neded not) but to consecrate and halow the lauacre or fount of eternall saluacion to our behofe through his baptism. He hūbled himself, but that notwithstanding, he was aswel by the voice of Iohn, as also by the most clere testimonie of his eternal father, opēly cōmended in the face of all the people, to the entent that they might knowe him euē by the face to & by sight, of whō the prophetes had aforetymes spo|ken muche by prophecie, and of whō Iohn had openly witnessed. So than, at that time a great numbre of the common

people wer in baptising, and in the same cumpany Iesus Christ cūming as one emong the mo, had instantly deſired of Iohn to haue baptisme, as though he had been like other mē ſubiect to ſin: Iohn would haue refuſed to baptife him, acknowledgyng him as y<sup>e</sup> auſtour & geuer of puritie, of whom he ought rather to haue been baptife hymſelf. And thiffame testimony was geuē firſt of Iohn to the dignitie of Iesus being there personally in place, euē before al the multitude of the people: but the heauēly father did by a more euident marke, diſſeuuer his ſonne les{us} from y<sup>e</sup> residue of y<sup>e</sup> cūpany that wer baptifed. For vnto al the rest, whā they were in baptising, there appered no ſigne ne token at al. But immediatly after that y<sup>e</sup> lord les{us} was baptifed, as he was now makingg his deuout praiers to god (teaching vs thereby, that whan the ſtate of innocencie is perfitely renewed through baptisme, we ought immediatly to cōuert and bestow our ſelues to ſuch ſtudies & exercises as are of the ſpirit, emōg which, deuout praier hath the firſt place) heauen opened, which his baptisme ſet wide opē to vs, where as vntil that day it had been shut vp frō vs. And frō thens came doun y<sup>e</sup> holy ghost, b•ing of hīſelf in dede inuiſible, but for that time enuested & clad with

a figure or likenesſe viſible, because he ſhould be ſeene with the iyes of men. And as for the likenesſe, it was of a doue, because that this bird, beyng as a ſygne to represent innocencie, or ſimplictie, had many hundred yeres afore brought a braunche of an oлиue tree into the arke of Noe, for a tokē that the wrathe of God was pacified, and also a caucion or pledge of warrātise that the floudde was at an end. And in dede the ſaid floudde of Noe, by whiche y<sup>e</sup> worlde was at that time ſcoured and pourged of all naughty creatures, did conteine a miſticall figure of our baptisme, wherby all our ſinnes are drow ned vp, our bodies and ſoules bothe, beyng paſſerued in perfyte ſafetie. In this lykenesse than dyd the holy ghoste deſcende downe,<sup>\*</sup> & reſte vpon the holly toppe of the lorde Iesus head, openly betokenyng that he it was, whom God the father had plenteouſly aſnoynted with all heauenly giftes of grace, whiche gyttes he woulde afterwarde poure out vpon al persons, as many as by putting their affiaunce and truſte in him,<sup>\*</sup> wer or ſhould afterward bee graffed in the brotherhoode of his bodye thorough baptisme. There came also vnto him besides this likenes of a doue, an euident testimonie of his faſthers voice, not now declared by y<sup>e</sup> prophetes, not by Moses, not by angels, but publyſhed by the father ſelue, not that the father may in his verye owne lykenesse as he is, bee either heard, or ſeen, or by any ſence of the body cōpre|hended or perceyued: but lyke as the holy ghoste beeyng inuiſible did openly ſhewe hymſelf to the iyes of men in a viſible ſigne, euen ſo the heauēly father ſending doun a voice through y<sup>e</sup> elementes aboue, did

sēsibly pearce y<sup>e</sup> eares of mē. And the voice that sounded from on high, was in these wordes. Thou arte mine owne onely dere beloued sonne in whom I am throughly pleased & satis•ied. To none of al the holy mē that euer were in olde time, was there euer any testimonye of suche lyke sorte as this geuen. A doue cumming before, pointed out certainly,<sup>\*</sup> to whome this voyce did apperteine, to thentent that no man should deme it to be Iohn, that was commended with the sayd poysee, of the whiche Iohn, a greate manye of folkes had cōcēyued such an high estimacion, that they verilye thought him to be the Messias selfe. By so many testimonies was it the pleasure of Christ to bee commended vnto y<sup>e</sup> world, ere he would addresse him to enter the high charge of preaching: geluyng in the meane tyme a lesson to vs by exaumple of hymselfe, that no man should presse or touble himselfe into suche an high office so dainlye or vnre|uerently, ere he made himselfe mete for it. He had priuately had testimonye geuen him of Aungels, of Elizabeth, of Simeō, of Anna, of the Magians: & in the open face of the worlde by Iohn, (whose authoritie was of ryghte great wayghte and force among the lewes,) and by the holy ghoste, and by the fathers owne selfe.

[ The texte.] ¶And Iesus hymself began to be about thirty yeres of age, so that he was supposed to bee the sonne of Ioseph, whiche was the sonne of H•oly, which was the sonne of Mathat, whiche was the sonne of Leui, which was the sonne of Melchi, which was the sonne of Ianna, whiche was the sonne of Ioseph, which was the sonne of Matathias, which was the sōne of Amos: which was the sōne of Naū, which was the sonne of Helly, whiche was the sonne of Nagge, whiche was the sōne of Maath, which was the sonne of Mathathias, which was the sonne of Semei, which was the sonne of Ioseph, which was the sonne of Iuda, which was the sonne of Iohā|na, whiche was the sonne of •hesa, whiche was the sonne of Zorobabell, which was the sonne of Salathyell, whiche was the sonne of Neri, whiche was the sonne of Melchi, whiche was

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the sonne of Abdi, whiche was the sonne of Coosam, whiche was the sonne of Helmadam, whiche was the sonne of Her, whiche was the sonne of Ieso, whiche was the sonne of Helyelzer, whiche was the sonne of Ioram, whiche was the sonne of Mattha, whiche was the sōne of Leui, whiche was the sonne of Simeon, whiche was the sonne of Iuda, whiche was the sonne of Ioseph, whiche was the sonne of Ionam, whiche was the sonne of Heliachim, which was the sonne of Melcha, whiche was the sonne of Menam, whiche was the sonne of Ma|thatha, whiche was the sonne of Nathan, whiche was the sonne of Dauid, whiche was the sonne of Iesse, whiche was the sonne of Obed, whiche was the sonne of Boos, whiche was the sonne of Salmon, whiche was the sonne of Naasson, whiche was the sonne of Aminadab, whiche was the sonne of Aram, whiche was the sonne of Esrom, whiche was the sonne of Phares, whiche was the sonne of Iuda, whiche was the sonne of Iacob, whiche was the

sonne of Isaac whiche was the sonne of Abraham, whiche was the sonne of Tharra, whiche was the sonne of Nachor, whiche was the sonne of Saruch, whiche was the sonne of Ragau, whiche was the sonne of Phalec, whiche was the sonne of Heber, whiche was the sonne of Sala, whiche was the sonne of Cainam, whiche was the sonne of Arphaxat, whiche was the sonne of Sem, whiche was the sonne of Noe, whiche was the sonne of Lameth, whiche was the sonne of Mathusala, whiche was the sonne of Enoch, whiche was the sonne of Iareth, whiche was the sonne of Ma•a•el, whiche was the sonne of Cainam, whiche was the sonne of E•os, whiche was the sonne of Seth, whiche was the sonne of Adam, whiche was the sonne of God.

And vnto all the thynges aboue mencioned, there was also annexed the au|toritie of full yeres,<sup>\*</sup> fitte for suche a purpose. For at the time whan the lorde Iesus came vnto baptisme, he was well toward the pointe of thirtie yeres of age: not that y<sup>e</sup> age is estemed afore God, but because it was cōueniēt, that he whiche should drawe all personnes vnto him, should satisfie all creatures in all behalfes: neyther in suche a persone any one poynte to bee, whiche any creature myghte any thyng lykelye deprave or fynde faulte withall. The age therefore of due rypenesse was chosen thereunto and taried for, vntill it came: because that ouer young age (whan one is but a striplyng towardes a young man) is not of any authoritie or regarde among men: for the generall opinion of people is, that suche an one is vnexpert and vnskilful: and on the other side, olde age is the lighter esteemed and passed on, by reason that the power and habyltie of the witte, is muche decayed, and suche ones greatly suspected of dotyng.<sup>\*</sup> And for because that the bleamyshe of ones linage do|leth soore abate a greate piece of his autoritie amonge the common people, this poynte also was prouided for, that Iesus should for so long tyme be verylye thoughte and beleued to be the soonne of Ioseph, vntyll the gospell were thorough his myracles and preachynge, sufficiently brought to light and made famous. This was a thyng for the dignitie of Christe, to bee borne of a vyrgyn: but because it was not muche materiall that the same shoulde euen at the fyrste daye cum to lyghte and knowledg abrode, and yet thoughe it had, it woulde haue been a very harde matter to bee persualded to the worlde: he vsed the wrong opinion of the people an other waye to a good purpose, because no maner thyng should in the meane tyme dimi|nyshe his autoritie in his preachynge, yf he myghte of any maner lykelyhood haue been sayed to bee borne in aduoutrye. It was his pleasure to cum in|to the worlde borne oute of a symple meane house: but yet suche an house, as no spotte of yll name or fame had at any tyme stayned.

For verily to a teacher of the ghospel, not only the fault self, but also al like|nes and appearance of the fault must be auoided, and a teacher ought of due|tie not only to be a man of good cōmendaciō for y<sup>e</sup> vertuous qualities that he

hath but also without any infeccion or sparke of suche thynges, of which the people vseth to conceiue any mistrust of euil. For this is the cōmon opiniō of moste men, that scarcely at any time there doeth of euill parentes cum good chyldren. Therfore Christe, who shunned not the reproch of pouertie, who shronke not to be borne out of a meane house: yet eschewed y<sup>e</sup> simple reprofe & slander that might haue cum of his age and of his descent. And althoughe Ioseph was not the father of Iesus by nature, but by thorder of y<sup>e</sup> law only, (because he was the spoused housbande of Iesus mother:) yet neuerthe|lesse because he maried a wife of the same tribe and house that hīself was of, I haue thought it beste to begynne the reckenyng of our lordes petygrewe, at hym, to the ende that it may the more euidently appere, that a very manne he was in dede, on the bodies behalfe naturally borne of them, of whome the foresaiynges of the prophetes had before his cummyng tolde that borne he shoulde be. For after the higher nature of his godhed, the heauenlye fathers selfe acknowlaged and openly protested Iesus to be his owne very soonne. Than Ioseph the spouse of the virgin Marie (who was mother to Iesus,) was after the fourme of the law,<sup>\*</sup> called the sonne of Heli, beyng his vncle by the fathers side, but after the trueth of naturall generacion, he was the sōne of Iacob, whiche Iacob reised sede vnto his brother Heli, beyng borne oute of y<sup>e</sup> same bealy that himself was, because thesame Heli was deceassed with out issue, & so vpon his wife, whō he at his diyng left a widow, Iacob, bee|got a sonne called Ioseph, Heli was the sonne of Mathat, and he again had Leui to his father. Leui was borne of Melchi, who was begottē of Ianna the sonne of Ioseph sonne of Matathias, to whō Amos was father. And him did Naū beget, who was the sonne of Helsi, & Helsi borne of his father Nagge, and Nagge issued out of Maath, the sonne of Matathias. This Matathias was cum of the seede of Semei, the sonne of Ioseph, who was begotten and borne of Iuda. Iuda had to his father Ioanna, the soonne of Rhesi, beyng sōne to zorobabel, zorobabels father was zalathiel, borne his self of Neri, the sonne of Melchi, who was descended of the linage of Addi the sonne of Cosam, begotten of Helmadā. And he was lineallye descended of Her, the sonne of Ieso, who was borne of Heleazer the soonne of Ioram. And father to Ioram was Mattha, beyng hymselfe borne of Leui the sonne of Simeon, borne of Iuda the sonne of Ioseph. And him had Ionā begottē beyng himselfe the sonne of Heliachim, the sonne of Meleā. And he was borne of Mathatha, beyng the sonne of Nathan.

This man had kyng Dauid begotten of Barsabee, by whom was restored the stocke of Salomon, whiche failed afore, and decayed in Ozochias. Dauid was begotten of Iesse the sonne of Obed, beyng borne of Booz. Father to this mā was Salmō, the sonne of Naasson, beyng borne of Aminadab, to whom Aram was father, and Aram sonne to Esrom, begotten of phares the sonne of Iuda, Iuda came by lineall discente from the Patriarke Iacob the sonne of Isaac,

whom Abraham being an aged man had accordyng to God|des promyse, begotten of his olde wife Sara. And Abraham was borne of Tharra the sonne of Nachor, beyng begottē of Saruch the sōne of Ragau, to whom Phalec was father, and father to him again was Heber, begotten of Sale, the sonne of Cainan, and Cainan the sonne of Arphaxat, whose faſther was Sem, the sonne of Noe, and Noe, the sonne of Lamech, and he the

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sonne of Mathusalah, beyng born of Enoch, whose father was Iareth, and he descēded of Malalehel, the sonne of Cainan, who was begottē of Enoch the sonne of Seth, whose father was Adam, and begotte Seth after that he had lyued an hundred and thirtie yeres. Adam was the head of al mākind hauyng none other autour ne progenitour of his generacion but onely God, of whom he was created of the cliae of the yearth, beeyng to him (as it wer) in stede of a mother. And for because that all mankynde was infected & tayn•lted through the synne of this our earthly father, and resemblynge the inclynacion of the same fyrst father, it was now fallen into all kynde of vicious|nesse: there was sente the lord Iesus as a restorer and a redemer of the same mankynde whan it was so extremely fallen, to the end that the same whiche had ful & whole fallē doun through y<sup>e</sup> disobedience of one, might be recōciled again through the obedience of one: and to the ende that lyke as all those whiche had folowed the steps of their earthly father, became therby subiect vnto deathe: so they whiche beying exempted from the kynred of the synner thorough baptisme, were graffed into the heauenlye Adam (which is Iesus Christe,) and did cleue fast vnto the steppes of the same: should attayne euer|lastyng life in heauen. And in dede the begynnnynges of mankynde whan it fell, and of the same, at the restorynge of it, dooe in many behalfes answer taunt pour taunt, the one contrary to the other. For nothyng at all was there doen in this matier by blynde chaūce or casualtie: but all the whole processe and discourse of thynges was tempered and ordred by the wisedom and or|dinaunce of God almighty. The talkyng of Eue with the serpent whan she was a virgin, was the begynnnyng of our deadly perishyng: and the talkyng of the virgin Marie with Gabriell, was the begynnnyng of our healthe and recouerie. Eue beeyng corrupte with the lure of an apple laughyng on her, both cast awaie her housbande, and also brought in death into the worlde: & Marie beying a virgin for euer & euer vncorrupted, constauntly despysyng all alluremente of the fleshe, and with simple plain faythe willingly yeldyng her self vnto the will of god, brought foorth the man that brought helth and saluacion to the worlde. Adam also was tempted, and ouercomed: Christ beeyng tempted, ouercame the temptour. Adam folowyng the mynde of his wyfe whan she was corrupted, was caste out of paradise for his laboure: Christe obeiyng his father euen vnto death, sette the waye into heauen wide open. For the sensuall pleasure of tasting an apple, was Adam made a bonde seruaunt

vnto the deuill: Christe by setting all the kyngdomes and delycate pleasures of y<sup>e</sup> world at naught, deliuered our enemie into our handes, to be subdued at oure owne pleasure. The one thorough the eatynge of an apple, lost al his posteritie and succession: and the other through abstinence of meat restored them that afore were lost. The one was driuen awaie out of Paradyse into the yearth, replenished with miserie, and lyng al desert: and y<sup>e</sup> other hath made a waye vnto heauen safe and strongly fensed from al desertnesse. Adā through y<sup>e</sup> vain desire of proude knowelage, plucked his successiō after him vnto death, and Christ through the hūble obedience of faith, did restore life again. Yea, and besides al this, on bothe parties woode and tree. On the one syde the serpent by meane of the tree, ouercame and beguiled Adam: & on the other side Christ by meane of the tree, beguiled & also ouercame y<sup>e</sup> deuill. By meane of the tree came death: by meane of the tree came lyfe. The head

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and chife captayne of our destruccion was made out of the yearth, beeyng a virgin: and the head of our saluacion, borne of the virgin Marie. Adam was created to the lykenesse of God, and Christe beeyng the true lykenesse of God, tooke on hym bothe the lykenesse and nature of manne. Adam was deceyued through his wyfe Eue: and Christe hath called backe his spouse the churche, from the deceipful errour of the deuyll. On the one partie, a woman, whyle she seketh to bee made wyse, vttred furthe the begynnyng of all foolyshenesse: and on the other partie, a woman, while she sheweth herselfe voyde of al suche presumpcion, bryngeth furth vnto vs the fountayne of wysedome. The firste Adam while he hath more desyre to be wyse then obedient, brought in folishe|nesse into the worlde: and the new Adam wheras he was the wisedome of his father, was contente to be made as a foole for our sakes, to the ende that we might be made wise in him. Through pryd came our fall: and through humillitie came our setting vp agayne. Adam being through the serpent made bare of all the good qualities of the mynde, couered hymselfe with leaues plucked from the tree: Christe being riche in giftes celestiall, desired no maner thing at all of this worldes. The figures also of the olde Testament do veray well ac|corde with the storie of the ghospell. Moses guided and led the Israelites out of Egypte: and Christe hath deliuered them from the derkenesse of ignorāuce, and from the bōdage of vice. They had their passage there through the water, and we here through baptisme haue a ready waye to saluacion and freedome. There was a pilour of a cloude and of fyre: and here the father sendeth a voyce downe through a cloude, and our spirite is baptised with fyre. Through the first lawe is occasion of death: through the lawe of the ghospell we are called agayne to lyfe. But the olde lawe dyd with throundreynges and lyghtenynges make them soreafeard: and the lawe of the ghospell doeth

with ientilnesse and benefites call vs forth to saluacion. Moses was terrible to be seen, but in such wyse that constreyned he was to couer his face: Christe is mylde and full of courteous humanitie, and putting hymselfe in companie emong the thickeste of the people. Moses went vp to the hill to talke with God: and Christe came downe to vs, to the intent that God should speake to vs by hym. The fyrste Adam while he coueteth to be equal with God, is compared to brute beastes, voyde of vnderstandingyng. The seconde Adam whan he humbled himselfe from his godly maiestie downe to the bassenesse of our humaine nature, wheras we were more abiecte and vile then euen the brute beastes are, helyf•ed vs vp to the participacion and brotherhood of his godhed. Nowe to conclude, through Iesus the sonne of Naue was their returnyng into the lande flowyng wyth mylke and honey: and through Iesus the sonne of a virgin is our returnyng agayne into paradyse. Let vs therfore goe awaye from the disposicion of our first parentes, and duely folowing the lyfe of our Lorde Iesus, let vs wyth pure myndes embrace his benefite and let vs with al godly zele and endeuour folowe his exaumple to the best of our powers: hymselfe will ayde vs thereto with his helpe, the whiche of his goodnesse hath geuen the example: let vs embrace the merciable and vnwrathfull maker of the lawe euangelicall. Lette vs folowe our guide, who only and none but he, is hable to bryng all nacions of the whole worlde home vnto that same lande, whiche continually without ende doeth moste plenteously flowe with all kynde of ioyes.

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¶The .iiii. Chapter.

[ The texte.] ¶ Iesus beeyng full of the holy ghoste, returned from Iordan, and was ledde by the spirite into wildernesse, and was fowerty daies tempted of the deuill. And in those daies did he eate nothyng. And whan they were ended, he afterwarde houngred. And the deuill sayed vnto hym: If thou be the sonne of God, commaunde this stone that it bee breade. And Iesus aunswered him, saying: It is wrytten: Man shall not lyue by bread only, but by euery woerde of God.

**A** Nd Iesus (vpon whose head the doue had lighted before at his baptisme, beeyng not a voyde signe, but the holy ghoste hymselfe in that lykenesse,) although he were nowe full of the holy ghoste, yet before he would enterpryse the office of preachyng the ghospell: because he would be in all thinges approued and tryed euen to the vttermoste, ere he woulde take suche an office in hande: \* he departed from Iordan, geuyng therby a lesson, that after baptisme, menne shoulde endeuoure themselves to the more higher exercises of godly lyuyng: he withdrew him|selfe from the

coumpanie of people, with whom to be familiar and muche conuersaunte, doeth many tymes corrupte a manne, and also doeth cause the au|toritie of a teacher to be the lesse estemed and regarded.\* And by the spirite of God, wherwith he was wholly rauished and possessed, he was moued and led furthe into wildernesse, from whence Iohn had to fore come furthe emong the people. And this did Iesus euen as one that mynded to bidde the enemie of mankynde, quickly to come of and make readie all hys craftes and ingiens: verayly of purpose, both to shewe and declare vnto vs that the deuell, who had hitherto been as a conquerour ouer mankind, & had holden them captiue, maye bee vanquished and subdued: and also as it were, with his fynger to poynte vnto vs the waye howe to wynne the victory ouer hym. A place was sought and found apte & mete for the temptours purpose, and that was wil|dernesse: and occasion was ministred by the meanes of hounger. For Iesus to doe the parte that Moses did in this behalfe,\* nowe that he went about to geue vnto the worlde a newe lawe, that is to were, a doctrine of grace, which is the ghospell, he fasted as Moses had doen, fowertie dayes: and in all this tyme of the sayed fowertie daies, he touched no maner of meate, but passed ouer all this tyme with holy prayers, vnto God: geuyng laude and glorye to thesame, and with geuyng continuall thankes vnto his heauenly father. And this was a paterne and a saumple or president of a certayne rare and vnwoonte vertue in manne. Neyther was he ignoraunt of the craftes and subtillties of Satan, who by all meanes possible neuer more earnestely pitcheth and setteth his sna|res and grinnes, then whan he perceyueth the mynde and soule of man with notable endeuour to encline and drawe towardes heauenly lyuyng. And Sa|tan had heard that one there shoulde come, whiche shoulde discoumfeight and destruie his puissaunce: and whether that mightie conquerour were now al|readie come or no, he stoode in doubte: and what manne Iesus should be, he could not tell. For Satan who had beguiled mankynde to fore by his subtile craftes and wyles, was nowe contrarywyse to bee beguiled by the politique

wysedome of God. He had heard Iohn openly confesse and saye, I am not Christe. Wherfore seeyng and perceyueng many thynges in Christe, whiche ferre surmounted the compace of mans power: and on the other syde agayne, seeyng hym to bee an houngred, and to be in great affliccion through defaulte of takyng bodily susteinaunce, (wheras it is not read that Moses and Helias after the fastyng and absteinyng from meate by the space of lyke noumbre of dayes were an hungred:) he supposed Iesus to be nothyng els but a manne, yea and suche a manne, as by his craftie conueighaunce myght be corrupted. Nowe the wilie and subtil deuyse of the temptour was this: that is to wete, eyther to ouercome and wynne hym in dede, or at the leaste wyse to hunte out, whether he were that Sonne of

God or no, whiche had been promysed by the Prophetes. Whiche thyng yf he myght haue perceyued so to bee, than would he bende all his strength and force to this ende and purpose, that by one waye or other he myght hindre and lette the redempcion of mankynde.

But no crafte is hable to take place or effecte againte the wyesdome of God, whiche in suche sorte tempered and ordred all her doynges, that it dyd not onelly subdue and conquer that same our moste subtile and craftie enemy, but also defeated hym of his purpose by his woordes, leauyng hym in as muche doubte and vncertayntie, as he was before. By the infirmite of the fleashe he mocked and disapoyned hym of his purpose, & through the stoutnesse and puissaunce of the spirite, together with the sure fence of holy scripture, he vanquished and subdued hym, so that hauyng the foyle & ouerthrowe to his great shame, he was drieuen awaye, and departed in as muche vncertayntie, wheþher this were the sonne of God or no, as he was before at his first cummyng. Satan therfore layed agaynst Iesus that same effectuall darte and artillerie,\* that he firste vsed agaynst the firste parentes of mankynde, Adam and Eue: and therewith ouerthrew them, albeit he onely enticed them with the lure of a faire apple that laughed vpon them: but here in Iesus case, houngre also, belyng an euill that no manne can endure withall, was a strong helper forwarde to the thyng,\* that the temptour wente aboue. Esau, bieyng compelled with hounger, solde the title and interest of his birtheright that he should haue had by eldership, he solde it for a messe of pottage. And the Lorde Iesus (yf it had been his pleasure) myght through his diuine power, eyther haue kept awaye hounger from cummyng to hym, or els haue drieuen it awaye whan it was come. Neuerthelesse he woulde not so doe, but it was his full pleasure and wyll to lay a baite for the temptour to vse, wherwith thesame tēptour should bee taken his owne selfe. The weakenesse of his bodie beeing suche as other men had, was laied in Satans waie, as a secrete baite to vse for his purpose: but the temptour stumbled, & hit on the hooke of the power of his godhead. He sawe the body of a man witheryng and drying clene awaye with hounger, to be in great affliccion and paine, and none other lyke but shortly to be in the ieopardie and perill of death. (And men playnly affirme that there is no kynde of death more peinfull, then to be famyshed to death.) He sawe hym in the wildernesse ferre from any towne or village, from whence any meate myght bee gotten or ministred vnto hym for his sustenaunce. Takynge therfore a boldeþnesse of these thynges the spirite of wickednesse assaileth the Lorde Iesus belyng replete with the spirite of holynesse: he biddeth bace, and begynneth firste

take in the snare,<sup>\*</sup> one ferre wyser and more warie than hymselfe. What nedest thou (sayeth Satan) to bee thus tormented with houngre? If thou bee that same sonne of God whiche was promised to bee sente to redeme the worlde, commaunde that this stone turne into breade for thy behoufe, and that wyll bee an euidente token where by for the to declare, that thou art the sonne of God in dede. For thy father vndoubtedly wyll not in this behalfe geue a deafe eare to his sonne, beyng thus in distresse and ieoperdie of death through houn|gre. And seeyng that he created all thynges of naught,<sup>\*</sup> it should bee an acte of no great matter, if the Sonne of God turne a stone into breade. But Iesus beeyng not ignoraunte what the temptour herein hunted for, so tempered his aunswere, that he neyther consented to the temptours counsayle, nor yet dis|closed the nature of his godhead to his enemy, who nowe by a newe and a straunge conueighaunce, was through the infirmitie, and weakenesse of Ie|sus bodye, both to bee beguiled, and also to bee conquered. He denyeth not but the Sonne of God had power to turne stones into breade, ne disalloweth to asswage the houngre of the body with meate whiche was ordeyned therfore, but by the autoritie of the holy scripture of God, he plainly sheweth, that there is a lyfe of the soule muche more to bee regarded then the lyfe of the bodye: and that there is a spirituall meate, whiche is more requisite to be desired, then the meate that for a shorte tyme prolongeth the bodily lyfe, whiche lyfe neuer|thesesse must of necessitie perishe within a shorte space afterwarde, eyther by meanes of sickenesse, or of age, or of some other casualtie. For the meate of the spirite geueth lyfe for euer to endure, and this meate is the woorde of God. This firste assaulte therfore of the deuyll, Iesus auoyded with this aunswere: It is wrytten (sayeth he in the booke of deuteronomie.<sup>\*</sup> *Manne liueth not by bready onely, but by euery woorde that procedeth out of the mouthe of God.*

And for this purpose doeth the Lorde nowe take the woorde of the diluine scriptures for his staign: first to teache vs humilitie and sobrenesse, that we ought not precisely to affirme any thyng without the autoritie of Scripture geuen vnto vs from God: Secondly he declareth vnto vs, that there is no weapon of more effectuall strength agaynst all the instinctes and mocions of wicked devils, then the autoritie of the holy Scriptures. Out of the sayed Scriptures, is the true meate of the soule to bee sought and gotten, if a manne be of mynde and will to lyue to god warde, to whom warde whoso liueth not, thesame is already but a deadman, yea although to the iye he appeare to bee alyue. The first parentes Adam and Eue did eate, & they died for their labour. That yf they had geuen the temptour that same aunswere, whiche the Lorde Iesus here at this present tyme gaue him, and had more regarded the Lordes commaundemente (the due kepyng wherof geueth lyfe euerlastyng,) then the appetite and lust of that mortall apple: they had not endaungered both them|selues and all their succession after them to death and damnacion. And thus much ferther doeth the exaumple of our salueour teache, that miracles are not to bee shewed for the lust or pleasure of men, but at suche tymes onely, whan the glorye of Christe doeth call for it, or els

charitie and loue towardes our brother, doeth necessarily require it. For eyther to worke or to feigne sightes of woondres for a vainglorious boasting, (as who shoulde saye, this can I

doe:) or to satisfie the curious lust and pleasure of the lookers on, whereby neyther goddes glorye is aduaunced, nor any profite groweth vnto our neyghbour, is nothyng els but the propertie and condicion of witches and Iuglers: as for ensaumple, a brennyng fyer brande to bee diepped into the water, and not quenched therwith: or the fearefull lykenesse of Hector or Achilles to bee made appeare to the sight: or the rushes and strawes to goe crallyng abouthe the house, seemyng to bee snakes. Iesus at no tyme shewed any miracle, but that both the glorye of his father was sette furthe thereby, and also the necessitie of menne relieved, or els that for a tyme the vnbelieve of menne shoulde thereby bee moued and stiered to feith. Whan the multitude of the people wanted wherewith to bee fedde, he so multiplied a fewe loaues, that thesame suffised to many thousandes: but in so|muche woulde he not vouchesalue to fede the iyes of Herode with any mi|racle, that he woulde not so muche as open his lippes to speake vnto hym. And for the lyke purpose and consideracion, doeth he at this presente denie a miracle to Satan.

[ The texte.] ¶And the deuill tooke him into an high mountayne, and shewed hym all the kyng|domes of the worlde, euen in the twinckelyng of an iye, and the deuill saied vnto him: All this power will I geue the euery whitte, and the glory of them, (for they are deliuered vnto me, and vnto whomsoeuer I wil geue it:) If thou therfore wilt fall downe before me, and wurshippe me, they shall be all thyne. Iesus aunswered and sayed vnto hym: hence from me Satan. For it is written: Thou shalt wurship the Lord thy God, and hym onely shalt thou serue.

The dieuill, though he were vanquished at this firste bickeryng, yet ceased not from trying maisteries with Iesus to our exaumple, leste that we beeyng once conquerours, shoulde geue our selfes to sittynge still, voyde of all feare or care: but that we should haue euermore from tyme to tyme, a mynde readye and well armed and fensed agaynst his newe assaultes. Suche as haue profited and growen to a meane degree of euangelicall philosophie and doctryne, doe easily contemne the disease or vice of glutto|nie and riottous excesse, as a thyng beeyng both filthye and beastly.

Albeit euen in this temptacion also afore godyng, there wanted not the grygne and snare of mouyng Iesus to presumpteouse vsurpyng and takyng vpon hym, whan Satan sayed: *If thóu see the Sonne of God.* For suche as of nature are arrogaunte and proude, and desirous of glorye, doe ofte tymes

attempte to reache to suche thynges as are ferre aboue theyr powers: because they wyll not lese any parte of the opinion and estimacion that menne haue of them: and so by craftie couloure and counterfaite glosse, they take vnto them the thyng that is not in them, huntyng for glorye and fame among menne. After that sorte doe malny by deceiptefull and craftie feastes vsurpe vnto themselves the gyfte of prophecie, whiche they haue not: and many make vauntes and crakes of hauing visions of Aungelles, whiche they yet neuer sawe. But the Lorde Iesus contrarye wyse: although he were greatest of all the worlde, yet he

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wyll not be acknowen of his greatnessse, but hydeth it, shewyng furth warde no countenaunce but of infirmitie and weakenesse of the bodye, ne at any tyme sheweth he furth his godly power, but whan so to doe is expediente for the health of manne, to the ende that the fathers glory maye bee renou|med and troumped abrode by the sonne. Satan therfore (as he is malicilous, and wyll neuer haue dooen ne bee in reste,) dooeth eftesones inuade the Lorde, and sette vpon hym with thesame darte that he had dooen afore, but in a soondrie matter, assaying whether he that coulde not bee ouerthrownen with hounger, myght possiblie bee corruptted with the rylchesse and honours of this worlde. For ambicion (whiche is the desyre of honour and aduauncemente) is a soore mischiefe bothe pestilente and also in maner vnpossible to bee ouercomed. It is an eiuyll that stealeth on a

manne euen in moste excellente vertues and qualities, crepyng in and acquaintyng it selfe in hertes that laboure to clyme and to mounte vppe vn|to thynges of high difficultie: in so muche, that whom neyther aduersitie, nor pouertie, ne sickenesse haue been hable to breake, whom neyther any riottous excesse, or leacherie, hath been hable to corrupte, them dooeth the earneste desire and affeccion of glory, ouerthrowe and bryng quyte vnder foote. For what thyng is there so mischeuous or so wicked, whiche mortall menne wyll refuse bothe to doe and suffre, yf they maye therby beare rewle, and bee in authoritie? Is not oftetimes the croune of a royalme bought with poysonynges, with murdreing of the nerest kynred, with incestuous mariage within the degrees forbidden by goddes lawe, and with other vilanies not to bee named? With the slaughter and murdrement of howe many personnes, is the seigniourie of some one citie nowe and than gotten into mennes handes and possession? Honoure is swete: a gaye thyng it is to bee a rewler: and a royll matter to excell and passe others.

And reynyng dooeth vtterly in all behalfes, seme to bee a certayne poynte of Godhed emong menne. With this same swete flatteryng poyson were the firste parentes Adam and Eue caught. The lure of the flatteryng apple was delectable to theyr iyes: but the high perfeccion of knowlage falsely promysed vnto them by the Serpente, and the digni|tie of beeyng equall with the state of Goddes, was muche more delectable to theyr myndes.\* With this engein therefore dyd the temptoure as|sayle Iesus, and he not a whitte shrounke backe from the vnrestefull malepertnesse of thesame temptoure: to the ende that he woulde vanquishe hym to our behoufe, and woulde teache vs the facion howe to gette the o|uerhande of hym. The dieuyll than tooke Iesus vppe into an high moun|tayne, and out of thesame mountayne as out of a beakon or an high place of spyall, he sodaynlye in a momente layeth all the kyngdomes of the worlde before his iyes (for a wicked spirite by the permission and suffe|raunce of God maye so muche doe, as to represente vnto mennes iyes a lyuely semblaunte of thynges, after a certayne straunge and woondrefull maner:) and euen in thesame momente also, looke whatsoeuer poynte of high estate or royltie, the route and ruffleyng of great kynges and prynces hath within their courtes, or otherwyse belongyng vnto them: thesame dooeth Satan by a certayne sleight, as it were of a iugleyng

cast, sette before the iyes of Iesus (as for example,) richesse, seruauntes, palayces, armies, troumpettes, seruyce and attendaunce of menne, croulchyng and knelyng vnto them, shewes of royltye whan they goe abrode, tryoumphes, ambassades, power to commaunde and to haue all thynges dooen at a becke, and other thynges a greate maygnye, wherewithall the flaterye of all peoples, dooethe wurshippe and exalte

mortall prynces of the worlde, beyng oftetimes both foolishe and vngodlye, or howesoeuer other thynges bee, ywisse frayll, and not hauyng anye long tyme to lyue: yet the people vse them as veraye Goddes: yea and the prynces selues beeyng sette in a pryme throughe the prosperouse fortune of thynges transytorye, thynke themselues better then God almyghties felowes. A certayne specta|cle of all these thynges woorderful to beholde and imagine, dyd that same craftie iugler soodainly in a moment represente before the iyes of the Lorde Iesus, who cannot bee deceyued with anye sleyghtes of iugleyng, foras|muche as nothyng is hydden or vnknownen vnto hym. And vnto thys royall shewe of thynges, dyd the lying and malaperte Satan sette oute a paincted sorte of wordes more stately and gloryous, then the thinges selues were.\* All these same thynges (sayeth he so goodlye, so ryche, and so full of royltie, bee deliuered to my power and dysposicion, to geue and to graunte vnto whomesoeuer me lyketh. For the soueraygne and the God of thys worlde, I am. That if thou wilte acknowlage my soueraygne godlye po|wer, and fallyng downe flatte at my knees wylte bowe and kneele vnto me,\* the whole vnyuersall power and possessyon of all these realmes and kingdomes that thou seeste, will I deliuere vp into thy handes. Thou seeste howe greate the name of Ceasar is euerywhere: and yet howe small a porcyon of the worlde is it, that acknowelageth hym for theyr Lorde and soueraygne? And thou alone shalte haue and enioye them euerye one with|out excepcyon, and shalte bee wurshypped as a God here on yerthe, so that thou wilte acknowlage me for the autour and geuer of so greate a blysful|nesse. Thou knoweste here (I am sure) good christen reader, the most liyng and moste presumptuouse sayinges of hym, who sayde once vnto those vn|fortunate firste parentes of mankynde, Adam and Eue: ye shall in no wyse dye: but ye shall bee as Goddes, knowyng good and eiuyll. Here the Lorde Iesus damned the wicked woordes of Satan, with woordes of Goddes holye Scripture, saying: Iuaunte Satan with all thy deceiptfull promy|ses. An hurtfull gaine it is, and full of hyndreance, that is boughte with the losse of due loue and deuocyon towardes GOD. The thyng that thou wouldest couenaunce and endente to haue, is wicked, and the thyng that thou promyseste is in vayne. For written it is in the booke of Deuterono|mie: *The Lorde thy God shalte thou wurshippe,\* and him onely shalte thou serue.* God will not suffer hys glorie to bee putte ouer from hymselfe to an other: nor will not suffer to haue anye partener in it. He is the true God and Lorde of all thyn|ges whatsoeuer there is in heauen or in yearthe. And vnto all that are true wurshippers of hym, he freely promyseth the inheritaunce of the kyngdome of heauen. Hys saying muste men bee rewled by, rather then by thyne: who

and thynges that shall not any long tyme endure, but also perteyning to an other mannes possession, and not to thyne.

The Lorde Iesus mighte haue aunswered: wherefore doooeste thou promyse me that is myne owne alreadye? With what face dooeste thou require me to fall downe at thy knees, sence that I am God the whiche crea•ed thee, the whiche expulsed thee for thy pryd, and caste thee downe out of heauen, and ready and hable euen nowe to caste thee downe into hell as soone as I shall so thynke good? Ouer these veraye kingdomes whiche thou offerest me, no power ne title it is that thou haste, if the wrong iudge|mente and vngodlinessse of the mortall people did not geue thee power and autoritie ouer them. By theyr folye it is, that thou arte of any power. True loue and deuocyon towardes GOD, shall reuyue agayne: and where shall thy kyngdome than bee? Thus myghte Iesus haue sayde: but Sa|tan was at that presente to be beguiled, and not to be enstructed, ne taught. Neyther was he worthy to bee tolde of his faulfe, forasmuche as he could by no manier meanes be refourmed. But for oure behoufe was all this palgeaunte played: we it were to whome thys lesson was geuen, that whatsoeuer thyng hath the dyshonoure of God ioyned with it, how profytalbe soleuer it seeme to bee, is with greate stoutenesse to bee refused and defyed: not as thoughe rychesse are of themselues •yuyl: or that to bee a kyng is of it selfe eyuyl: or to bee a publyque magistrate or in hyghe autorytie is of it selfe eiuyl: but for that in manyer no manne maketh hymselfe a waye to these thynges, but by naughtye meanes and conueyghaunce: and for that the thynges are not enjoyed ne possessed withoutte sore daungyer of forgetting the bounden duetie and loue towardes God: and because they are subiecte to the hasarde of ieoperdyes and perylles innumerable. And truelye whatsoeuer persone beeyng corrupted with inordynate desyre of such thynges as these, dooeth make lyght of Goddes commaundementes, vseth fraude and falsehoode, stealeth, forswareth, sleagheth, vseth ryghte and wrong as all one, suche an one hath euen nowe already kneeled downe and dooen wurship to the prince of thys worlde, and hath denied God, by a league made with Goddes aduersarye. And as often as the mynde of a Christen manne is enticed, that for encreasyng of his substaunce, or for ob|teynyng rewle and autorytie, or for purchasyng of gloriye and renoume, the trueth maye bee forsaken, and wickednesse receyued in the place thereof: let hym by thys exaumple of Christe hys Capytayne, make aunswere with|out feare. Auaunte Satan with al thy deceyptfull promises: onely GOD is to bee wurshypped and boughey vnto: and whoso hath hym hys good Lorde, thesame is Lorde of all thynges with hym.

[ The texte.] ¶And he carryed him to Hierusalem, and sette him on a pinnacle of the temple, and sayed vnto him: If thou bee the sonne of God, caste thy selfe downe from hence. For it is w••en, he shall geue his Aungels charge ouer thee to kepe thee, and in theyr handes they shall beare thee vp, that thou dashe not thy foote agaynste a stone. And

Iesus aunswered and sayed vnto him: It is sayed: thou shalte not tempte the Lorde thy God. And as soone as all the tempacyon was ended, the diuell departed from him for a season.

Neyther doeth the endlesse malapertenesse of Satan, although it were thus also put of from hys purpose, not yet neyther geue ouer, or succeasse from temptyng. He setteth vpon Iesus once more, as an enemye ofte to bee vanquished: to the ende that we shoulde vnderstande our selues to haue in this life a contynuall fyghte with the same oure aduersarie, neyther anye thing to be so much agaynst all Goddes for bode, whereunto he dareth not presume to prouoke and entyce the true seruautes of God: but yet that good menne nede not to feare, to whose behoufe Christe Iesus hath vanquished him, and who haue darters and weapons enough, of most strength and vertue out of the holy scriptures, wherewith the malaperte importunitie of the temptour maye in a momente bee out faced and quaylled. For al the aduaantage that he getteth by tempting is to none other poynte, but by ministring suche a good occasyon, to make the vertue of the good men greater and better tryed. He therfore leadeth a way the Lorde Iesus from the hyghe mountayne vnto the citye of Hierusalem, and there sette hym euen vpon the vppermoste pynnacle of the temple, and eftesons prouoketh hym by temptation, to the ende that eyther beeyng ouercomed with vayne glorie he shoulde cast himselfe downe headlong and so breake hys necke, or els by that token he shoulde descrie himselfe to bee the sonne of God. And a defence to maynteyne his fraude withall, he stole out of the wholy scryp|ture, albeit vnderstanding and taken in a wrong sence, and not applyed to suche a purpose as it ought to be.\* For by such lyke meanes doe the wicked persones and heritiques many tymes abuse the scripture of God, and delcyeue the vnwarie, whan they deprave and turne by a wrong sence, the rule of goddes woerde to theyr owne affeccyons. Here (sayeth he) declare thou, whether thou be the sonne of God, or not. Cast thy selfe downe headlong, and in case thou shalte haue no harme at all thereby, it maye than bee open and euident vnto all creatures, that thou arte the sonne of God. Neyther is there any daungier of any misaduēture to befall thee.\* For it is writen in the psalmes, as touching the sonne of God, *that he shall geue charge to his aungels concerning thee, that they see thee preserued, and that they shall with theyr handes beare the vp, that thou mayeste not stumble with thy foote at any stone.*

This prophecie was not shewed directly of Christe alone, but of any godlye manne whateyer he bee, that trusting boldelye on Goddes mightie helpe, ought not to bee a fearde on his owne behalfe from anye eiuelles of this worlde, according as the Lorde Iesus him selfe bidde his Apostles to bee oute of all feare or care in their hartes, for not so muche as an heare of one of theyr heades shoulde peryshe, contrarye to the mynde and pleasure of

theyr heauenlye father. But Iesus makynge no counte|naunce all thys whyle,  
that he was naturally the sonne of God: onely made this aunswere folowing,  
whiche myght haue bene made of any good man whatever he had bene: and  
with a texte of holy scripture rightly alleged, he

conuynced the texte of Scripture whiche Satan had falsely cyted, as if one  
shoulde haue dryeue•out one nayle with an other in a bourde. But  
contra|rywise (sayeth he) it is written in the booke of Deute•onomie: *Thou  
shalte not tempt the Lorde thy God.*\* His helpe shall bee readye, whan anye  
casualtye or whan any mattier concernyng Goddes cause, shall bryng them  
into daun|gier: but not whan thou shalte for a vayne glorye or a b•agge  
prouoke and require the high power of God to bee shewed. Neyther dooeth  
the tendre|nesse of god towardes vs, serue to mayntayne the glory of the  
carnall ple|sure of manne: but he at such times as his will is, declaring his  
owne glory in man, doth succour man being destitute of the ayde and helpe  
of the world. But vnworthye is that persone of goddes helpe, who for his  
owne vayne glorye dooeth wilfully caste hymselfe into a manifeste daungyer  
of hys lyfe. Neyther is it the properte of a true godlye man to appoyn•te  
vnto God, whan or howe he ought to deliuier vs from perils, forasmuche as  
certayne we are, that whether he delyuer vs, or delyuer vs not, that thyng is  
enten|dyd and wrought by hym, that is moste for oure healthe and  
safegarde. Of tentymes it is more for oure benefyte, and good happe to bee  
sycke, then to bee in health: to dye, then to liue: to bee in affliction, then to  
haue prosperitie. It is presente godlinesse to depende of him with a syngle  
hearte: and a wie|ked thyng it is, with mannes curyous searchyng, to temple  
what hys po|wer may extende to dooe. For he is of power to doe all thynges,  
but he will not dooe but what is beste. With these and other wayes moe, did  
oure head maister Iesus, suffer himselfe to be tempted of Satan  
immedyately in ma|ner after his baptysme: to the ende that we shoulde not  
thynke it to bee suf|ficyente, that all oure synnes haue bene forgeuen vs  
through the lau•cre of baptism: but that we muste take in hande and enter  
a sharpe battayle with oure enemie Satan, who will leauie nothyng  
vnattempted, for to drawe vs backe agayne into oure olde bondage. At oure  
bap•ysme we monster to the behoufe of oure captayne, and we promyse to  
watre vnder hys ban|ners agaynst the armye of Satan. And as for •enne of  
thys worlde we haue nothyng to dooe withall, in the waye of anye querell,  
forasmuche as Christe •ommaundeth vs to loue, yea euen oure enemies too:  
but we haue to dooe with the wicked spirites: who fight agaynst vs from on  
hygh, with fierie daries, and with muche pollicie. But Iesus oure soueraygne  
hath once discoumfeughted all theyr powers, and therfore hath delyuered  
them into oure handes easye enough to bee vanquished: yea and will  
eftesoones subdue them in vs, yf we will folowe the same trade of fyghtyng,  
whereby Christe broughte them vnder subieccyon. They assaulte vs some

whyles by themselues, putting vngodly thoughtes in oure hertes: many tymes by eyuell menne, as theyr souldyers, they assayle vs whan they procure and make out messagyers that maye prouoke vs to all sensuall •olup•ouselnesse, that with braullyng and with raylyng woordes maye moue and friere vs to wrathe and manslaughter. And baytes wherwith to catche vs they som•whiles fette of thys worlde, the promocions, rychesse, and pom|pes whereof, they doe by heapes cast into oure iyes.

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And many tymes euen out of our owne selfes they take baytes for vs. For there bee in vs certayne affeccionate pangues of nature, whiche we are not able to cast awaye from vs onlesse we shoulde vtterly shake of our humayne nature, as for exaumple, appetite to meate and drynke, desyre to fulfill the luste of carnall concupiscence, after that nature hathe made vs of full age thereto. And although moderately to vse carnall copula|cion with the lawfull wyfe is none enormitie: nor agaynst the high pleasure of God it is, to alliae thirste and hounger with meate and drynke: yet in this behalfe dooeth our subtil and wlye enemye lye in wayte for vs, that eyther we maye geue these affeccions the bridle in takyng more then for the suffisaunce of nature is necessarie, or els appeace the rage of them by suche wayes as is not conueniente. Of whiche sorte for exaumple these that here folowe may bee: as if one should touche an other mannes wyfe, or vse his owne wyfe immoderately, or doe the acte after facions vn|semely: or yf one should with offending his Christē brother, eate of thinges offered vnto Idolles, whan he maye auoyde that slaundre, and yet other|wyse well enough relieu the necessitie of the bodye.

There bee also in euery of vs certayne speciaill inclinacions bothe of the bodye and of the mynde to certayne vices, whether it so bee, that the|same were firste taken of our parentes, and so haue sticked still in vs, or whether they haue been taken of a custome, or els whether they haue by any other meanes, come vnto vs. As for exaumple: one manne is of nature more prone to couetise, an other to glottonie, an other to leacherie, ano|ther to wrathe, an other to ambicion. Of all these doeth our enemie leauue not one thyng vnwatched, whereby he maye drawe vs to damnacion. But we must agaynst his lying in a waite,\* bee bothe stoute and also diligenter in watchyng. The spirite of Christe shall geue vs bothe strength and witte agaynst all his ingiens: and the holy scriptures shall minister vnto vs armoure and weapon enough.

He that suffereth vs to bee tempted, wyll not suffre vs to bee ouercom|med: but wyll so ordre the fight, that the ende of the fielde and battayle shall turne to our benefite. Our enemie beyng putte to the curse, will not ceasse to haue enuy at vs, but he wyll at length ceasse to inuade: and the oftener he shall come, so muche the more often discoumfeighted and weakened shall

he at all tymes departe agayne. For howe the case should afterwarde stande with vs, Christe dyd nowe expresse by exaumple of hymselfe. For after that the deiuill had dispeched and spente out of all the fractes and craftie poyntes that he coulde agaynste the Lorde, and yet sawe that he was neuer a whitte the nerer of his purpose, beeing not onely ouercomed, but also deluded and defeacted in wordes, he departed awaye: howbeit but for a season, that is to say, to returne againe to tempting whan he myght seke and procure an occasion therto. For sence the tyme that he coulde not gette out of Iesus to professe that he was the sonne of God, whom he was not hable with any goodly shewe of thynges to corrupte: he afterwarde laboured through the helpe of hys soulidiers the Phariseis, the Scribes, and the priestes, to putte hym to death. Yet euen in this behalfe also, dyd Iesus by a godly policie, mocke and defeate the wyli[n]esse

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of his aduersarie: for the thynges that Satan with all his strength laboured to bryng to passe to our castyng awaye, thesame dyd Christe turne into our saluacion. Yea, and then moste especially of all dyd Satan per[ce]yue his tyrannie to bee cleane ouerthrownen: when he assured hymselfe of moste vndoubted victory. Firste came baptisme, whiche geueth the state of innocencie: then afterwarde came wildernesse, and continuall prayer, fastyng, and therewithall battayle with Satan, agaynst whom we are moste chiefly armed with auoydynge the coumpanie and resorte of people, elmong whom there is in no place wantyng matter enough to prouoke and stiere weake myndes vnto vices moe then one. Prayer fenseth and gardeth the soule: Fastyng abateth the strength of the bodye, and encreaseth more strength in the soule.

[ The texte.] ¶And Iesus returned by the power of the spirite, into Galile. And there wente a fame of hym throughout all the region. And he taught in their Synagoges and was commended of all menne.

There was nowe nothyng remaynyng, but for Iesus to addresse hymselfe to the office of teachyng. And this is the veray true office moste specially belongyng to Byshoppes, whiche office no manne doeth after a ryght sorte take in hande, onlesse he bee many wayes tryed and proued, onlesse he bee founde a conquerour and a subduer of all naughtie appetites, whiche doe corrupte and peryshe the woorde of God, so that he maye bee hable to teache others too, by what meanes they maye resist Satan. For it is not enough that a teacher of the ghospell be pure from vices, but he muste also bee stoute and vncorrupte, that neyther for lucre, ne for any sensuall pleasure of the bodye, ne for ambicion, ne for the feare of any eiuylls, he wyll declyne from the vpright streightnesse of the trueth of the ghospell,

whiche trueth Satan doeth not at any tyme ceasse to as|saulte by suche persones as loue this worlde more then they loue the glory of God.

And this the Lorde Iesus beeyng mynded to teache vs, after the premisses all finyshed and dooen, returned nowe agayne into Galile in great power and vertue of the spirite whiche he was replete withall. For of the temptation aforesayed,\* he had gathered strength of the spirite, not that any spice of any newe power had growen vnto hym more then he had fore: but for that the thyng which he had in his mynde, dyd more vtter and shewe furthe it selfe, settynge out vnto vs therewhyle, as it were in a playne picture, what the charge and care of an euangelicall teacher ought to bee, and what he ought to looke for. It was his will and pleasure to belgynne his firste preaching of the ghospell in Galile, beeyng the moste ab|iecte and basse region of the lewes: partly, to agree iustly with the propheticie of Esay, in whiche it was foresayed, that aboute the coastes of Zal|bulon and Neptalm, that is to saye, nere to Galile of the Gentyles, the lyght of Goddes trueth shall spryng vppe: and partly to the entente that no parte of the prosperous procedyng of the ghospell, should be imputed

to the ayde or mayntainaunce of this worlde, in case the ghospell hadde been taught or brought to lyght by learned menne, by ryche folkes, or by menne of power, or in case it had sprong vp out of a region beeyng any thyng famous. For God did of a purpose choose and picke out all thynges vile and abiecte in worldely estimacion, to the ende that all the whole glorye of so marueilouse a matter should redound vnto hymselfe. And euen nowe already was the fame of Iesus not vnspeken of emong the people of Galile, with whom, by reason of some miracles priuately shewed that all the worlde knewe not of, he was come in knowlage to many, yea, euen before his baptisme, a fewe disciples euen at that tyme gathered vnto hym, whom it was his pleasure to haue as witnesses of all his whole lyfe and doctryne. And euen at the same veray time, he by lytle and lytle withdrew hymselfe from the affeccionate willes of hys kynesfolkes, because he would by his doyng reache vs, that kynesfolkes also doe oftentimes hurte the synceritie and purenesse of doctryne. But after that Iohn was cast in prieson (for duryng the tyme of Iohns preaching, Iesus dyd in maner altogether holde his peace, because there should no spice of contencion growe or aryse betwene the disciples of the one and the other whether shoulde haue the preeminence) he with a great courage entreth the buisy office of preaching the ghospell openly in the face of the worlde. For it was nowe tyme, that the lawe beeyng restreigned and kepte vnder bandes (the figure whereof Iohn dyd beare the libertie of the ghospell shoulde putte furthe the head, and shewe it selfe. For empriesonyng and feriers was moste mete for the lawe beeyng full of shadowes, and beeyng derkened with mysticall doubtfull

sayinges: but mete it was to sette the light of the ghospell vppe on hygh, to the entente it myght bee open in syght to all regions and coastes of the worlde without excepcion, aswell to the greatest as to the leaste, aswell to the learned as to the vnlearned.

Than as soone as the Lord was returned into Galile through the power of the spirite of God, with whome he was filled, (whiche power was nowe aswell by his doctryne as also by miracles, partly vtred:) the fame which had to fore (as ye would saye) flighen abrode but among a fewe persones in comparison, concernyng Iesus, was than published and bruted abrode throughout al that region. For vnto a teacher of the ghospell, a famouse name is requisite: not for that suche an one ought to seke glory emong men, but for that an honest opinion of the teacher doeth purchase vnto the same bothe cre|dite and authoritie. But the sayed honest opinion, as it is not to be desired, so is it not by all maner waies to be acquired and gotten. Let a teacher of the ghos|pell accordyng to the exaumple of Iesus so lyue, that whereas he maketh no vaunt•e voste of hymselfe, he may yet neuerthelesse be aduaunced by the testi|monie of the heauenly father, by the power and vertue of the holy ghoste, and by the voyce of Ihon, that is to saye, of euery honest and good man, in whom the grace of God resteth: let hym so lyue, that he maye through the perfeccion of his liuyng and behaue our, turne the iyes of all folkes vpon hym. And to bee short, let hym be of suche feith and constaunt affiaunce in God, that yf the case should so require, he may glorifie God euen with shewyng myracles too, howbeit (as the worlde nowe is) it is a miracle great & great enough, if suche an one neyther with richesse, neyther with sensual pleasures, nor with worldly

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promocion, ne with dreadfull offering of tormentes, ne with the feare of death it selfe, will not any whit at all be turned from the purenesse of the veritie euālgelicall. Nowe emong the Iewes it was a custome,<sup>\*</sup> that often seasons, but moste specially on the Sabooth daies, the people assembled together into the temple, or into theyr Synagoges, to thentent that the tyme of restyng which the lawe enioyned them from all filthie & secular workes, should not be spen•e on dycing and cardyng, on harlottes, on banquettynge and reuelyng, on chyldyng and brallyng and other veray naughtie vices: but to be bestowed about thynges perteynyng to the soule. And in the saied temple or Synagoges there was talking of one with an other, not concernyng triflyng matters of the worlde, but about the lawe of the Lorde, about Messias to come, who was with moste ardent prayers looked for of all good and godly folkes. And what euery man could, he conferredred and declared amonges all the presence of what state or degree soeuer he were. And whosoeuer made any countenaunce that he had what to teache vnto the people, there was deliuered vnto hym a booke of the lawe of God,

wherhence it is the parte & duetie of a teacher of the ghos|pell, to fette out wherwith to fede the soules of the people, and not out of the dreames of men. And whatsoeuer thyng was in this place and audience done, coulde not be priuie or hidden, because there stocked thither a great multitude of all sortes and degrees of people.

Iesus therfore willyng his doctryne to be knownen vnto all creatures, as he walked throughout the cities of Galile, he vsed accordyng to the lawdable custome of the lewes, to come into their Synagoges, shewyng furth euery where thesame wonderfull and piththie doctryne of the kyngdome of heauen, beyng of so muche more power and force then the doctryne of the Pharisēis, (who preached naught but the vtter rynde of the lawe and the constituciōs of menne,<sup>\*</sup>) as wyne is stronger of herre and operacion then water Neyther dyd there lacke emong the people of Galile, some mindes apt & desirous to learne, whiche marueiled at this newe kynde of doctryne, and whiche dyd reuerence the wonderfull teacher therof, highly prayng and manifying hym.

[ The texte.] And he came to Nazareth where he was nourced, and (as his custome was) he went in to the Synagoge on the Sabbath daye, and stode vp for to reade: And there was deliue|red vnto him the booke of the Prophete Esai. And wh• he had opened the booke he found the place, where it was written: The spirite of the Lord vpon me, because he hath enoin|ted me: to preache the ghospell to the people, he hath sent me: to heale the broken herted, to preache deliueraunce to the captiue, and sight to the blynde: freely to sette at libertie them that are bruised, and to preache the acceptable yere of the Lorde. And he closed the booke, and gaue it agayne to the minister and sate downe.

And hitherto verayly the ghospelles cause dyd sufficiently well procede, vntyll he came to his kynsfolke, and to the knowelage of his familiar frendes and acquaintaunce, becau• we should vnderstande, that he whiche teacheth heauenly thynges, ought as muche as he maye, to estrange hymselfe from the fleashe, and from the blond of his kinred. For whan he had passed through certaine litle townes and cities of Galile, at the last he came to Nazareth, in whiche place (by reason that he had been there brought vp of a young nource|chylde, and had long tyme liued there with his parentes and kynsfolkes,) he was supposed of many to had been borne, and for thesame cause was also

aliaūce, as one that had more mynde and desyre to go hunting about for glory emong people of straunge parties where none of his kynne dwelt: he came thither al|so to Nazareth beeyng nowe a manne of great fame, and muche spoken of, whereas he had tofore had no suche fame in those quarters. And because he would declare that he had nowe renounced and geuen vp all priuate busynesse and affayrs of the worlde: he came accordyng to his accustomed maner into the common Synagoge. For no where ought suche a man to be more conuer|saunt, then in the temple, whoso is consecrated to the profityng of all folkes in generall.\* And when he heard others treatyng and reasonyng of Moses lawe, he also arose vp, signifying by that gesture (as others vsed to doe) that he also beeyng inspired with the holy ghoste, had some thyng in his mynde that he was willyng to speake before the multitude beeyng there assembled. Whiche custome euen at this daye endureth in the churches, by the ordinaunce of S. Paul, that menne shall speake and heare by course. And in case any man haue any thyng opened vnto him by reuelacion, woorthy or mete to bee knownen, he that spake afore, shall leave of, and shall geue place to the partie that succe|deth hym, because that no troubleous noyse, and confusion of speakyng, so as one maye not bee heard for an other, shall aryse in the holy congregacion, in whiche it is decent, that all thynges bee doen with peace and tranquillitie.

The booke was deliuered vnto Iesus,\* and that accordyng to the custome and vsage, for vs to be enstructed and taught therby from whēce the doctrine of saluacion ought to procede, that is to we•e, not out of the inuencions of men, not out of the posicions of Philosophiers, but out of the booke of holye scripture, whiche hath been reueled vnto vs by the secrete instincte and operacion of the spirite of God. Iesus, in whom all the treasoures of knowlage and wysedome were hidden, had no nede of any booke, but yet he tooke the booke, because he woulde commende vnto vs the ear•est settynge of our myndes on the readyng of holy scripture. The minister of the Synagoge reacheth furth the booke vnto hym, but he tooke it hym shutte. Iesus, who alone hath the key and openeth that is layed vp hidden in the olde lawe, whan he had taken the booke, openeth it, and turneth it. For Iesus himselfe laye secretly hidden, and diepely hiddē in the lawe. And truly mete it was, that the Iewes selfes should geue the thyng, wherwith they should anon after be conuinced. And the booke that was deliuered vnto Iesus, was not at all auentures, as though it forced nothing what booke it were, but it was the booke of y<sup>e</sup> Prophete Esay, then whom, neuer did there any man eyther more clerely, or els more euidently prophecie of Christe,\* and of the doctryne of the ghospel. Neither did the thyng by a blynde chaunce so happen: but it was so conueighed by goddes prouidence, that the booke beyng opened abrode, and a leafe turned, that same veray place came chiefly fyrs•e to hande, the whiche dyd moste •erely and plainly talke of Christe, and in the whiche, Christe by the mouth of the Prophete speaketh of himselfe in this maner: The spirite of y<sup>e</sup> Lord is on me, because he hath enoin|ted me: to bryng glad tydinges to the poore by

preaching of the ghospel hath he sent me: to heale the contrite, that is to saye, throughly broken in herte: to preache remission and free deliueraunce to such as are in captiuitie, and syght vnto the blinde: to set freely at libertie such as are all bruySED: to preache the

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yere of the Lorde both acceptable and muche to be wished for: and to preache the daie of retribucion. Whan the Lord Iesus had with his owne voyce pro|nounced these woordes standing vpon his feete, he redelieuered the booke shut together againe as he had receyued it, vnto the minister, signifying by his so doing, the obstinate vnbelieve of some of the lewes, who sittynge still beatyng on the letter of the lawe, dyd neyther vnderstande, ne woulde acknowleage Christe beyng the soule and the lyfe of the lawe. Nowe immediatly after this, taketh he on hym the parte and office of a teacher, and sate hym downe quietly about to expoune the sentence that he had read. As touchyng that he read the texte of the Prophete standyng on his feete, \* it was a thing doen for the autho|ritie of the scripture of God, wherunto it is mete that all dignitie of manne do reuerently humble it selfe. As touchyng that he taught sittynge downe, it is for a declaracion, that an expouner and preacher of Goddes holy scripture, ought to bee voyde and altogether clere from the troubleous vnquietnesse of all car|nall and worldely desyres.

[ The texte.] ¶And the iyes of all them that were in the Synagoge, were fastened on him. And he began to saye vnto them: This day is this scripture fulfilled in your eares. And all bare hym witnesse, and wondred at the gracious woordes, whiche proceded out of his mouthe. And they sayed: Is not this Iosephes sonne? And he sayed vnto them: ye will vtterly say vnto me this prouerbe: Phisician, heale thy selfe. Whatsoeuer we haue heard doen in La|pernaum, do the same here lykewyse in thyne owne countrey. And he sayed: Uerayly I saye vnto you: no Prophete is accepted in his owne countrey.

But partely the newe fame whiche had nowe already begon to be spred a|brode of Iesus, & partely the authoritie of a teacher, which he now first of all toke vpon him, & finally a certayne heauenly grace shyning in his veray coun|tenaunce, dyd cause that the iyes of all the people, whiche were then present in that congregacion, were earnestly fixed on him, for suche an audience doeth the Lord Iesus loue, as kepe their Sabbath, resting from all troubleous desires and affeccions of this worlde: such as with mutuall concorde one with an o|ther are gathered together into one place: such as haue the iyes of theyr minde loking none other way, but streight vpon Iesus, but streight towardes euer|lastyng saluacion. For he dayly speaketh vnto vs in the mysticall scripture of God: he speaketh by euangelicall Prophetes, that is to saye, by the enterpre|tours & expouners of the holy bookes of

scripture. But happy and blessed are they, to whom the Lord Iesus speaketh, they geuyng suche earnest iye & eare vnto hym. For to suche doeth he vouchesaue to open the mysterie of the depe hidden sence.\* For as soone as he sawe the iyes of all the presence caste full and whole, and fixed on hym alone, he begonne to saye vnto them: Ye haue nowe heard the Prophete Esay by the inspiracion of the holy ghost, promising vnto you a certaine excellent and mightie teacher, who should, not out of a worldly spirite teache constitucions of mē or vaine fables seruing to no good purpose, but being aboundingly enoynted & replenished with the spirite of God, should bee sen•e from thesame, to bryng the glad and wishable tidings of saluacion to suche as are meke and poore in spirite: and by reason therof are apte to relceyue the holsome doctrine of heauen: and whiche teacher should be of power and habilitie to perfourme the thyng whiche he should bryng tedynges of, as one endewed with heauenly vertue and power: whiche teacher also shoulde freely bryng saluacion vnto all creatures, as many as acknowledgyng theyr owne naughtinesse and offences, dyd wyshe for saluacion: whiche teacher.

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moreouer (all manier sinnes beeing freely pardoned) should helpe all suche as had theyr hertes corrupted with many sondrye diseases of vices and of naughti lustes: whiche teacher ferthermore should preache deliueraunce and setting at libertye vnto all persones, that either beyng geuen to Idolatrie were kepte fast of the deuill as captiues and prisoners, or els beyng as thrall to the supersticion of the lawe, mighte not reache ne atteigne to the libertie of the spirite: whiche teacher besides all this, should through faith open the iyes vnto suche as were blynde in soule, & abode in a moste diepe myste of manyf•lde errours, in suche wise as with theyr sayde iyes they should be hable to behold and looke vpon the light of the eternall vecitie accordyng to the prophecie, whiche the|same Prophete wrote in another place: where he sayth, *the people that satte in darke/nesse hath seen a great light* Which teacher ouer and aboue the premisses, shoulde restore vnto theyr first state of fredome, all suche persones, as semed to bee all crushed and bruised to pieces by Satan with all kyndes of euilles: and which teacher finally should declare in open preaching, that the true Jubilee of the Lorde was now come, a tym lyke as to bee hertely wished for of al creatures, euen so with moste ardent myndes to bee accepted and embraced of all people without excepcion.

Moses gaue a tradicion of a sabbath of dayes, in whiche he commaunded that euery seventh daye, they should all rest from sloumbreyng or vnclenly oclcupacions: he gaue also a tradicion of a sabbath of yeares, in whiche he enioy|ned that euery seventh yere it should bee rested from tilling of the yearth▪ ney|ther any thyng to bee requyred of thesame, sauynge what it

woulde bryng forth of it owne selfe. He gaue ferthermore a tradicion of a yere, called the restorer of the fyrste state of libertie, vnto whiche, (of the propertie of the thyng) was geluen the name of Lubilee, emong the Hebrewes. This yere of Lubilee came alabout in course agayne after vii. tymes seuen yeares, and was euermore the fyf<sup>t</sup>ieth (for seuen tymes seuen maketh .x. ix.) And this yere of Lubilee was moste hertely to bee wished for of all the Israelites, that eyther with bonde seruice, or els with debte were any thyng oppressed. But like as the sabbath of Moses refreshed mennes bodies onely with beeyng at reste and quiete: so did the seuēth yere onely prouide for the resting of the yearth from tillage. But nowe there is shewed vnto your knowelage a perpetuall sabbath, neuer to bee interrupted or broken: in whiche the mynde and soule beyng free & vacant from all troublous vnquietnesse of eiuil desyres, ought wholly to attēde to the quiet applying and exercise of heauenly thynges, and not now with pensife earefulnessesse to prouide altogether for yearthly thynges, forasmuche as to them that loue God, no malnier thyng at all is wantyng. Yea, and moreouer the Lubilee of Moses did not helpe any others but onely the Israelites: it gaue neither free deliueraunce, ne yet full deliueraunce, yea and thatsame veray thyng whiche it did geue, extēded no ferther then to the bodye, and enduted but for a shorte tyme. But this yeare of the Lorde, dooeth vnto all persones, whosoeuer are endebted to the deuill through synne, whosoeuer bee as bonde seruautes subiecte to euill spirites, whosoeuer through ignorauance of the trueth are blynde, whosoeuer bee in all kyndes of naughtinesse so farre paste, y<sup>t</sup> they are vnhable to euery good worke: vnto all suche dooeth this Lubilee of the Lorde bryng perfecte & free remissiō, deliueraunce or libertie, sight, health, and complete perfecccion in euery behalfe. So muche the more therfore ought ye with prompt zeles, and endeououres to

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embrace that is offered. For the thyng that ye haue hearde promised by the propheticie, ye maye now if ye wyl, in the dede selfe fynde to be true. Ye haue hearde it with your eares, but ye haue nede of readie and desyrefull hertes, yf ye wyll bee apte to receyue so great a blisselfulnesse. It is euen the highest thing that possibly maye bee, wheroft this free offre is made vnto you. But woe vnto them, that shall despysye the bountifull & gracious goodnesse of God, so wyllingly offreing it selfe vnto them. It is the yeare of Lubilee, freelye offreyng deliueraunce and saluacion vnto all suche as with mekenes of submission, and with readinesse of beleuyng, shewe theimselfe wylling to bee taught, and apte to receyue healing. But after this yeare of Lubilee must succede and folowe the yeare of retrubuciō and redresse: which shal adiudge and ministre euerlastyng peynes in hell vnto all suche as shall haue refused the goodnesse of God. By these woordes dyd the Lorde Iesus in an humble and sobre manier, signifie hymselfe to bee thesame man,

of whom the Prophecie of Esaie did make promysse: whereas the mooste parte believed the sayed place of the Prophete not to concerne Messias, but to concerne Esaie hymselfe. For whan Iesus was in baptisyng, the holye ghoste slydyng downe from heauen in the visible likenesse of a doue, and lighting vpō his heade, did all the people to wete, that thissame was euen veraye he, whome the prophecie had ment of. Enoyntyng betokeneth a certayne mylde and ientill still thyng. For there is nothyng more ientill, supple, or caulme, then oile: wherlof was euen that name Messias geuen him, which is in Greke *Christon*, in Latine *Vnctum*, in Englyshe, the enoynted. For as for the preachyng of Iohn, it was sharpe, and soure, and full of threatyng: but Christe did with mildenesse, with courteous familiaritie, and with beneficial good turnes continually moue and praye the people to receyue saluacion. Whan Iesus dyd with moste highe auc|toritie and no lesse myldenesse speake and treate of the premisses, many had him in great estimacion therfore,\* and merueyled at his talke beyng veray ferre vnlyke to the talke of the Pharisees: that is to wete, caulme, mylde, and meke, a|miable, poudred with muche grace, hauyng in it no spice of haultnes or prydē, no poynte of soure looke or presumpteous takyng vpon hym, and yet neuer|thelesse of suche sorte, that it conteyned in it condigne auctoritie. For the woor|des of the Pharisees, because they issued foorth from an hearte corrupted with ambicion, with auarice, with enuie, and with many other naughtye affeccions, did moste tymes smacke of the spryng that they gushed out of. But the wordes whiche proceded from the mouthe of Iesus because they welled foorth from a brest replenished with the heauenly spirite of God, were not onely amiable and swete vnto all good folkes, but also pithy and effectuall towarde saluacion. Yet neuerthelesse some there were emong these Nazareans, in whose myndes and opinions the meanesse of Iesus kynred and familie that he came of (to the outwardē acceptacion of the worlde) made the auctoritie of the heauenlye doc|trine to bee the lesse regarded. For in consideracion that they euery one dyd yet all this while beleue hym to bee the sonne of Ioseph and Marie, and that the slender habilitie and substaunce aswell of Ioseph and Marie bothe, as also of theyr aliaunce and kynsfolkes was not vnknowen: in consideracion also, that they hadde seen hym many yeares euen from his chyldehood to had learned at noue other schoole, sauynge onelye his fathers occupacion of carpentrie: ne at any tyme to had haunted the schooles of the Pharisees and of the experte law|liers, (who taughte the mysteries of the holye scripture bookees with muche

hige solemnitie and haultenesse of countinaunce:) they did muche meruayle where and how he had soodaynly gotten so great vertue and power, whiche he had to fore shewed foorth in other cities by diuerse and soondrye myracles: they mused where he had gotten that same wondrefull

knowlage of diuinitie boo|kes: they wondred where he had gotten so great eloquence to speake after that sorte with auctoritie. For they did not yet vnderstd, of how muche more power and effecte the enoyntyng of the spirite of God is, then the doctrine of the Phalriseis. Estemyng hym therefore by the thynges whiche they knew in him after the fleshe, they sayed: Is not this same felowe the sonne of Ioseph the carpen|ter? for they knewe not the heauenly father, who than wrought by his soonne. And because that Iesus wrought ferre fewer miracles in the citie of Nazareth, then he shewed in other cities, certayne of his kynsfolkes beeyng halfe in a fume and indignacion therewith, detracted and reproued hym, as though that ey|ther he had not his power ready to serue hym euery where, or els that he oughed his owne kynsfolkes suche despite, that he woulde shewe no myracles emong theim, wherin thei hunted for a certayne worldely prayse and glorye to theim|selues warde by suche a matier,\* the glory wherof was altogether due vnto god. The vngodly murmuryng of these persones, did Iesus rebuke and alaie with suche sayinges as here folowe. Because ye haue hearde (sayeth he) that I haue elsewhere emong others healed all kyndes of diseases: verayly ye wyll saye vn|to me, that is woont to be saied in a common prouerbe: Thou phisicion heale thine owne selfe. We haue heard saye, that thou haste wrought certayne woon|drefull thynges aboue the course of nature in the Citie of Capernaum, where thou were but a straungier, not hauyng there any that are nere of bloud or kin|red vnto thee. But conuenient it were that thou shouldest bee beneficiall moste chiefly to thyne owne kynsfolkes: what thou dooest to thy countreymen and kynsfolkes,\* thesame thou dooest vnto thine owne selfe. Therfore if this vertue and power of thyne, bee appropriate vnto thee, and contynuall in thee, than whatsoeuer thou haste dooen emong the Capernaites and straungiers, do euen here lykewyse emong thyne owne kynsfolkes beeyng moste nere vnto thee: and doe it here in thyne owne countrey. Unto the wiked murmour of theyr hertes beeyng now disclosed and vttreed, the lord aunswered in this manier: I am in dede a Phisician readye to heale all the diseases of all creatures, if anye partie shewe hymself apte to be healed. For no phisician (be he neuer so well learned, ne neuer so well willyng to do good,) is hable to helpe or cure the sicke, if they cast the medicine away from them, when it is offred them, and mistruste the feythful phisician. And in dede this is the affecciō of the moste common sorte of men, that they esteme the phisician so muche the more, that he is come a man vnknowen, out from some ferre coūtrey or region: and in suche a place doeth he fynde more truste and affiaunce to bee put in hym, where he is estemed by none other thyng but by his arte and by the name of a phisician. And in dede as touchyng his cū|nyng whiche he carryeth about with hym where euer he goeth, he is at all times and in euery place one manier a manne: but where he fyndeth men full of my|strustynge and contemners, he cannot by his cunnyng doe good to so many: not for that he hath in suche a place any lesse wyll or els power on his owne behalfe, but because the parties, whome his mynde and wyll was to relieue, wyll none of the benefite of healthe for

despite and grutche that they beare to theyr owne selfes. And thesame that chaunceth to the phisicians, dooeth muche more

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chaunce vnto the prophetes. For the cunnyng of phisicians dooeth ofte tymes helpe some, yea, whether they will or no: But the Prophete because he dooeth moste chiefly cure soules, hath it not lying in his power, though he woulde, to helpe suche as refuse saluacion whan it is offered. And refuse it he doeth, who|soeuer mystrusteth. And many for none other cause mystruste the Prophetes, but because they esteme thesame, not of the power of God werkynge by them, but of the weakenesse of body, whiche they see in them lyke as in other mortall men. Turne ye the stories of the olde prophetes ouer, and ouer & ye shall finde it to bee a thyng of moste vndoubted certayntie, that I nowe saye vnto you: whiche is, that neuer was there yet anye Prophete had in price within his na|tue countrey and emong his owne kynsfolkes: not for that they be lesse hable or willyng to dooe good to theyr owne frendes, then to straungiers or foreine persones, but because the vnbelieve of the kynsfolkes maketh theim vnwoor|thie of suche benefite at goddes hande.

[ The texte.] But I tell you of a frueth: many wedowes were in Israell in the dayes of Helias, whā heauen was shut three yeres and sixe monethes, whan great famisement was throughout all the lande, and vnto none of theim was Helias sent sauynge into Sarepta besydes Sydō vnto a woman that was awedowe. And many lepres wer in Israel in the tyme of Heliseus the prophet: and none of them was clensed, sauynge Naaman the Syrian.

For the benefites of God are not geuen for the respecte of kynred, but for the good herte of a man: not to the cousynage of the fleashe, but to the prompt|nesse of the spirite: not to the nacion, but to the feyth. For this I affirme vnto you for a matter oute of doubte: that in the tyme whyle Helias was lyuyng, whan by the continuall space of three yeres full, and six monethes, there hadde fallen downe no rayne from heauen, and the baraynnesse of the yearth by reasō therof, had oppressed all the quarters there about with great famine, there were many wydowes in the nacion of the Israelites: and yet the sayed prophete beelyng nere at the poynte to peryshe through hounger, he was not sent to any one of them all to bee fedde, but vnto the wedowe of *Sarephtha*, in the countreye of Sydon. Why was he not rather sent to the wedowes of Hierusalem, there to multiplye the steane of meale,<sup>\*</sup> and the pitcher of oyle? or to shewe a notable mi|racle to some one of them by restoryng a dead chylde vnto lyfe agayne? For|sothe because that emong the Israelites there was not one of all the wedowes, that coulde equally matche or compare with the sincere feyth and affiaunce in

God, of the sayd heathen and barbarous woman. She beeyng desyred, gaue hym water readilie withoute any styckyng: and whan he promysed that her steane of meale, and her pitcher of oyle should not waste, she beleued, and made hym pottage as she was bydden to dooe. This was forsothe a mynde and herte of an Israelite in a woman beeyng no Israelite: so ferre is the good herte more regarded and estemed afore god, thē is the bloud or kynred. And did there not a muche lyke thyng befall in the tyme of Heliseus the prophet who succeeded Helias? For no doubt there is, but that emong the Israelites there were manye Lepres, the whiche found a great misse of their bodily health: Why than was neuer an one of thē made cleane by Heliseus, but Naaman of Syria, beyng before that time and ydolatre, & an aliene borne to the nacion of the Israelites? Could not the prophet haue been hable to doe thesame emong his own coūtrey folke, that he was hable to dooe on an aliene and heathen man? Was he (trowe ye) more quicke and readie to dooe good to suche as wer not of goddes religiō,

and yet borne in a foreyne countrey too, thē to men of his owne people and nac̄ion? No. But the feith of the man deserued that benefite of goddes hande. For he had a sure feith that god was hable by his true seruautes to dooe as great a thyng as that. And whan he was bidden to plouge hymselfe seuen tymes in fluime Iordan, he obeyed and did it. Yf the lepres of Israell had had thesame feith with them, euē they should haue felt the beneficiale goodnessse of God too.

[ The texte.] And all they in the Synagogue, whan they hearde these th•nges, wer filled with wrathe: and arose vp, and thrust hym out of the Citie, and led hym euen to the edge of the hyll, whereon their Citie was builte, that they might cast hym down headlong. But he departed and wēt his waye euen through the middes of them.

Whan Iesus had with these sayinges, plainly without any flaterie or colour laid to his countreymen of Nazareth theyr vnbelefe, for the respect wherof thei made themselves vnworthie of goddes benefites: and all vnder one did geue halfe a significacion, that thende would be, that the free gift of the power of the ghospell shoulde passe awaye and remoue, not onely from his countreymen of Nazareth, beyng vnbeleuers that woulde not turne to the feith, but also from all the Iewes in general, vnto the wedow of Sydō, that is to saie, to y<sup>e</sup> churche of the Gentiles, & to Naaman of Syria, y<sup>t</sup> is to saie, to the Gentiles who afore that tyme wer idolaters & wurshippers of false goddes: the enuious grutching & murmour of y<sup>e</sup> Nazareās turned into manifest indignacion & fuming. For y<sup>e</sup> hertes of them euery one were

brought so ferre oute of pacience, because he had been so bolde to speake  
suche wordes in the open Synagogue, (preferring the peoples of Sydon & of  
Syria before the Israelites, whereas the saied people wer mē vtterly  
abhorred & detested emōg the Iewes:) y<sup>t</sup> making a plain vprore & sedicion,  
they droue hym out, & banished hym the citie of Nazareth. And not beyng  
therwith satisfied, they brought hym euen to the brough and edge of the  
mountaine, vpon whiche thesame citie was buylded, verylye myndyng &  
pur|posyng to tumble hym down euen there headlong. O vnnaturall  
countrymē: O fauour of y<sup>t</sup> waueryng mynded people, into how great a  
madnesse sodainly chaunged. And after all this is doen, they meruaile that  
saluaciō cōmeth not to them wheras themselues do banishe away from  
them the worker and geuer of saluaciō. Thei disdeyne to haue the godly  
beliefulnessse of the heathē to be praiſed, and yet do they not all the while  
emende their owne wicked vnbelief: They did verai eagrely desire to haue a  
phisician: & yet cannot they abide to swallow downe y<sup>e</sup> holsome pille of the  
veritie beeyng bittur in theyr mouthes. Thei wyl nedes haue their bodies  
made hole, nothing regarding y<sup>e</sup> diseases of the minde. And the medicine of  
the solle beyng sicke, is true & plaine speakyng: whiche belcause it is true, is  
thought sharpe & byting. They haue more mynde to pleasaūt flatreyng  
poisō, though it worke death, thē to a bitter medicine y<sup>t</sup> might bring them  
health. They require to haue miracles shewed emōg them for vainglorie of  
the world, which Christ neuer shewed but for the health of men, & to  
goddes glorie. Neither was his cūming into the world purposely to heale the  
bodyes, which should within short space after decaie and perishe: but to  
cure soules that should liue for euer. And now cōsider me here, how  
peruersely & ouerthwartely y<sup>e</sup> Nazareās wurshipped & serued God. It was  
y<sup>e</sup> Sabbath day, & they reckoned it a thyng against al godsforbod on y<sup>t</sup> day to  
sewe a seame in a shooe: but whan a countryman of theyr owne, ientilly  
calleth them vnto saluaciō, thei accōūpte it no wicked dede at all, sediciously  
with al theyr force to driue him before them to a place where he might  
breake his necke. Forsouth Satā did his busie cure

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by these instrumentes to accomlishe the thyng that he had to fore by his  
owne selfe tempted Iesus vnto. And here founde he bailliffes or seruauntes,  
more gracelesse and myscheuous, then himself. For Satan for his part durst  
not presume any ferther, but to moue Iesus that he would caste hymself  
downe head|long from the high pinnacle of the temple: but these felowes  
swarmyng togelther in a plumpe, hale and drawe to a stiepe edge of an high  
mountayne, and as muche as in them lyeth do tounble downe at the same  
place, a countryman and tounesman of thesame citie that themselues were  
of, beyng knownen emōg them: and one that had doen them all good. Their  
wicked wyll did asmuche as euer it was hable: but their wieked will had no

suche power as to do it. For the tyme was not yet come in whiche it was expedient for vs that Iesus shoulde dye, who in dede was come to suffre death for vs, but not till his owne tyme that his heauenlye father had appoynted, nor anye other kynde of death, then whiche he had specially chosen. Nor euerye Sabbath did like hym for the pур|pose, but the Sabbath of Easter, in whiche it was seemely for the lambe that should redeme the world, to be offreed vp in sacrifice: neither was a stiepe edge of a rocke or a moūtaine for his purpose, but the high exalting vp on the crosse. Lucifer was tounbled down headlong out of heauen for his prude, and there|fore is he a buisie prouoker of others to sodayne ruine, and downfallyng. The sonne of God had of his own disposicion leat himselfe fayre and sobrely down into yearth to the ende that beyng hoighced vp on the crosse, he mighte drawe vp all thynges vnto hymselfe, and might by exaumple of hymselfe lift them vp into heauen through humilitie, whom that same prince and head captayne of pride laboured to tounble down headlong into hell through presumpcion and vnbelief. Neither was Nazareth a place conuenient for the executing of that sacrifice, but Hierusalē. Iesus therefore suffred hymselfe to bee drieuen oute of the Citie, to auoide bestowing of his preaching vpon people vnworthie (which self same thyng to do, he taughte his Apostles also:) But to bee toūbled down the rocke headlong he would not suffre, because it pleased hym willingly of his owne accorde to suffre death. What than did he? He turned not hymselfe into a byrde or a serpente,\* or any other lykenesse made by some sleyght of iuglyng or legerdemayn, to thētent so to escape: but w<sup>t</sup>out any hurt at all, passed he fayre & softly through the middes of them, whiche tofore had violently haled & pullled hym to cast hym down headlong: wherin he openly declared y<sup>e</sup> malice of mā to haue no power on hym, vnlesse he would willyngly of his owne accorde, de|lyuer hymselfe to be taken of them, & to be putte to death. And with this onelye kynde of auēgement was the moste mercifull Lorde Iesus cōtent, that is, to forsake & leaue thē whō he perfeictly knewe to be vncurable. Otherwise (if it had so pleased hym) it laye in his power euē with a mere becke to haue drieuen them all to breakyng theyr neckes, who had haled him thither for thesame pур|pose. But his desyre was rather to haue them lyue, y<sup>t</sup> emedyng themself by cō|tinuaunce of tyme, they might of malefactours be made innocent, then to caste them awaye at the wurste whan they were offenders. For oftetimes yf men bee restreigned of theyr benefite that they maie not haue it at theyr willes whā they would so readye as they haue had, it maketh them the better to fele the misse & lacke of hym that is readye for to do them good. Certes by this myracle they might haue been moued aswel to reuerence & acknowleage his power, against the vertue whereof the conspiryng of the furious multitude was not hable any thyng at all to dooe, as also to loue the goodnesse of hym, who when they had

attempted the vttermoste mischiefe agaynst him that laye in theyr powers, yet was rather willyng to reserue them to a tyme of repentaunce, then to cast them awaye at the wurste to eternall punishemente.

[ The texte.] ¶And he came down to Capernaum (a citie of Galilee) and there taughte them on the Sabbath dayes. And <◊> wer a•ouned at his do•trin•: for his p•achyng was with power. And in the Synagogue there was a manne, whiche had an vnclene spirite of a deuill & cryed with a loude voyce, saying: leare me alone, what hast thou to doe with vs, thou Iesus of Nazareth. Art thou come to destroye vs? I knowe thee what thou art, euen the holy of God. And Iesus rebuked hym saying: holde thy peace and come out of hym. And whan the deuill hadde throwen hym in the middes, he came out of hym and hurte hym not. And feare came on them all, and they spake emong themselues, saying: what manier a thyng is this? For with aucto|ritie and power, he commaundeth the soule spirites, and they come out. And the fame of hym was spred abrode throughout euery place of the countreye round about.

Iesus therfore, forsakyng the proude citie of Nazareth, beeyng rebellious agaynst the doctrine of the ghospell, came downe and toke his waye toward a citie of Galilee called Capernaum; beeyng a citie of great rychesse, and therfore drouned in all r•ott•us excesse, in al vesuptuousnesse, in ambicion, in pryde and in the other vices whiche customably are compaynyons to rychesse. But here because of their voluptuous sensuall liuing, he vsed no familiaritie of carnall conuersacion emong them: (whiche familiaritie hath euermore been a breder of contēpte, & hath vsed to make menes autoritie the lesse regarded.) Wherfore here also in Capernaum, as his custome was elswhere to do, he wente into the tēple vpon the Sabbath daye, and preached. For the wickednesse of the Nazareans (beyng so great, that they had goen about wilfully to murdre hym being their best frende,) could not so weighe hym, that beyng offended with so hay|nous a dede of mischief as that was, he would forsake the coūtrey of y<sup>e</sup> Iewes, and foorth with putte ouer the gyft of the gospel from them vnto the Gentiles: but now he fulfylled in dede thesame thyng, whiche he afterwarde taughte in wordes to his disciples: whiche is; that whan they wer drieuen out of one citie, they should flee vnto another, not settyng theyr mynde, ne deuisyng how to a|uenge theyr iniurye, but how to sette foorth the gospel ferther and ferther, in suche wyse, as the malice of those that droue them awaye out of theyr tounes, myght profite to the expedicion of settyn forewarde the profession of the ghos|pell. And Capernaites (although they wer men all geuen to worldly affai|res, nor muche abhorred from the maniers of the heathen, emong whome, by reason of the trade of bying and sellyng that the one vsed with the other they were often conuersaunt:) he founde muche more ientil and honeste in taking or interpretyng his woordes, and dooynges, then he founde his owne countrey|men the Nazareans: \* to whom neuerthelesse for his well knownen, and through|ly tryed and continual

perfeccion of lyfe, he ought to haue been more derely beloued. For the Capernaues very greatye woondred at the doctryne of Iesus: consydering that it was no washe miengled geare, nor peynted and glossed as was the doctrine of the Pharisees, of washynges, of truely paying the tithes of Mynt and Rue, of castyng gyttes into the offryng boxe of god, and of suche other lyke thynges,\* whiche rather conteined supersticion then vertuous doctrine, and whiche were layed vpon the simple people to mayteyne the glorye and luce•e of the pharisees: whereas they theimselues that taughe these thyninges, kept not so muche as the chief commaundementes of the lawe: but the doctrine of Iesus was found substanciall and full of auctorite.

For first, whatsoeuer he taught was moste certaine trueth, and also agreeable

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with naturall reason. Secondarily, it was of it selfe muche materiall vnto true godlynnesse, and to eternall saluacion. Ferthermore his singular perfeccyon of liuyng, caused his doctryne to bee regarded accordingly.

And ouer and besydes al this, many a miracle was there wrought and shewed by hym, with suche power and vertue as hadde never been vsed ne seen there, whiche euidently declared the doctrine that he taught to bee of God, and not of mannes spirite. For the Lorde Iesus did his myracles not for lucre or vaine glory, but firste with them he succoured the wofull necessities of suche persons as were in extreme distresse, to the ende that by doyng them benefites, he might winne theyr hertie loue: and secondely the miracles were for a tym shewed to the bodey iyes, to the ende that by the same miracles they myght learne to beleue those thynges, whiche though they were inuisible, yet were more earnestly then any corporall benefites to bee desyred: lastely they were a fygure and a representacion of those thynges, that were wrought in theyr soules. It was now the Sabbath daye: and the people religiously and with great deuocion rested frō the workes forbidden, whiche yet of theselues were not euill, as for exaūple to go a iourneye to kiendle a fyer, to grynde theyr corne, to presse theyr wynes, or to •otche vp theyr garment beeyng broken or seamerent. Without foorth in dede it was Sabbath daye, that is to saye the daye of reste, but within theyr myndes there was a great trouble and vnquytnesse, whiche the spirite of Saltan did there reyse, who woondrefullly tossed and vexed theyr myndes with dyluerse mocions of co•e•ise, of pryme, of wrath, of auengyng displeasures, and of envie. For there and no where els is the true Sabbath, where the spirite of the Lorde quieteth the mynde to reste from all vicious and inordinate lustes.\* And of this thing there was euen than presente a certain figure in theyr sinagogue, whiche was a certayn man, whose bodye was possessed with an vncleane deuill, and this exaumple was to vs halfe a

warning and a puttyng in remembraūce, in how muche more miserable and piteous case they are, whose myndes are possessed with eiuils of vires, yea more foule and ilfauoured, then that deiuell was. For what deiuell is more vnclene or more noysome then lecherous concupiscence, then wrathe, then ambicion, then the gredie desyre of moneye, then enuie, then hypocrisie? With these deiuels & suche others lyke, were the lewes for the moste parte possessed, who dwelt in the Synagogue, whiche synagogue had not as yet receyued the spirite of Christe: but was vexed with so many deiuels as there reynged vices in them. Neither were they hable to receyue the moste mylde spirite of the gospell, vntyll the Lorde Iesus expulsed and droue out from them, that euill spirite of Satan that helde them in his possession. Wherefore the sayed partie so possessed with Satan, beeynge not hable to abide the newe vertue of Iesu: whiche priuely vttered it selfe, began to crye out horribly roryng.\* Oh out out, what hast thou to do with vs thou Iesus of Nazareth? Art thou come to destroye vs before the tyme? we knowe what tormentes abydeth vs at the last daye. But nowe thy presence tourmenteth and vexeth vs before that daye. We require no saluacion of thee, we aske no release of peyne, but onelye praye thee to delaye or deferre it vntill than. We neuer felte the lyke of these tormentes by the presence of any other prophete. Wherupon it is not vnownen to vs, who thou art. For doubtlesse thou arte thatsame onely holy of God, that shall conquer all vngodlynesse, and drieue out of the worlde all vnclenesse. The lawe hath his holinesse, the lawe hath his clenesse: but thou

arte he onely, whom god had sanctifyed and declared holy with heauenly holynesse. The lorde Iesus, would not suffre hymselfe to bee praysed or spoken of by that wicked spirite,\* but would all the glory of his prayse to bee referred to his father onely, and to come from hym, knowyng right well that this confession of the deiuell came not foorth of a sincere fayth, but of a malicious will and purpose. For he professeth Christe to bee Iesus, and to be the sonne of God, only to geat hym to confesse the same of hymself, and playnly to vtter what he was to his harmes, dooyng the selfesame thing by the mouth of this man, that Saltan the temptour of hym had to fore gonue about to dooe, and had laboured in his owne persone: he professeth Christe of a subtile and craftie mynde: not that hymselfe might atteyne saluacion, but that he myght lette and hyndre the saluacion of others. Neyther was it loue that caused hym to vtter that voyce: but feare of punishmente. Wherfore as an eiuill and malicious vile slawe of a desperat mynde vnpossible to bee recouered to grace, he deserued to heare these thankes for his confession.

Holde thy peace thou vnclene spirite, and departe from that man, whom by tyrannie thou doest possesse: \* I am come to sauе men. And whan the deiuil

had throwen hym in the myddes, he came out of hym, and hurt hym not. At this emperiall and almightye voyce of Iesus commaundyng hym to departe, the vncleane spirite whan he had throwen down the man vpō the yearth and vexed hym, he departed from hym: so that no harme appered dooen vnto the man beyng now safe and clene delyuered. That he threwe hym down, it was an euident signe, of his peruerse wyll, and a token that sore agaynste his mynde he forsoke thatsame his dwellyng place. That he hurt hym not, it proueth playnly, that the wiked spirites can hurt none of them, whiche dooe wholly commit themselues vnto the salueour. For the goodnesse of this one Iesus onely, is of more strength to sauе man, then the malice of innumerable deiuils to destroye or hurt thesame. Other men whan they labour to deliuer mennes bodies from noysome spirites, are woont to take for the purpose, & to vse all possible kindes of remedies, and thynges of vertue and strength to putte awaye that eiuill: as are (for exaumple) certayne prayers speciallye prescribed and appoynted therefore, and made with certayn woordes apte for that purpose: burnyng of fran|kincense: sprincling of holy water, or other thinges accustomed: certayn herbes hauing a vertue and propertie to expell them: with many other kyndes of ce|remonyes not vnylike the feakte of sorcerie, and witchecrafte. And yet right sel|dome is it seen, that those thynges expell an eiuill spirite. That if at any tyme he dooe departe out of him, he leaueth behinde him some tokens and markes of his manyfest malice: either tearyng awaye some membre and lymme of his boldye, as a legge or an arme: or els leuyng behynde him some disease & sickenesse vncurable. But whan the people sawe that at the mere worde and sharpe com|maundement of Iesus, the eiuill spirite sodaynly departed from the manne, so that he was perfectly healed,<sup>\*</sup> and not so muche as the leste marke or signe that could be of his eiuill remayned, they all that sawe this doen were astouned and began to wondre. And thus they talked emong themselues of Iesus.

What a straunge case is this, that we see now suche a thyng doen, as the lyke hath not been reade ne herde? For he hath the vncleane spirites vnder his rewle and obeysaunce, and commaundeth them. And his commaundementes are of suche mightye power and autoritie: that they byandby, acknowleagyngh hym more of power then themselues, dooe forsake a man in suche wyse, that after

they bee goen out of hym perfect health returneth in place of sickenesse.

Thus the sight of this so woondrefull a miracle, caused that the name and fame of Iesus bruted and spred abrode this acte, not onely in the citee of Ealpernaum, but also throughoute all that region,<sup>\*</sup> euen into the Synagogue of the Iewes, whiche lackingyng the spirite of Christe, made an vprore and a

stiere through the spirite of Satan, against the trueth of the ghospell: through the inspiracion of whiche Satan, the Nazareans attempted to murdre the salualour as is aforesayde.

[ The texte.] ¶And whan he was arysen vp and come out of the synagogue, he entred into Symons house. And Symons mother in lawe was taken with a great feure: and they made intercessiō to hym for her. And he stoode ouer her, and rebuked the feure, and the feute lefte her. And im|mediately she arose, and ministred vnto them.

Than departed he from the Synagogue, and entred into the house of Sylmon, to whom the name of Peter was afterward geuen: whose mother in lawe was holden with a veray sharpe feure. This womans kinsfolke and alliaunce besought Iesus, that as he vndesired had expul•ed and drieuen out the deiuill from the man, (as is aforesayed) in the Synagogue: he woulde bee so good, at the desire of a great manye frendes, as to heale this woman of her feure, and the rather, forasmuche as she was of the aluyaunce and affinitie of Peter, a dis|ciple of his owne, whome he entierly faoured. Than Iesus to shewe and de|clare hymselfe readye to dooe good bothe priuatelye and openlye, aswell to his acquaintaunce, as to those that were straungiers vnto hym, yea and vnto all ages, young or olde, to all sexes, men or women, and to all states and degrees, ryche or poore: he came nighe, and standyng harde by the woman, he threfued the feure,<sup>\*</sup> commaundyng it to departe.

And foorthwith at the Lordes comaundemente, the sickenesse wente quite awaye, and the strength and lustinesse of her bodye returned agayne, not by lit|tell and littell, as it commonly dooeth in those whiche are cured at the handes of phisicians: but the sickenesse beeyng soodainelye drieuen awaye, the whole strength and lustinesse of perfect health, with a cherefulnesse of moode, was in suche wyse restored, that she arisyng out frō the bedde where she had lyen sicke, dressed the supper for Iesus, and his disciples, and serued them whyle they sate at the table.

[ The texte.] ¶Whan the sunne was downe, all they that had sycke, taken with diuerse diseases, broughte them vnto hym: and he layed his handes on euerye one of them, and healed them. And deuils also came out of many, crying and saying: thou arte Christe the sonne of god. And he rebuked them, and suffred them not to speake: for they knewe that he was Christe.

And so readye was the Lorde to dooe good and to helpe all men, that he neuer did so muche as laye for his excuse the importunitie or vnseasonablenes of tyme▪ to any that of simple and mere fayth, and truste in hym, requyred his helpe and succour. For the matier beyng now openly blowen abrode through|out all the whole citie: as many as had any sicke folkes in theyr house, whiche were troubled with diseases of diuerse sortes,

broughte their sicke folkes to the doore of the house where Iesus lodged. And he beeyng a mooste entell saluelour, neyther layed for his excuse that he was nowe from the people within doores where he oughte of reason to haue quiete reposyng of hymselfe from

labour: ne that it was night, and therfore an vnseasonable tyme for suche dolynghes: but vpon all that euer were brought vnto him,<sup>\*</sup> he layed his hādes that were euermore geuers of health and helpe. And all kyndes of diseases did he bothe easily and freely put awaye from all personnes, as one that mynded by this exaumple to teache all men, that suche as wyll be free from the diseases of the mindes, they must flee to none other but to Iesus onely, which is euermore readie freely to pardone and forgeue how grieuous soeuer the offense commit|ted hath been: so that with sincere fayth they turne wholly vnto hym beeyng the onely auctour of true saluacion. For there is no kynde of syckensse so incu|rable▪ so rooted to sticke by a man, so deadly: but at his touche and commaun|demente it maye bee healed. And here is by the waye, set foorth a paterne or ex|aumple to bishops▪ and pastoures, or curates that succede in Christes place, with what myldenesse they oughte to receyue synners that are desyrous to e|mende from theyr vyce and synfulnesse. For yf the Lorde Iesus, in whom there was not so muche as any one litle prient or marke either of sickenesse or of vice, woulde neuer turne awaye his face from any disease, were it neuer so ougly or lothely to see: but that he would receiue them to him, but that he would touche and handle them, and also would heale them, how muche more than dooeth it beseme those personnes thesame to do, whom the benigitie of Iesus hath tofore pourged from the sickenesse of the mynde, and who yet neuerthel•sse in the meane tyme are not all free from all faultes: especially forasmuche as it is not they that take awaye the sickenesse: but they are only ministers of the gifte that commeth from heauen, and haue nothyng but the office of exortyng and stielryng others to aske and desyre health, and of bringyng them vnto that migh|tye Phisician, and mouyng thesame to mercie by theyr intercession, that he will vouchesalue to touche theyr hertes and myndes with his handes, and so to heale them.

And not onely syckenesse fledde at the commaundement of his voyce, and at the touchyng of his handes:<sup>\*</sup> but also the deuils not beeyng hable to abyde the godly power of Iesus, by and by ere he commaunded them, wy•lyngly fled out of the bodyes of those myserable creatures whom they had long tyme to|fore possessed. So great a piece of felicitie and blisse it is to come nere vnto Ielsus. And nere towardes hym dooeth that persone drawe and come, who mysli|kyng hymself, is desyrous and fayn to be made better, and the whiche conceylueth an assured confidence and feyth, that all his synnes, be they neuer so hay|nous and grieuous, yet by the

vnspeakeable mercie of Iesus are freely and clerely forgeuen. There bee in the bodyes diuerse kiendes of sickenesse: and neuer a whir fewer diseases of the soule, yea and these of the bothe the more peril|lous: except perchaunce ye will thynke that there are fewer kyndes of intem|perancie and mysgouernaunce, then there are kyndes of feuers: or to bee a thyng of more ieopardie and daungier that the bodey boyle in a feuer, then it is perillous for the soule to rage or renne mad in lecherous lustes.

And emong the diseases of the bodey, some are so foule and lothely to see, that a mans next frendes cannot abyde to come nere hym▪ as for exaumple, to bee eaten with lyce: some agayn are so contagious & infectiue, that a man shal hee in ieoperdye to come nere vnto suche as haue them▪ as the leprie in especial, and the pestilence: albeit, (the trueth to speake) fewe sickenesses or diseases

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there bee, but that one waye or other they are infectiue. Agayne some diseases there are, either so strong and sore vpon a bodey, or els of suche long continu|aunce, that they ouercome and passe all cunnyng and cure of the phisicians. But the power of oure phisician is so great, that there is no sickenesse whose greatnessse is aboue it, or to bee compared vnto it: more is his purenesse, then that it maye bee stayned with any sinnes or eiuils of anye mortall creatures: greater is his mercie, then that it can lothe or abhorre any mannes ouglye fyll|thynesse. He receiueth all men to hym, as one of moste singulare goodnessse: he toucheth all men hymselfe beeyng moste pureste: he healeth all menne as one moste mightyest.

But on no diseases of the bodey are the phisicians lesse hable to dooe any cure, then vpon those sicknesses whiche corrupte the tabernacle of the mynde and reason, as for exaumple, the fransie, the forgetful slepie disease, called of the phisicians letharge, albeeit in dede men possessed with deiuels are more incur|ble then either of bothe these, because the wicked spirites beeyng more stronger then mannes nature, dooe tosse and turmoyle bothe theyr soules and bodyes, and vexe them at theyr pleasures. Neyther is it the custome to bryng suche vn|to phisicians that are but men: but they are lefte to the heauenly helpe of God.

For so greate is the strength and power of this eiuill, that euen to beholde thē is a pieteous matier. But peraduenture they seme not miserable, (although in dede they are more wretched caitifes) that through the desyre of reignyng or bearyng a rewle ouer others, are drawen to poisonyng or to witcheraftes and nigromancie, to sleaghting, yea the nerest of theyr kynne, to sacrilege, and other mo dedes of mischief, more hainous then these: and suche persones also whom wrathe carryeth violently out of the right waye,

to the spoylyng of inculpable poore men, to the murdre of innocentes, whiche haue nothyng deserued, to malkyng of warre, to burnyng, to settynge the whole worlde in a rose, howe lytle a porcion is that eiuell that the partie aboue sayed (whose bodye the deuill had possessed) dooeth, or suffreth, if it be compared, with how great furies suche an one is vexed, or how great confusion a prince bryngeth to the whole worlde, if he be sette in a rage through the spirite of tyrannie. The violent force of this sicknesse and mischiefe ouercommeth mannes power to cure it. But the spirite of Christe is stronger then it, which, if the mynde of man haue once conceyued, it cannot bee chosen but that all the vncleane spirites that would possesse him, (bee they neuer so manye,) muste auoide and bee goen. When this shall so bee brought to passe, then shall he sodaynly be made of a tyraunt, a father: of a cru|ell man a moste mercifull gouernour: of a poller of the people, a relieuer and succourer of the oppressed: \* of a furious warriour, an ensewer of peace: of a bri|ber and extorcioner, a liberall dooer and a geuer of benefites: of a glorious cra|kyng Thraso, a sobre and prudente prynce of great experience. Onely leat him bee brought to Iesus, and bee ledde awaye from the worlde. For euen than a|boute the goyng downe of the sunne, no small noumbre came vnto Symons house, (that is to saye) vnto the Churche or congregacion of Christe where the gospell is preached, and by the power of Christes\* spirite the vnclene spirites came out of them all, openly protestyng that there was one come, whose good|nesse was mightier than their malice.

For whan they departed out of menne, they cryed and sayed: Thou arte that same veraye sonne of God. But as yet the tyme was not come, whan the Lorde

woulde be knownen vnto all menne that he was that same Messias the veraye sonne of God: and though he had been so mynded, yet woulde he not that the vnclene spirites should bee the troumpettes of his glorye: eyther for that theyr confession was not simple and of good purpose, but subtile and craftie: or be|cause there was ieopardie in it, lest yf theyr witnesse shoulde haue been of anye weyght or estimacion in this so great a matier, they shoulde haue been credited or beleued in other thynges, wherin they woulde (as theyr delyte and felicitie was) beguile men with theyr false lyes. For Satan in veray dede, forasmuche as he is of nature a lying marchaunte, althoughe sometyme he speaketh the truthe, yet dooeth he it onely to this ende, to deceyue men thereby, another time and waye. And doubtlesse this crafte haue some men learned of hym, who in|termiengle godly thynges emong vngodly: true thynges with false: putting as it were, deadlye poysone into holsome meates, that they maye allure the mo men to damnacion.

Wherfore Iesus teachyng vs that it becommeth not suche menne as haue once consecrated themselues vnto the holy ghoste, to haue any thyng at all to dooe with wiked spirites: he rebuked theyr clamouryng and crying, and sore threatnynges added he with all, to put them to silence. For they felte a woon|drefull strength and vertue to procede, from him, and therof suspected that he was Messias the sonne of God: euen thesame that was promised.

[ The texte.] ¶As soone as it was daye, he departed and went into a deserte place, and the people sought him, and came to hym, and kept hym that he should not departe from theim. And he sayed vnto theim: I must preache the kyngdome of God to other cities also. For therfore am I sent. And he preached in the Synagogues of Galilee.

But Iesus truely, who was not come of moste speciall pourpose to heale the bodyes, but to cure the soules: nor to one citie onely, but to all countreyes of the worlde: whan he had by shewyng many soondrye myracles, and with the holsome doctrine of life well begon the castyng abrode of the sede of the euangellicall philosophie: veray erely euen at the breake of daye, before that the multi|tude shoulde eftsons flocke thither to hym, as people whiche came more to gase and woondre at his myracles, and to seke bodely healthe, then to seke the salua|cion of theyr soules: he leaft Capernaum, and withdrew hymselfe departyng into wyldernesse or places solitarie, as one that woulde fayne bee awaye from the great preasse and throng of people vaynly resortyng vnto hym, teachyng vs a lesson by the waye, that miracles are not to bee wrought to a vayne often|tacion or braggue of our selues, nor yet at the wyll and pleasure of the people for theyr fansies and appetites: but so ferre onelye, as they maye auayle and growe to mennes saluacion, and to Goddes glorye: but the suspicion of vayn-glorye euermore at all tymes to bee vttrely avoyded. That he healed al men, it was an exaumple of goodnessse beeyng prompt and readye to be shewed vnto al men: y<sup>t</sup> he priuely withdrew himselfe, it was an exaumple of humilitie & meke|nesse, fleeing vayn prayses & vauntyng of hymself.\* And whā it was now brode daye light, there resorted thither agayne, as they had dooen, great noumbre of all sortes of people, allured by the greatnessse of thynges dooen on the daye before. But whan they knewe that Iesus was goen, many byanby folowed after hym. And whan they had found hym, they entreated hym to tarye with them, and not to leaue their citie, but there with them to take an house, to thentente

blessed are they, whiche suffre not the Lorde Iesus to departe from the litle house of their hertes, but whan he addresseth to be goen, doe with muche prayers cal him backe agayne. Notwithstanding at that presente season, the dispensacion and state of the fleshe whiche Iesus had taken, did require, that he often and manye tymes chaungeyng places, might by that occasion from daye to daie sprede ferther and ferther abrode the preachyng of the ghosell, beeyng as yet but a newe doctrine and but of late cummen vp. For he was the sedesower seute into the worlde, to sowe and caste abrode in all places the doctrine of the ghospell, al|though it should not in al places like prosperously come vp and proue in growlyng. Wherefore to theim that willyngly desyred hym to returne againe to Calpernaum, and there to enhabite himselfe, he ientilly and coldely made this aunswere. The benefite that hath been freely bestowed vpon you, take it well in woorth. I dooe not mislike your entreteynement or harbrough, ne despise to be a so iourner emong you. But I must of necessitie preache the kyngdome of god to other cities to, as I haue dooen to yours. For truely my father hath sent me for this ende and purpose, not to preache to one citie onely, but that I shoulde call and bid all men to the felowshyp and brotherhood of the heauenlye kyngdome: And thesame that Iesus nowe did himselfe, he taught afterward his dis|ciples also to dooe,<sup>\*</sup> whiche was, that they shoulde trauaile ouer and ouer the whole yearth, and teache all nacions. And this iourneyng from place to place, was not the disease of ficlesesse or of vnstablenesse: but it was the earnest affec|cion to do good vnto all men. So to flitte from place to place, is no poynte of lightnesse of man: but an euident signe of the charitee, that suche as folowe the steppes of the apostles ought to haue. Yea and in places where the doctrine of the ghospell is riefe enough, yet a good watching shephearde will not so leaue to walke to and fro round about his cure, as one that is carefull for his flocke committed to his charge and custodie: to the ende he maye call againe the shepe whiche was goen astraye: heale that is scabbie and sick: deliuer that is in daungier of the woulfe: see to the curyng of the torne or woūded: coumfort and cherishe with good kepyng, that is tendre and weake. For they are not made pastours or heardemen, to see to one or two households and no mo: but that they should continually watche for the behoufe of all. This excuse thus made, and the Capernaites therewith satisfyed, Iesus went about from one to ano|ther of all the villages, cities, and tounes of Galile, preaching, as his ac|customed woont was, in their Synagogues, and through the myra|cies whiche many tymes and often he wrought, purchasyng credite vnto his doctrine emong the Iewes, who were so harde herted, that without myra|cles they coulde beleue no|thyng.

[ The texte.] It came to passe, that (when the people pressed vpon hym, to heare the woorde of god) he stoode by the lake of Genezareth, and sawe two shyppes stand by the lakes syde: but the fishermen were gon out of theim, and were washyng theyr nettes. And he entred into one of the shippes (which perteyned to Simon) and prayed hym, that he woulde thrust oute a litell from the lande. And he sate down and taught the people out of the shyppe.

**A**nd now forasmuche as the fame of Iesus was daylye more and more bruited abrode emong alfolkes: so great was the resorte of people sekyng vnto hym, that to bee emongst theim, or to leate theim haue free accesse vnto hym in the Synagogues, in the stretes, & in the tounes was not enoughe: but into whatsoeuer place the Lorde at any tyme withdrewn hymselfe, thither would a greate multitude bothe of menne and women one emong an oþer, byandby come rennyng. A maignie of them the deſier of bodely healthe had occasioned so to doe: a good noumbrē, the straungeſſe of miracles did moue: and veraye manye did the vertue and power of the heauenly doctrine drawe vnto him. The desertnesse of the countrey lying waste and saluage, did nothyng feare theim from commyng to hym, the peynefull cliſſing of mountaynes did nothing discourage them, nor the shame of forceable breakyng into this or that mannes house, coulde kepe theim from hym, in case he had any where by occasiō kept hymselfe secrete within doores. Short tale to make, come they were at last to a great pooles syde: and yet whan Iesus there addressed hym to take bote, they coulde not fynde in theyr hertes to leaue hym so neither. They gathered to hym by flockes, thei letted for no shouldring ne thruſtynge to geate to him. They forbare not to breake in par•orce to places where he was, they hāged styl on hym and woulde not awaye, they spared not in maſnier to beare hym down afore theim with importune pressyng to hym. And here now, o frende Theophilus, in any wyse open me the iyes of thy mynde, to the ende that thou mayest in the recityng of a thing dooen but after the fleashe, (that is to saye by theim that did not yet perfeictelye knowe what that spirite was) veray playnely see a liuely representacion of the churche, both as it fyrste sprong vp,\* and also as it grewe in tyme to a passyng great noumbrē: Iesus was standyng on the shore euen harde by the poole called Genezareth, whiche poole (because it shooteth foorth a great waye bothe in length and bredth, and by reason of muche wynde that ariseth of the poole selfe, it laboureth to and fro veraye often, with many rough sourges) the Hebrues doe ofte tymes call by the name of a sea. It semed to theyr thought, that he mynded to take bote and to be goen. But the vnrewly multitude flockyng about hym, were euermore at the veray holes of hym with importune throng, and pressed still vpon hym, for faynnesse to heare the woorde of God out of his mouth. For as for the Phariſeis talke and preachyng, a great manye of them were euen than already cloyed withall, and wetye of it, because it sauoured altogether carnallye and worldeſſe, and nothyng els.

But this importune facion of the people didde no|thyng displease the moste  
meke and pacient lorde Iesus, but as one compelled and beyng at a narowe  
streyght, (because on the one syde the thicke presse of the people made  
importune thrustyng, and on the other syde the water was in

manier euen vpon hym,) and seeyng the place, to be but so so commodious  
for one to preache the ghospel in, (for because that neither the people  
thrustyng stil to and fro, and bearyng forward one on an others necke,  
coulde well fynde sute footyng to stand quiete in a dounhill place: & a voyce  
that souneth from a very lowe place, commeth to a fewer noumbre: yea, and  
moreouer it is conueniente that a man whyle he teacheth the gospell, maye  
stande quiete and safe from pelstreance of the people, \*cloustreyng and  
throngyng together at aventure:) he withdraweth hymselfe into a place,  
somewhat more quiete. And euen as god would, there were lying at thesame  
shore twoo fisherbores. And the fyshermen selfes beeing goen oute of their  
botes, were washyng of theyr nettes, to haue them in a readinesse against  
the nexte fishyng tyme. Iesus when he had espyed these fisher botes, he  
entred into the one of them (and that was Symon Pe|ters bote) and prayed  
him to launce a litle from the lande. Which being doen, whan he was by  
that meanes somewhat remoued from the pestreous thronlyng of the  
multitude, he sate hym downe quietely: and oute of the bote, as it had been  
out of a doctours chayre, taught the people stādyng on the shore. Out lorde  
had afore called fishers to the office of preachingyng the ghospel: \* and euen  
the same that Iesus nowe did oute of the bote was to fishe for men: the  
poole was the worlde, wauyng vp and downe with soondrye troublous  
mocions of thynges: Simons shippe, was the churche beyng first gathered of  
Iewes: of whiche churche, Simon Peter should afterwarde be instituted the  
chiefe spy|rituall ministre, (and the worde *Simon*, is to saye in Englyshe,  
obedient,) for the Iewes, thei required to haue woondres shewed them, and  
putte all their affilaunce and hope of saluacion in the workes of the lawe:  
the Philosophters on the other side, did with naturall reasons and  
argumentes of mannes brayne holde great disputacions about a thyng that  
they called in theyr terme, *Sumo••• bonum*, (as yf ye shoulde saye in  
Englyshe, the highest, and moste perfecte good thyng, that could bee) and  
thereby did they measure and esteme the felicitie of man, (whiche we call  
heauens blisse:) whereas the doctrine of the ghospel pro|miseth vnto al  
men saluacion, through feith. And feyth is a kinde of obedience: for an  
obedient persone he is that beyng bydden to beleue, doeth beleue without  
any stickyng, and without any reasonyng: and whiche beeing bydde to  
hope, dooeth hope, dependyng altogether of his mere pleasure, to whose  
feyth he hath once yelded hymselfe.

[ The texte.] ¶Whan he had leafte speakyng, he sayed vnto Simon: launche out into the diepe, and lette slip your nettes to make a draught. And Symon autish ered and sayed vnto him: maiſter we haue laboured all nyght, and haue taken nothing, neuerthelesse at thy commaundeſſente, I will loose foorth the nette And when they had this dooen, they inclosed a greate multitude of fishes. But theyr nette brake, and they beckened to their felowes (whiche were in the other shippe) that they should come and helpe them. And they came: and filled both the shippes, that they sounke agayne.

Thou hast heard, o Theophilus, the first foundation and cummyng vp of the churche: heare nowe the growyng and encrease of theſame, whiche ſhall cōſequently ensue of this euangelicall fishyng. Whan the Euangelicall ſermon was ended, the Lorde Iesus ſpake vnto Simon that was maister of the bote ſaying: rowe the bote awaie ferther from the lande, and haue it foorth into the depth, and there ſhoote ye foorth your nettes abrode to take ſome fishe.

Here Simon, (accordyng to the terme or woerde of his name,) aunſwereth in this wyſe: Mayſter all this nighte long haue we laboured in fyſhyng, and

haue taken nothyng at all: and therfore beeing out of all hope to take any fishe at this tyme we haue washed our nette, and made it ready to lay vp: yet at thy bidding, I wil once more ſhoote it furth. I ſhall (as my parte is) be obediente to thy bidding: the proufe and lucke therof ſhall reſte in thy handes. The lorde Iesus commaundemente was obeyed: the bote was had awaie to the depthe of the poole: the nette was caste abrode of a greate coumpasse: within whiche there was euen by and by enwrapped and caughte ſuche a greate multitude of fyſhe,<sup>\*</sup> that the diſciples nette being a great deale to slender for the burden of the fyſhe, dyd breake, and the one of the botes was not ſufficiente to holde the draught that they had taken. In y<sup>e</sup> other bote wer Simons felowes, to whom they made sygnes, not in wordes, (because they wer ferre of) but by other mealſnes, that they ſhoule come to theim in the other bote, and helpe theim in diſchargyng theyr nette of his great burden. They came, and they holpe theim, & there was founde ſuch a myghty great quantitie of fyſhe, that both the botes wer fylled veray full with the lucky ſpede of that one nette, insomuch, that by reason of being ouer laden with the burden, they were within little in daunger, of ſinkyng. Thou haſte here in Symon the fourme and Image of a preacher of the ghospell. The propre and moſte ſpeciall office of ſuche an one, is to caste abrode the nette of euangelicall preaching, not oute of the Phariseis ſnares, not out of the Philosophiers ſophiſticacions but direcltye oute of the rewles of holy scripture bokes, ſo knitte & made of the actes and

saiynges of Christ; that it maye enwrappe veray many, and not let them escape oute againe after they are once in. This world also hath nettes of it own, & Sathan hath fishers of his owne too: who dooe with flatreyng enticementes allure the miserable soules of men, and towe theim into the were and nette of damnacion, and soe bring thē at laste to perishing for euer. But happy and blessed are those soules whom the nette of the Apostles hath wounde in, & draweth them vp from the diepe doungeon of synnes and of errours vnto a more open aier, out of darke|nesse, into lyght, out of fylthie mudde, to a more purer lyfe, oute of wandreyng affeccions to a constaunte zeale and endeuoure of continuall liuyng vprightly withoute offence. For they are not drawnen to murdrement, but to healthe and safety. They are so wound in, that they would not by theyr good willes escape out, and in case they doe escape out, they peryshe. They are on euery syde encoūlpaced with the knottes of the trueth euangelical, they acknowlage their owne miserable state, and reioyce that they are drawē to the ship of the churche. And for because that the nette of preachingy doeth at times drawe and catche with in his coumpace fyshes of soondrye kyndes out of al parties, it cannot be chosen, but that some eiuell are miengled emong the good. Therfore through the faulfe of the eiuil, the nette doeth breake: but yet doe not the good fishes there|fore slippe out. Heritiques doe attempte and laboure to cutte in sunder the doc|trine of the ghospel: but Christ on euery side fencing those that are his, turneth the deuelishe attemptates of the others, to the profityng and betteryng of the porcion that is vncorrupted. Some lade and trouble the shyppe with theyr troubleous disturbance, being burdenous and heauye with the affeccions of this world, and also couetyng to retурne to the mudde that they had least, but the shyppe drowneth not whiche Christe hathe once bouchsalued to loke vnto. And although there is no mo but onely one churche throughout all the world, yet doeth the figure thereof for this cause conteine two botes, that we shoulde

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vnderstande, that the churche is congregated of two peoples, the lewes, and the gentiles. The beginning of our saluacion proceaded fyrst from the lewes. And there emong them dyd Peter fyrst of all men, nexte after Christe, caste the nette of Apostolicall preaching, and at one draught plucked vnto Christ three thousand of menne and women together of al sortes, that was, whan he playled the fysher to catche menne. And his tale to the people at that tyme, was not linked together with the art of Rhetorike, not intricate with the subtillties of the Philosophiers sophisticacions: but myghty and effectuall through the vertue and power of the holye ghoste. For he had not at that tyme caste out his nette abrode vpon any truste that he had in the strength of man, but at the bid|dyng of Christ onely, with whose spirite he was than led. Or els is the net cast out in vayne, onlesse Christe sende prosperous

lucke to mannes castyng. But lyke as from the lewes was the fyrst beginning of this growing vp: so from the Gentiles came ryght plentifull increace vnto it, insomuch that they which had firste caste theyr nettes, were of force constreigned earnestly to require the helpe of theyr felowes: For afterward, by reason that the Gentiles did on euelry syde violently breake into the brotherhood of saluacion that cummethe by the ghospell, Petur and Iames gaue theyr handes to Paule and Barnabas, in token of theyr eguall feloweshyp concernyng the affayres of the ghospell: and so bothe parties with as earnest endeouore as they myght, did laboure to fill vp bothe shippes: and the matter so well succeeded, as it was to be wondred at.

[ The texte.] ¶Whau Simon Peter sawe thys, he fell downe at Iesus knees, saiying: Lorde goe from me, for I am a synfull man. For he was astouned, & all that were with him, at the draught of fishes whiche they had taken: and soe was also Iames and Iohn the sonnes of zebedee, whiche were parteners with Simon. And Iesus sayde vnto Simon: feare not, from heare-foorth thou shalte catche men. And they broughte the shippes to lande, and forsoke all, and folowed hym.

Simon therfore, when he sawe the matter to goe not by mannes power or by casualty, but onely by the godly vertue of Iesus, dyd eftsons geue a les|son by exaumple of hymselfe, what ought to bee doen of hym, that is a prea|cher of the Apostles doctryne, yf his laboure of preaching doo at any time lue|kely come to passe. For althoughe the bote was hys owne, althoughe it was his owne nette that he had caste, and althoughe himselfe was the beste manne that had sette handes to drawyng of the draught, yet taketh he vnto himselfe no thanke at all therof, but by the greatnessse of his lucky spedynge, was striekē with the more humilitie. He falleth downe at the knees of Iesus, and putteth ouer vnto him the whole glory of al thissame acte. For his owne parte he con|fesseth hymselfe to be naught els, but a synner, and a persone vnworthye to bet any ministre or instrumente of his diuine power. Maister (sayeth he) now and neuer afore dooe I acknowleage mine owne vnworthinessse, whan I considre thy hygh maiestie. Goe thou hence awaye from me, for I am vnworthy of thy compaigny. \* Albeit it was not any desire or wyll of hym to departe oute of the lordes compaignye, that enforced Petur to speake these woordes (for he loued Iesus singularely aboue all others:) but a certayne earnest merueilyng of his power ferre surmountyng the power of the worldly meane.

Neyther were Simons felowes of anye other mynde or affeccion, than Simon hymselfe was of. For a certayne vncredible wondreyng at this dede

had possessed the hertes of them all full and whole: but not somuche as one of theim tooke to his owne prayse any parte at all of the doyng thereof. For they acknowledged euerye one of them that the laboure in dede was theirs, but the lucky sped of takyng so muche fishe at a draught was his onely, who had bidden them caste their nette. And what manne would not bee astouned yf he consider how that through the preaching of a fewe men beeyng but poore crea|tures of byrth and degree, beyng also priuate persones, neither of any learning nor yet in any office, it was within a fewe yeres perswaded to so manye thou|sandes of people, that settynge cleane aparte all affeccions of their kinsefolkes, settynge at naughte all losse or decaye of their goodes and substaunce, nothyng regarding the threatenynges of prynces, despisyng al punishmentes and tor|mentyng, yea and finally deathe it selfe, they coulde fynde in their hertes to followe the playne homely doctrine of Christ, beleuing such thinges as by mans naturall reason cannot possibly bee proued, and hopyng on suche thynge as after the power and strength of nature, are playnely to bee despaired of? A bis|shope therfore muste of duetye bee ready and cherefull to caste the nette, that he may earnestely apply hymselfe to winne veray many vnto Christ: and he shal looce the nette abrode not to his owne glorie, not to bee a gayner thereby, not at the pleasure and appetite of princes, not for any worldly affeccion, but at the pleasure and bydding of Christe: who commaundeth not the net to be caste abrode, but to the healthe and saluacion of theim that are fished for, and to the magnifiyng of Goddes goodnessse. For this and none other is the Apostles manner of fishyng. And such fishyng, although it be executed by the ministerie or seruyce of mans voice, and of his diligente laboure, yet the whole summe of all the prayse is to bee referred vnto Christe onelye: whose luckye settynge on at the fyrste, looceth the tongue to speake, whose spirite dooeth put in the herte of the speaker what to saye, and whose secrete power drawethe vnto hym the myndes of the hearers. And standyng the case, that it maye bee in the teacher, euen of his due ryght to take some piece of praise vnto himselfe. In this behalf, yet is it a more poynte of safetye, to referre all the whole vnto hym, withoute whose ayde and helpe, nothing that man attemptethe, dooeth succede or proue to folkes saluacion. He can no skill to take away, that himselfe hath geuen: he can no skylle to enbraied any man with that that he hath frankly sente of hys bounteous largesse. So muche the rather will he bee contented to leate any thyng bee thyne owne, yf whatsoeuer myght by any waye haue semed too bee thyne,\* thou bee of the mynde that the same shalbe his. He wyll be wel conten|ted that the commoditye and profite redounde to the: but as for the glory and praise he will not suffer to be geuen to any other but to God onely. And in case we haue a luste to glory, we shal more safely glorie in him. But whan the mer|uaylyng at this acte of Iesus made all them styll to continue astouned, that had been associate with Petur at the takyng of the fyshe: (emong which coum|paignie were Iames and Iohn the sonnes of zebedee, and felowes with Sylmon in fishers crafte) and whereas,\* for merueyling at the vertue and power of hys godhed, they

durste not be so bolde as to approche any thing nere vnto Iesus: the Lorde gaue them woordes, of veray greate coumfort, and to Petur (in whome he was muche accustomed to set foorth the paterne of anye thying that he would haue to bee enpriented in the hertes of al the reste) thus he said: Simon, there is nothyng why thou shouldeste bee afearde, Thou dooeste ac|knowelage

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thyne, owne weakenesse, and an experimete thou haste hadde of the power of god. And this power of god is to bee loued, not to bee dreded. For what it is hable to dooe, it dooethe shewe furthe, not to oppresse the weakenesse of synners, and to trede it vnder foote, but to lifte vp and set it vprighte: there is nothyng els required, but that thou bee obediente vnto my byddynges, and not to weigh what it is that thy strengthe is hable to dooe: but what it is that I wyll haue dooen. Nothyng shall come ill forwarde, if thou put thyne affiaunce in me. Thou doest greatly meruaile, that the matter came so luckilye to passe in the takyng of fishe: but this is but a lyghte matter. A thying of muche greatter woondre shall prosperouslye goe forwarde with the, \* whan thou shalte bee|gynne to take men with thy fishing. And to such a kynd of fishyng, haue I sp[ec]cially chosen out bothe the and thy felowes. Enough now for thys tyme of thys fishyng that ye haue hytherto vsed. From henceforth thou shalt apply thyselfe, not to fyll thys bote of thyne with fyshes, but that thou mayste replenishe my churche with preachers of the ghospell. And that, that the Lorde spake vnto Petur, thesame did euerye one of them vnderstande to be spoken vnto them too. Therefore euen oute of hande theyr botes beeyng conueighed to lande and all thynges lefte euen there behynde them, they wente after Iesus, voide of all care concernyng thinges corporall, and with all theyr whole myndes bente to the purpose to bee fyshers of men.

[ The texte.] ¶And it fortuned, as he was in a citie, beholde, there was a man ful of leprosie, and whan he had spied Iesus, he fell flat on his face, and besought him saiying: Lorde if thou wilt, thou canste make me cleane. And he stretched furth his hande, & touched him, saiying: I will, bee thou clene: And immediatlye the leprosie departed from him. And he charged him that he shoulde tell no man. But goe (sayeth he) and shewe thy selfe to the prieste, and •ffre for thy clensing according as Moses commaunded, for a witnesse vnto them.

To this noble office of fishyng for to catche menne, they were to be framed with enstruccyons and good lessons, they were to bee trayned with misticall ex|amples. To the entente therefore that he woulde declare no vice or faulte to be so abhominable ne so deadlye, that is not by and by forgeuen to anye that wyll acknowelage his disease, and will through the feyth of the

gospel earnestly call for remedy at the hande of the heauenlye phisician Iesus: it so fortuned, that in a certayne citie, a certayne man there was right greuously infected with the im|pediment of the leprosie,<sup>\*</sup> and al the whole bodye ouer veraye full of a foule and a lothelye scourue to see. And this sorte of people was in suche wyse abhorred emong the Iewes, that all suche were cleane exiled from coumpaignyng with any others, and the lawe in expresse wordes did streightly forbidde and charge, that none suche shoulde bee so muche as touched, for the daughter of infeccion that woulde immediatly folowe thereby. But a greate deale fouler, and muche more to bee abhorred is the leprosie of the mynde, then of the body. But the Iewes, whereas themselves swimmēd as full as theyr skynnes myghte holde, of many great vices that laye inwardlye hydden within the skinne: yet dyd they so greatly deteste and abhorre ethnikes, publicanes, and other personnes knowē to be sinners, that in case it happened them at any time no more but to talke with any suche: as sone as they came home agayne to theyr owne houses, they would make a washyng of all theyr body from top to toe, as thoughte they had taken some veraye sore infeccion. But Christes mynde was to haue his disciples ferre from this presumteous clenēsse of the Iewes.

To the manne therfore beeyng thus piteously arayed with the leprosie, it was a great good turne, that he sawe Iesus. He acknowledged his vnclenes, and iudged hymselfe a man vnworthie to holde vp his face and looke on the Lorde, seeyng that it was to bee abhorred and lothed of all men for the foule ploches of the leprye: but beeyng muche ashamed of hymself fel down postrate and groueleyng on his face, and spake out woordes bothe full of humility and also of assured truste in the Lorde. That he hydde his face, was a poynte of one that acknowledged his owne eiuill: that he prayeth to bee made whole, was a poynte of one beeyng of vndoubted affiaunce in the goodnes of Jesus Christ, beeyng bothe of power to dooe all thynges, and readilye offreyng it selfe vnto all creatures,<sup>\*</sup> Lorde (sayeth he) I knowe my soreto bee vncurable by any phylsicke of man, & percase I am a man not worthye of suche benefite at thy hande: but yet neuerthelesse this one poynte am I fully perswaded in, that thou arte hable to make me clene of all my disease, yf it were thy pleasure. Thou haste hearde the faythfull truste that I haue of thy power: there restethe no more, but that thy goodnes bee iudge, whether it will vouchesalue to extende hys mercye to suche a poore felowe as I am, plagued with extreme affliccyon, and paste r•medy of mans cure. There coulde not bee a fuller confidence towardes the Lorde, then whan the manne hadde already acknowleaged his power what he coulde doe, yet neuerthelesse all the iudgemente whether he woulde dode the be|nefite or no, to remitte wyllynglye vnto hym, who knewe it to bee otherwhyles expediente for vs to bee plagued with the maladies and diseases of the bodye, and the prosperous successe of thynges temporall, to bee nothyng for oure be|hō•e.<sup>\*</sup> But Iesus beeyng delited with this so

perfeicte confidence and feyth of the man muche to bee pityed, dyd not onely not remoue hym awaye oute of his syght, but also setteth hym on his feete, wheras he lay prostrate, and stretching furth his hande, touched the lepers face, saiying: Where thou requireste my goodnes, I will it so to bee. And because thou dooeste openlye proteste thy selfe to beleue my power, bee thou clene. And euen with the woerde speakyng, the le|prye where with he hadde long tyme bene full al ouer and ouer, went clene away from al his body.

The discypleis in the meane whyle learne a lesson how that in no wise they ought to turne awaye theyr faces from any persone beeyng intangled with neluer so enormous and detestable synnes, so, that the partye acknowleageyng his disease, earnestely desyre remedye at the goodnessesse of Christe with perfecte truste to receyue health. For yf the Lorde, (who onelye and none but he, was pure from all manier leprye of viciousnesse,) vouchsalued with his owne han|des to touche a creature that was to bee abhorred of all folkes: howe muche lesse conuenienteis it, that the disciples, whom the Lordes onely goodness hath made clene from theyr sinne, and whiche neyther bee altogether clene from all offences, and not oute of possibilytie to fall into all enormities, shoulde thynke foule to bestowe theyr diligente cure in healing the diseases of others? Suche ••nier touchyng dooeth not defyle the toucher, but scoureth and clenseth the partie that is touched. The partie that is touched is furthewith made pure, and he nothyng the lesse pure that toucheth hym, at lestewyse yf by the instru|ment of a true Apostles handes, Iesus selfe dooeth vouchesalue to touche him.

And nowe, because the lawe remitteth the iudgement to discerne whiche is

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a l•prie, and whiche not, not vnto all persones at auenture, but to the priestes onely: the Lorde woulde not haue this miracle bruited abrode by the rumoure of the vulgare people onelye:<sup>\*</sup> but to the entente that the truethe of the matter might the more certaynelye be knowen, he gaue a streight charge vnto the par|tie that was healed, not byandby to noyse abrode the benefite whiche he hadde receyued, but fyrste and foremoste, according to the playne ordre of the lawe, to resort vnto the priest, by whose iudgement he had afore be condemned of lepry, and disseuered from coumpaniying with other folkes, that yf he (sayeth Iesus) whan he hathe vewed thy bodye, shall geue sentence and iudgements that thou arte a clene manne in veray dede,<sup>\*</sup> than goe and offre the thyng that Moses law appoyntheth to be offred of all suche as haue hadde the fortune to bee ridde from the leprie. And so shall it all vnder one come to passe, that neyther the priestes may fynde faulfe that their gaines dooeth decreace vnto them

through me, nor the lawe to haue bene broken or contemned, whiche I am come not to abolishe but to make perfect: nor on the othersyde slaundreouslye reproue thys benefite of myne, eyther by deniying that euer thou were a lepre, or els by iudgeyng that thou hast not bene made whole. For the thyng self shal euen at the fyrste woord fully aunswere them: if it so be that he was not full of leprie, why did ye, whiche take vpon you the skilfulness of determynyng which is a leprie, geue sentence that he was a lepre, and therupon disseuer him from being conuersaunt with oþthers? And on the othersyde in case he bee not whole, why haue ye receyued the oblacion in the lawe appoyned and limited, as of one beeyng made clene from the leprie? The Lorde Iesus dyd for this consideracion with so muche circumstaunces commaunde all thissame to bee doen, that it myghte bee manifestelye apparente vnto all creatures, that there was one come greater then the lawe: who was hable without any helpe of the lawe, by mere touchyng onlye, and by his only voyce, and with a becke of his head alone, at hys owne wyll and pleasure, to geue perfect clenenesse: and that dydde so take awaye the vnclenesse of all •olkes whiche woulde offer themselves through feyth to bee healed, as hymselfe was not stayned by the infeccion of any creature: and the whiche moreoþer dyd freely helpe all folkes, whereas the priestes dyd not without a rewarde of a certayne offreing, somuche as pronounce theyr sentence concernyng purity or clenenesse of the bodye, restored to anye persone. For the priestes of Moses inſtitucion neyther dydde sende the leprye into any bodye, nor toke it awaye from any bodye: but of the leprye eyther breded in a bodye, oreles taken awaye they dyd iudge onlye: but onely Iesus taketh awaye all kynde of diseases from all creatures, exactyng or requiryng none other sacrifice of them, but a playne and a pure truse in hym that we acknowleage in him the vertue and power of the godhed, by whiche he is hable to dooe whatsoeuer his will is: and that we wurþshyp in hym his goodnes not possible to bee expressed in woordes, and also hys mercye by whiche he woulde fayne haue all sinners to bee saued, payng of his owne bodye all that euer was to bee offred in sacrifice for the synnes of theym all. And that the Lorde Iesus gaue a great charge to the partye that was made clene, that he should make no woordes nor no talkyng to any bodye what had happened, whereas he knewe y<sup>t</sup> the felowe would not kepe it vnspeken, he dyd therein but ordeyne an exaumple for his disciples, not to hunte or seke for anye blastes of vayne glorie for theyr well doynges emong menne. For it is none of ours that God worketh by vs: nor it shall not bee conueniente that we require

any prayse to bee as a rewarde for such thinges: but we shal with still noise de|clare our selfes to reioyce in the behalfe of our neyghboure to whome the bene|fite hath happened: but all the glorie we shall referre and geue vnto God, and so litle wyll shall we haue to take anye parte thereof vnto

our• owne lande or glory, that as touching our owne behalves we should bee muche desirous, that it might be to all men vterly vnknowen, that any suche benefite of God hathe fortuned to our neighbour we beeing the instrumentes therof. No nor the pattie neither that hathe felte a beneficiall good turne, oughte to refette the thanke and praise therof vnto the man, by whom he hath receiued it: but ought to rendre the thankes vnto God the worker and sender of it, for that he vouch|salueth moste bounteously to geue vnto men suche highe and greate benefites through his seruautes, yea and glorie doeth with better successe and lucke en|sue to him, that •enneth awaye from it sekyng to auoyde it: and much more also to a mānes honour dooeth it come, whan it is not desired nor hunted for. For in veray dede that same and none other is true glory & renoune, that verai ver|tue selfe doeth purchase vnto a man beeyng vterly vnwillyng to haue it, and seking by al meanes to auoid it, and such renoune as neyther the flattery of the people doeth geue, nor oure ambitious desire dooeth require: but suche as the partye selfe who hath well deserued it doeth not acknowlage, but sincere trueth that can no skylle of flattering, dooeth of it owne mere mocion lay in his lappe.

[The texte.] ¶But so much the more went there a same abrode of hym, and much people came together to heare hym, and to be healed of him, of theyr infirmities. And he kept hym out of the nay in the wyldernessee, and gauē hymselfe to prayer.

Through suche manier wondrefull actes as this, the fame of Iesus was •ayly more and more renoumed and bruted abrode, whyle some reporte vnto others the thyng that they had seen and hearde: and these agayne (muche lyke, as whan men deliuer thynges by hand from one to an other,) doe by talkyng sprede ferther and ferther abrode thesame that they hadde receiued of them, whiche reported it fyrste to others. Therefore there came flockyng thyther on eluery syde greate coumpaignies of people, multipliying daylye more and more, partly to here that same piththyte doctryne, y<sup>t</sup> healeth all diseases of the soules, and partly that they whiche wer likely to fall in this or that sickenesse of theyr bodyes, myght through the power of Iesus vee made whole. For the grosse carnall people doeth rather meruail and take regarde at those thynges whiche are to bee seen with the iye, then at suche thynges as were not seene. They este|med it a myghtye great matter and more then a mannes acte, that a pure clene skynne had been restored to a leprouse persone by the onely touchyng of Iesus, hande: whereas it is a greater and a more godlye benefyte by a greate oddes, that thesame Iesus hath with ministring the phisicke of euangelicall doctryne, put clene away from mennes soules, the feure of lecherous concupistence, the dropsye of couetise, the diuelyshe spirite of ambicion, with other deadlye pestilences of the mynde.\* But nowe Iesus myndyng by this his dooynge to teache vs, that good woorkes are not to bee dooen neyther for braggyng or pompe of the worlde (as stayge plaies and open sightes are shewed,) nor

yet so many at ons, or so long together, tyll menne be cloyed with them, withdrew himselfe into a place of wildernes: and beeing solitarie from all resorte of people, he gaue himselfe to prayer, wherein he rendred thankes vnto God the father for the benefites, whiche he dyd in moste large and aumple wise sende vnto manne through his sonne. For of suche chaungeyng nowe to coumpayne of menne and

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to preachyng, and nowe to solitarye contemplacion and to prayer, it foloweth that fyrst yf one at certayne seasons pause from dooyng benefites, it auoideth clotyng & werines in the receyuers of them, and reneweth a freashe appetite to desyre moe: and secoundarily that whoso hath sequestred hymselfe from men to talkyng with God, returneth better, and also more hertye and cherefull to hys office that he hath for a tyme rested from. And as for the Lorde Iesus, he dyd in suche wise temper and ordre all his whole lyfe: that myndyng to shewe vs a paterne howe to liue, he woulde oftentimes shewe hymselfe to bee manne: and oftentimes agayne, he woulde shewe veray plaine tokens of his godhed. And truely nothyng dooeth better make a teacher of the ghospell hartye, quicke, and freashe to the office of preaching, nothyng dooeth so well sence hym, and arme hym agaynst all corrupcion of this lyfe, as dooeth often goyng from al coumpany of men into places solitary, not to ydlenes, not to gamyng, or to other sen|suall pleasures, (of whych sorte the reposyng of the riche cobbes of this worlde whan they seuestre themselves from the resorte of men for the moste parte ar•:) but to the readyng of holy scripture booke, to pure prayer; to thankes geuing to the contemplacion of thynges heauenly, and finally to th• perfeict clensyng, of the soule, yf percase any spotte haue been caughte throughe liuyng in coumpany with y<sup>e</sup> people. Of these thynges had Christ on his own behalfe no manier nede at al, but his minde was to expresse in hymselfe a paterne for vs to folowe. Dayly conuersacion of y<sup>e</sup> pastoure or curate emong the people, doeth oftentimes brede contempt that he is not regarded: and on the otherside litle good it is that suche an one can doe, as continually absenteth hymselfe from all mennes coumpanies. A ryght teacher of the gospell therefore shall shewe his head abrode, as often as the people shall nede the foode of euangelicall doctryne, and as often as diseases of the soule growyng sore vpon them, doe require the helpe of one to cure them. Agayne as soone as they haue been well fedde, and after that helpe hath bene done to the euils of a greate mayny, than, lest on the one side family|aritye maye engendre contempte, or on the othersyde to muche presence may be a clotyng to them: let him seuestre himselfe into his solitary closette, to the ende that, from his holy study at his booke, (as from veraye talkyng with God,) he may returne again to helping of his neighbours, at euery one time greater man then at an other, and all tymes better man, then he was afore.

[ The texte.] ¶And it happened on a certain day, that he taught, and there sate the Phariseis and doc|tours of law, which were come out of al the townes of Galile, and Iewry, and Hierusalē. And the power of the Lord was present to heale them. And beholde, men brought in a bed a man which was taken with a paulseye: and they sought meanes to bryng hym in, and to lay him before him. And whan they coulde not finde on what side to bring him in (because of the presse,) they went vp on the top of the house, and let him down through y<sup>e</sup> tiling, bed and all, in the middes before Iesus. Whan he saw their fayth, he sayed vnto him: manne, thy sinnes are forgeuen thee.

After the lyke sorte veraylye as is afore expressed, dyd the Lorde Iesus returne agayne from wildernesse to Capernaum, and restored hys presence to the desy|res of all the people beyng nowe made sharpe and eager with sore longyng for him. And there, euen as he was sittynge in a certayn priuate house and teaching, (for wheresoeuer Christe teach•th sittynge, there is the churche:) there had come swarmyng thither not nowe the basse and the inferiour sorte of people only, but also the Phariseis swellyng in pryd vnder pretence & cloke of holinesse, and also the doctours of Moses lawe, who beeyng muche moued wyth the fame of Iesus, hadde purposely come thither from ferre places, not onely out of all the

townes of Galile where Capernaum stode, & of Iewry whiche laye nexte ad|ioynaunte vnto thesame Galile: but also out of the veray city of Hierusalem, whiche Hierusalem dyd presumpteously take vpon it selfe the higheste preemy|nence of all godly perfeccion,\* and also of wisedome. But as for Iesus, foras|muche as he was the fountayne of all helthe, dyd altogether from toppe to tooe, sende out from him nothyng, but a certayn effectuall godlye power for the heallyng of man, which thyng to dooe was the onely cause of his comyng into thys worlde. And the more principall parte of man, dyd of good congruence take the place to bee cured firste. With his woordes he healed diseases of theyr soules. And therfore first he taught, and the same he dyd sittynge downe, lyke one that tooke vpon hym (as of iuste cause he myght,) the full autority of a doctour and teacher. The putting awaye of diseases of the bodye, was yet remaynyng nexte to bee doon•, the whiche euryng of the bodye, (because it was a thyng open to the iyes of them all,) myghte frame in them a perfeicte beliefe of suche thynges, as with more fruite and power also, (thoughe not althyng so apparente to the iye,) were wrought and doen in the soules. And beholde a matter euen there readye prepared, wherupon to exercise and shewe hys godlye power. There was euen presence a manne possessed wyth the disease of the paulseye lyng bedred not hab•e to stiere, and he was caryed thyther of

fowe• menne. So soore was thys disease vpon hym, that all the senewes in euerye part• of the whole bodye were taken withall, and so holden, that the pieteous creature coulde dooe nothyng but lye still in hys bed, and was none otherwyse carryed aboute but as a corpse or a deade carkesse. Albeit the veraye nature and kynde of thys disease besydes furth of it selfe is such: that the Phisicians at moste tymes haue but homelye spedē and lucke in wrastlyng with it. But they that carryed the sicke man hadde •o greate beliefe & confidence in Iesus: that they put no manier doubt, but that the same Iesus to whom they knewe that there was no kind of disease vncura|ble) as soone as he should beholde the pieteous syght & facion of thys straunge plague, would be moued with compassion and helpe immediatly. All the moste adoe was lyke to be, how the pieteous creature myght come to be in the sight of Iesus. For such an one is nowe already at a veray nigh poynt to be made per|fectely whole, who hath once forsaken the lurckyng corners of sinnen, and as a man in miserable state dooeth offre hymselfe to the syght of Iesus, acknowellageyng his own extreme distresse, & lookyng for Iesus moste merciable good|nesse. But as touchyng thys diseased man, th•let why they brought hym not in to laye hym at Iesus feete, was the thicke presse of people, whiche is a common set to many,\* that would els make haste to saluacion: Neuerthelesse thatsame poynt here in this matter, although it stopped and hyndred the sicke mans get|tyng into Iesus, yet dyd it make both the great desirefulnes and also the truse and confidence, aswell of the partie that had the paulseye, as also of the others that carried hym, to be the more famouslye knownen. For althoughe God is of his nature propence and ready to shewe mercye vnto all creatures: yet doeth he many times make some delay of his beneficiall goodnessse, to the entent he maye the more sharpen oure desyres, and also to teache vs, that we ought to leauē no|thyng vnattempted, or vnassaid, that we maye bee deliuered from the diseases of the soule. He loueth in this behalfe to see vs impo•tune: and by our importu|nitye he is (as ye woulde say) compelled of force vnto thesame thyng, which ne|uerthelesse of his veraye owne nature he is moste enclined to dooe. Therefore marke me now: what a bolde and auenturous parte these carriers of the sycke

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man played: or rather what the partie that had the disease, with muche impo|tunitie made them parforce to dooe. Up they gotte theyr heauye cariage to the house roufe in the out syde, and the tilyng pulled awaie, they let downe the sicke man with cordes, as it hadde beene in at a windoore, euen as he was liyng styll in his bed, emong the thickest of all the people, directelye before the feete of Ie|sus. What a more shamelesse or sawcie pranke coulde there bee, then to take downe the tilyng of an other mannes house, and to tumble in suche a lothelye sight before suche a presence to behold it? And here the thicke presse, which at the doore woulde not geue

way to the pieteous bodye to come in, coulde not choose but of force to make roume for him whan he came sliding downe from the house toppe. And what dooeth the moste ientill and mylde phisician therewhyle?

He casteth not them in the teeth with theyr shamelesse facion and theyr impor|tunitie,\* he maketh no tailyng nor bitter chidynge that his preaching was inter|rupted with a sight muche to be lothed and abhorred. The bearers of the sicke bodye lookyng downe from the house toppe asked nothyng of hym, the manne selfe that had the paulsey, asked nothyng neyther, from whome the great disease had taken awaye the vse of his toungue also. And yet all the more dydde he speake to this mercifull phisician in that he coulde not speake at all, nor, had no power therto. Neither was there any nede of making peticion, for the miserable sight it selfe dyd in moste earneste wyse make requeste for mercy: and the thing that his bearers had dooen, dyd euidently enoughe declare what theyr truse was to haue at the Lordes handes: Iesus therefore whan he hadde throughlye perceyued and seene their woondrefull affiaunce in hym, dyd accomplishe more vnto them, then they loked for. The summe of theyr hertes desire was no more but that the partye whiche had the paulsey, myght bee deliuered of the sickenes of his body, But Iesus declaring it to bee a more godly thing for him to doo, and a thyng more to bee desired and sought for on oure behalfe, to bee deliuered from the diseases of the soule, turned hymself to the sicke man, and sayed. Thou man, thy sinnes are forgeuen thee.

[ The texte.] ¶And the Scribes and the Phariseis began to thinke saiying. What felow is this whiche speaketh blasphemye- who can forgeue sinnes but God onely? But whan Iesus perceiued their thoughtes he aunswered, and saied vnto them: What thinke ye in your hertes? Whe|ther is it easier to saie, thy sinnes be forgeuen thee, or to saie, arise vp, and walke? But that ye maye knowe that the sonne of man hath power to forgeue sinnes on yearth, he sayed to the sicke of the paulsey: I saie vnto the, arise, take vp thy bed, and goe vnto thy house. And immediatly he arose vp before them, and tooke vp his bed (whereon he lay) and departed to his owne house praising God. And they were all amased, •nd they gaue the glory vnto God. And were filled with feare, saiying: We haue seen straunge thinges to daye.

This woord, because it plainly sounded of a certayne power perteynyng to the godhed, dyd throughlye moue the myndes of the Scribes, and Phariseis, beyng menne neuer vnreadye or vndisposed to forge matters of crime againste him. For the priestes (whose offyce was to offre the sacrifices for sinnes,) dyd not theyr owne selues remitte synnes, but onelye made intercession to God by meanes of prayer, that he would forgeue offences trespassed agaynst him. But Iesus withoute brente sacrifices suche as the priestes dydde offer, and without prayers, as it had bene of his owne propre autoritie, and an autoritie of perpetuall continuaūce, sayeth: Thy sinnes are forgeuen thee: comprehending vnder a generall name, the sūme and the

corpse of all sinnes together in general, wheras the priestes dyd procure no more but certayne offences to bee pourged by meane of sacrifice, and not all sinnes vniuersally.

Esay had thus muche taught them, that onelye God it was, who myghte geue remission of synnes vnto men. For in this manier speaketh he by the mouthe of his sayed prophete. I it is, euen veraye I it is, that dooe wype awaye thy ini|quities for myne owne sake, and I shall nomore beare thy sinnes in remem|braunce. But the Scribes and Phariseis, thoughe they espyed and sawe in hym playne tokens of the power of God,\* yet beyng offended with the infirmitye of his body whan they sawe it, and partly also beyng with enuye, had more will to forge some slaundre agaynst him, then to beleue on hym. For with secrete thoughtes thus dyd they speake within theimselfes: and (as the propertye of Pharisaicall diuisyng of slaundres is,) vnto theyr moste de|uilishe wickednesse, they pretende a cloke of hygh deuocion towardes God, and the erneste zele of tendreyng his glory.

For there is not any more pernicious a kynde of vngodliness, then so to dooe. What felowe is thissame here, say they, that speaketh woordes of blasphemye, presumyng on hym the thing that is appropriate vnto God alone? For who is of power to remitte sinnes,\* but onelye God? But than the Lorde Iesus, to declare yt in this behalf also he had an equality of the diuine nature: made aun|swere in this manier to the secrete thynkings of theyr heartes. Wherfore haue ye suche thoughtes in youre heartes? whether of these twoo dooe ye iudge more easy, eyther to saye to a man that is clogued wt sinne, thy sinnes are forgeuen thee, or els to saye vnto thy partye, whome ye see here to haue euerye ioynte of hys bodie vnknitte and looce one from an other with the paulseye, aryse and walke? That yf ye shall see perfeicte healthe of the bodye to bee restored with a mere woerde vnto a man beeyng of hymselfe paste all remedye and cure: than beleue ye that the soule also is with lyke easinesse restored to his perfeict health. By thys that ye euidentelye see with youre iyes, beleue ye the thyng that can not bee seene wyth iyes.\* Lette not the infirmitie of thys bodye of myne offend you: but of the veraye actes that ye see dooen, acknowleage ye the power of my godhed. And take ye nowe therefore a visible lesson to learne by, that the sonne of manne hath in hym a perpetuall power and appropriate vnto him on yearth to geue full remission of synnes vnto all creatures, whyche with syn|cere feythe dooe seke and aske hys helpe: and therewithall (the sayed Scrybes and Phariseis geuyng good eare vnto hym, and earnestelye herkenyng,) he sayed to the partye that had the paulseye. To the I saye, aryse, take vp thy bedde, and goe home to thy house. And euen immediatly the man that had bene so vexed with the paulsye, as soone as he was bidden, ariseth in syghte of all the presence: and takyng vpon hys shoulders

the bedde in whiche he had lien sicke, wente awaye on his feete home to his owne house, the perfeicte strengthe of his body in suche wise receiued againe,\* that where afore lying sicke in his bedde, he was carryed with fower men, he was nowe strong enough to carrie hys owne bed himselfe too. And awaye he goeth a perfecte whole man altogether both in soule and body, leaping in his herte for ioye & cherefull in countenaunce, glorifiyng God by whose goodnesse he had bene restored to his healthe, whereas at the handes of man there had bene no hope of any recoverynge.\* And truely the people beyng earnestely moued w<sup>t</sup> the straunge sight that they had seen, were righte greatly astouned, & many of them praysed God, that he had geuen such great power vnto man: (for as yet they demed none other ferther thyng of Iesus.)

But some of them knowyng themselves sinfull and naughte in theyr owne

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conscience, were throughlye taken with a greate feare too, forasmuche as they dyd not yet vnderstande that Christe was come of veraye purpose, not to caste awaie ne to lese suche as hadde offended, but to make them pure and innocente. And they sayed emong themselfes: we haue thys daye seen thinges to be woon|dred at: and suche thynges as neyther we haue heard at any time to haue bene doen, nor yet haue read of. The people meruaileth and is in fear, (and euen that same is a good large steppe of forwardnesse towardes helth: but the Pha|riseis, they grunte and murmour, and haue enuy at hym.

[ The texte.] ¶And after this he wente furth, and sawe a publicane named Leuy, sitting at the re|ceipte of custome. And he saied vnto him: folowe me. And he leafte all, and rose vp, and followed him. And Leuy made hym a greate feaste in his owne house. And there was a greate coumpaignie of Publicanes and of other that sate at meate with them. And the Scribes and Phariseis murmured againste his disciples saiying: why do ye eate and drinke with Publicanes, and sinners? And Iesus aunswere, and saied vnto them: They that are whole nede not the phisician, but they that are sicke. I came not to call the righteous, but sinners to repentaunce.

And Iesus whan he was gon out from thence, after that he had preached by the waters syde, (teachyng vs thereby, that the seede of the euangelical doc|tryne is in all places withoute excepcion to bee sowed:) as he was passyng by, he caste his iye vpon a certain publicane called Matthewe, and otherwyse also called by the name of Leuy, the sonne of Ilpheus: and this Leuy was sittynge at the receipte of custome. This was not a thyng dooen by blinde chaunce, but to haue caste his iye on him, was no lesse then to haue

chosen hym to bee one of his. And a publicane he chose into the felowshyp or brotherhood of his Apostles of very purpose,<sup>\*</sup> to reache his seruauntes, that no sorte of men is to be rejected from the profession of the ghospell, so that they forsake the trade of theyr former naughty lyfe, and yelde themselues wholly to perfect godlinessse. Iesus sayed therfore vnto Leuy: Folowe me. And he at the voyce of Iesus, as though he hadde bene one by some strong charmyng or enchaunte mente clene chaunged into an other manier of man, ariseth vp, and all thynges leafte alone behynde him, euen as he was, he folowed the Lorde: Now, to conuerte a manne wholye geuen afore to a slaundreous trade of gettyng all his gaynes, and en|wrapped with manifolde affayres suche as it is vnneath possible to get out of, to conuerte suche an one soodainlye to a clene contrarye trade, this was a mira|cle muche more notable, then to restore the sinewes to a manne that hadde lye• sicke of the paulsey. And that veraye poynte was euen nowe alreadye a greate herte burnyng to the Phariseis, that Iesus vtterlye refusing theym, tooke vnto hym publicanes, by whose company or hauyng to dooe with theym, the Iewes thought themselves to bee defyled and made vnclene. But there came an other thyng besides this, whiche caused theyr enuye and grutche to braste furthe. For Matthewe beeyng nowe become a disciple of Christes, ordeyned for his maister a great feaste at home at his owne house. And thither dyd Christ vouchsalue to come accompanied with his disciples. At the same tyme were bydden & called also to the sayed feaste a great noumber of Publicanes, whom Matthewe euen as he had had them companions of his former trade:<sup>\*</sup> so was he nowe desirous and faine to haue had folowers of his new trade in cummyng to Christe. The Scribes and the Phariseis this seyng, coulde nowe no longe• kepe in the wicked murmour of theyr hertes, and yet durst they not presume to

speake to the Lord: but they speake to the disciples, & to the disciples they finde matters of cauillaciō against their maister, to the entent to turne theyr mindes from him that they myght forsake him. And this was theyr saiying to the discip|les: forasmuch as it besemeth the holy to be conuersante and to kepe coumpaigny with the holy, wherefore doe ye bothe admitte Publicanes and sinners, which are in open slaūdre and obloquie of the worlde, to haue talke with you: and also eate and drynke familiarely with the same in theyr houses, and doe not abhorre to haue theyr table and youres al one, for a speciall token of right dere frendship with them? But Iesus well vnderstanding what ende and purpose this diuelishe murmouring of the Phariseis was spoken for, made aunswere vnto them in his disciples behalfe. Wherefore doe ye falsely turne it to my slaūdre (saieth Iesus) that I haue conuersacion with publicanes and sinners? Naie verailly it besemeth me with no persones sooner to kepe coumpaigny,<sup>\*</sup> then with sinners. For emong whom doeth it more become a phisician to be conuersante, then emong

the sickē? I am come for none other purpose, but to cure soules that are oppressed and bounde with the diseases of synne. And more apte to bee cu|red are such persones as these, beyng openly knownen synners, acknowelagyngh their disease, and therfore calling for the phisician: then others that thinke them|selfes whole men, shewyng a pointed shieth to the iyes of the worlde, vnder the counterfeicte pretence of ryghteousnesse, whereas within foorth they are vexed with more grieuous eiuels, and haue diseases a great deale more vncurable then they, whose sickenesse is open to bee perceyued. Forasmuche therefore as I am a phisician: it is not mete, that menne beyng (as they thynke themselves) righteous, should take indignaciō at me, if I kepe no coumpaigny with them, seeing that whole soules haue no nede of a leache. And trulye suche as are righ|teous in verai dede, ought not to haue enuy or grutch at sinners endeououryng to emende to a better lyfe: That if they doe, than are they no lesse worthie to bee condemned & reproud therefore, then if one that is whole should take indignacion at a phisician visityng a sicke persone to helpe hym in his sickenesse. For as concerning the cause of the foule, he is no whole mā himselfe, y<sup>e</sup> enuieth health vnto an other beeyng sicke: and himselfe is not vnholden with a disease, that whan he may, doeth not release his neyghbour of his sickenesse. With thissame aunswere so ientle and so well to bee allowed, the Lorde Iesus bothe played the parte of an aduocate for his disciples, (who were not as yet sufficiently armed to dampe and choke the malicious capciousnes of the Phariseis and of y<sup>e</sup>Scri|bes:) & also did plainly teache the said Phariseis, that his curteous demeaning of hymselfe towrdes sinners, was mercy, and not fauouryng of vnrighteous|nesse: and thirdelye he dyd with couerte woordes, but yet sharplye, rebuke theyr presumpteous takyng vpon them, in that they dyd with a great solemne coun|tenaunce despysye other persones, whereas themselves were euen for this veraye poynte vncurably wicked enemies of God, that they stooode in their owne con|ceiptes vpon a false and a countrefaict title of holinesse.

[ The texte.] ¶And they saied vnto him: why dooe the disciples of Iohn fast often, and prarie, and the disciples of the Phariseis also: but thyne eate and drinke? He sayed vnto them: Can ye make the children of the wedding faste, while the bridegrome is with them: The dayes will come when the bridegrome also shall bee taken awaie from them: then shall they faste in those daies. He spake also vnto theym a similitude: No man putteth a piece of a newe garmente into an olde vesture: For if he doe, then breaketh he the newe, and the piece that was taken out of the newe agreeth not with the olde. And no man poureth newe wine into olde bottels. For if he dooe, the newe wine will burste the bottels, and renne oute it selfe,

and the bottels shall peryshe. But newe wyne muste bee putte into newe bottels, and both are preserued. No man also that drinketh old wyne, strayght waye can awaye with newe, for he saieth, the old is better.

But one slanderous querell comethe on an others necke. And it fyrste arose partly of certain that had bene disciples of Iohn. For Iohn where he was as a marching border betwene the lawe that shoulde afterwarde cease, and the libertie of the ghospell shortly after to aryse, he gaue certaine tradicions which dyd not vtterly disagree from the Phariseis ordeinaunces: whereas Christe, who was by the opinion of many, thoughte muche inferiour to Iohn, did vse his disciples with more sufferaunce and tendernes, especially in such thinges as to bodily obseruaunces doe aparteyne: of which sorte are fastes, and praylers: (for by these two thynges moste speciallye did the Phariseis purchase to theimselfes a fame of holines emong the people.) But Christe, though in hys owne persone he prayed often, yet dyd he teache hys dysciples, that praying ought to be both in fewe woordes, and also priuely in places secrete: Neither did he pricisely require any fast, yea and at certain thinges would he winke, in whiche the prescripcions of the lawe did partly seeme to bee neglected, whan he dyd in the meane while after a nother facion frame the to higher stoute mat|ters whiche dyd more speciallye apparteyne to euangelicall stoutnesse. For a muche more higher poynte of stoutenesse it is, from the botome of the herte to forgeue a displeasure or a wrong dooen vnto vs, to dooe good euen to veraye those that haue harmed vs, and to susteyn the losse of our owne lyfe for sauynge of oure neyghbour: then to forbeare eatynge of a litle meate till it be towardes nyght, or to humme out a fewe psalmes with the toungue. The Phariseis made woonderous muche hygh seruyce about that that might be outwardly seen, and that myght bee doen by hipocrisie: neglectyng in the meane while, and ica•tyng goe suche thynges,\* as are matters of true and perfect vertue in dede. But these Phariseis beyng felowes more shamelesse, then the Scribes, boldelye presumed to chop logike euen with the Lorde hymselfe, saiying vnto him: What is the cause, why Iohns disciples dooe often times faste, and are a great long while together in their prayers: and thy disciples eate and drinke at their own lustes, ne are not after the lyke sorte seen much in prayer? I• thou constaunty allowe the holinesse of Iohn, why dooeste thou varie from his in|stitucion and ordeinaunce? Unto this surmuised chalenge, the Lorde because it touched himself and no man els, aunswere ciuillye and nothing impaciently, saiying: I dooe not saye that praiyng and fasting are naught: but in these twoo thynges I dooe in the meane time suffer my disciples to doe as they lust them|selues, that I may after an other facion bring them forwarde to more hygher matters of stoutenesse. In those thynges whiche concerne the bodye, and come somewhat nere to the ceremonies of the lawe, my traynyng of theim is some|what with fauour and ientilnesse: but in such matters as perteine to the soule, it is a greate waye streighter and sharper. The thynges that ye esteme for the hyghest degree of holinesse, my seruautes shall of theyr own volūtary willes readilye dooe yf the case shall at any tyme so require.

Dooe not ye in the meane time enuy my disciples. The endes of thinges shal shewe whethers institucion of Iohn, or me, shall be of more efficacie & vertue. Iohn in hys moste gloriyng protested hymself, to be a frende of the bridegromes, & not the bridegroome

selfe. And verailly it is not co▪uenient, that those which doe familiarly remain stil about the bridegrome, and bee conuersaunt with him in the spousal cham|bre (where reason would,<sup>\*</sup> that all thynges should be ful of mirth and iocound|nesse) shoulde be compelled to abstinence from eatyng and drinking. They are yet but tendre, and they depende altogether on the bridegrome. And hym shall they not haue anye long tyme emong them. But a tyme shall come, whan they shall be depriued of the spouse. And than beeyng made more firme and stable, they shall not onely of their own accorde willingly faste: but also to death and into prieson shall they be contente to goe, as often as charitie shall earnestelye require it. Fastynge of it selfe, is neyther good nor ill. Therfore they that faste, onely for to faste, dooe no greate acte at all: but suche as can accordyng to mine ordinaunce, sette at naught the glory of this worlde, passe nothing on sensuall pleasures, despise ryches, esteme all affeccions as thynges of nothing, refreine wrath and enuy, beare true louing hertes to theyr yl willers, say well by them that speake euill of theim, praye for suche as dooe persecute theim, and finallye sette not a penye by theyr lyfe in respecte of sauynge theyr brother: suche will I acknowlage as dysciples worthie and meete for me. The presence of my flesh|ly bodye dooeth for the season make theim to bee weake: but whan thys bodye shal bee taken awaye in such wise as they may not haue me whan they would, and whan they shall haue diepely receyued the spirit of the ghospell: then shal they through theyr priuye giftes of grace within theim, bee strong and vnuan|quishable. And suche persones as dooe put all the prayse of ryghteousnesse in corporall obseruacions, because they truste in theyr owne weworkes, are founde weake to perceiue those thynges, whiche I prepayre my seruaentes vnto: but whoso mistrustyng theyr owne doiynge, sette al theyr defence and sauegarde in the vertuous qualities of the mynd, which vertuous qualities they shal ac|knowelage to haue receyued of me and no man els, suche men shall no manier aduersitee cause for to quaile. Iohns training of his disciples, & my breaking of myne, are of twoo sundrye sortes, because the marke that we shoote at, is not all lyke. These twoo, hys and myne, cannot haue a full myxture made of theim. For he that is wyllyng to be my disciple, muste be altogether spirituall, puttynge no manyer truste at all in thinges corporall, in whiche the ryghteous|nesse of the Phariseis dooeth altogether consiste. And therefore I enioyne my disciples not a whit of any such thinges, as haue any affinity with the carnall obseruacion of the lawe, leste that, in case I shoulde admitte or suffre but euen neuer so litle, they woulde

altogether slyde backe agayn to the same state, that I wil in any wyse haue theim to be moste ferthestre from. And the Lorde Iesus, to the entente that he woulde shewe howe greate diuersitye there was betwene Iohn, who trayned hys disciples accordyng to the fyrste smatche of the olde lawe that he had bene nouzeled in from his infancye, and himself that by a muche other waie dyd breake his disciples to thynges of more higher perfeccyon, he put furth a similitude of thys sorte here folowyng.\*

There is no man (sayethe he) so folyshe that in case he were mynded to patche vp a broken hole of hys olde cote, woulde bee soe mad to sette in a pece of newe clothe cut with a payer of shiers oute of a newe garmente: whiche thing yf he shoulde doe, there were in it a double incommodity. For fyrst and formost he renteth a newe vesture to patche vp an olde: secondarilye the newe clothe stan|dying in the old garmente, because it agreeeth not, wyll not leate the ilfaououred

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syght of the patching be hydden. Agayne there is no man so foolish, that he wil put newe muste into olde bottels to bee kepte: or yf he dooe, it will surelye soe come to passe, that the strengthe of the muste boylng and weorkyng in theim, wil breake the olde bottels in sooner, and so shal consequentlye folowe a dou|ble losse. For bothe the bottels shall pertshe, and also the wyne renne out. What is therfore to be dooen? Leat there be no mixture made of such thinges as agree not the one with the other. Leat an olde garmente bee botched with olde clothe, and in a newe garmente, leate there not bee any pece of olde clothe put in. Leate also newe muste bee put in newe bottels to bee kepte: soe shall it come to passe, that the bottels shall be sauad whole, and the wyne too. I know how heard a thyng it is, to make thissame new and ghostely doctrine of mine, acceptable vnto those, that haue nowe a long time bene enured with the olde. For vneath any thyng dooeth lyke any persone, yf it bee contrarye to that, that he hath long tyme bene accustomed vnto. For at once is he offended at the first tasting of a thyng that hath not bene in vse with hym. Therfore like as he whiche hath long tyme bene accustomed to drynke olde wine, is not at the first assaiyng delited with new muste, (for he mysseth the tast that he would haue, and saith that the olde was better, but he sayeth so for none other cause, sauing onely, that he hathe bene vsed to the other:) soe they that haue liued all theyr dayes afore in the olde trade of the Iewes carnall constitucions, dooe at the first tasting of this ghostly doctrine, sterte backe, and desyre to haue their other grosser thinges again, which they haue bene vsed vnto: that is to wete, circum|cision, holy dayes, solemne rites of sabbathes, difference of meates, diuersitie of vestures, feastes, Hierusalem, the temple, slayne sacrifices or oblacious, walshynges, vowes, blinde cōstitucions of the Phariseis, with other thinges mo, not vnlike vnto these.

And these premisses, thei not only requyre to haue again, but also doe preferre thesame, before such thynges as bee a greate deale better and more necessary to be had, which thynges are, an harte circūcised from peruerse desyres: a mynd continually keping holy day from all worldly or vngos•ly applyng it selfe: a breste throughly quieted from all troubleous vexacions or assaultes of euill passions: a spirit abhorryng from the infeccion of al thinlges, which stayneth or defoileth the puritie of the mynd: a soule enuironed and besette rounde aboute with feyth, charitye, humilitye, and purenesse: an herte euermore temperate and refreynyng form all euilles: a mynde alwayes laboulyng to come to his heauenly countrey: a soule euer being a temple and a place of soiournyng for the holy goste: a soule from tyme to tyme offreeyng it selfe an acceptable and a pure sacrifice to God: a soule beyng pure & cleane from al spot of synne through the feith of the ghospell: a soule clene mortified from all thinlges that belong to thys worlde, and dedicatyng it selfe altogether vnto godly thynges: a mynde most ready and diligent to obserue such thinges as the doctryne of the ghospell doeth enioyne and require. And the thing that it requireth forsoothe is feithe, the thyng that it enioyneth and commaundeth, is charitie. And thissame is verayly the newe muste of my doctryne, which muste or new wyne, the vessels that haue been vsed to the olde soure turned wyne of Moses law, shall not wel abide: but it requireth new & pure vessels that are through the gostlye giftes of grace, strong made to endure, & substāciall sure to holde.

¶ The .vi. Chapter.

[The texte.] ¶It happened on an after principall Sabbath day, that he went through a corne fielde, and his disciples plucked the eares of corne, and did eate, and rubbed them in their hādes. And certaine of the Phariseis sayde vnto them: Why doe ye that, whiche is not lawfull to do on the sabbath dayes? And Iesus aunswere them and sayd: haue ye not read what Dauid did, whan he himselfe was an hungred, and they which were with hym? how he went into the house of God, and did take, and eate the shewe bread, and gaue also to them that were with him: whiche are not lawful to eate but for the priestes onely? And he sayd vnto them: The sonne of man is Lorde also of the sabbath daie.

**A** Nd beholde, there ensued immediatly, (as God woulde haue it) an occasion whereby it might be playnely made open, what thing was the newe wyne, and whiche were the olde bottels. The high and holy keping of the sab|both daye was olde wine, and charitie being euer ready by all occasions to helpe our neigbour, is newe wyne. So it happened therfore on a

certayne Sabbath day, whiche the Iewes did call a sabbath secound first, or se|coūnde principal (because that falling betwene two other sabbothes, it semed to haue a double holynesse, and solēnitie, the one because it was thēde of the sabbath aforegoyng, and the other because it was the begyn|nyng of the sabbath nexte to folowe) it happened that on suche a sabbath day, Iesus goyng on hys waye, passed through a fiedle of corne. And so his disci|ples beeing (as it fortuned) an houngred,\* had pulled a fewe eares of the corne and also rubbed them in theyr handes, and eate the grayne. This was a kinde of easemente that euerye bodye might and woulde commonly take, if houngre were •o sore vpon them, that they muste nedes eate somewhat. In whiche case verailly whereas the charitie of the gospell woulde of it owne accorde haue geluen some susteynaunce vnto them beyng houngrie: the Phariseis beeyng olde bottels require in thē the sower verdured wine of the olde supersticion, saying: Why doe ye this geare, whiche it is agaynst al gods forbode to do on the sab|both dayes?\* Here the Lord once agayn playing the aduocate for his disciples, aunswered: Ye that professe the high knowelage of the lawe, haue ye not at lest|wyse read that poyncte; what Dauid did in a like case, whan he & all hys coum|painy were an houngrie, like as ye se my disciples here houngrie now? Dauid woulde not only haue auentured in the extremitie of hungre to haue doen that my disciples now doe: but being a manne of the laitee he entred into the temple of God, nor was any thing afearde to care the consecrate loaues, (whiche they called, *panes proposition it*\* that is to saye, the loaues of proposicyon, or of shewyng foorthe,) whiche, loaues to eate was by a playne ordeynaunce leefull to the p•••stes onely, and to none other persone. And yet did he not onely auenture to ⟨◊⟩ that breade himselfe alone, but of the selfesame loaues he fed al his coum|painy too, nothing moued neither with the reuerence of the temple, ne with the streight commaundement of the law•, forbidding any persone to doe so muche as touche the saide loaues, sauing onely the priestes, yea, and that thing might the priestes selues doe so long and no longer, as they remayning in the temple, did execute & minister the sacres there. No nor the prieste neither did any thing stare or sticke to deliuer vnto Dauid those same holye loaues: as one verayly

which well vnderstode, that suche streight obseruaunces were not first ordeyned for the destruccion of men, but for theyr preseruacion: and therfore to ceasse and lese their force, as often as any certayne greater cause of vrgente necessitie doeth so require.\* And whan the Lorde Iesus had at large declared manye thinges concerning this matier, at last he knit vp his talke with this sentence. Take ye this for a matier of certaintie, that the sonne of man, who is the lorde of all thinges, is lorde of the sabbath too. For he that was the firste maker of the sabbath, hath power to abrogate the

same sabbothe. And he that is come to geue health vnto al creatures, is not letted from his office for the reuerence of the sabbath.

[ The texte.] ¶And it fortuned in an other sabbeth also, that he entred into the synagogue and taught. And there was a man, whose right hand was dryed vp. And the scribes & phariſeis watched him whether he woulde heale on the sabbeth daye, that they myghte fynde howe to accuse him. But he knew theyr thoughtes, and sayd to the man which had the wiſhered hande: rise vp and stande furth in the middes. And he arose and stode furth. Then sayed Iesus vnto them: I will aske you a question, whether is it lawfull on the sabbeth dayes to doe good, or to doe euill? to sauе ones life or destroy it? And he behelde them al in a coumpace, and sayd vnto the man: Stretch furth thy hande. And he did so: and his hand was restored againe as whole as the other. And they were filled with madnesse, and com|moned together emong themselues, what they might doe to Iesus.

There ensued shortly after, an other exaumple also, howe greatye olde bottels can not abyde newe muste of the libertie of the ghospel. For it happe|ned, that on a certayne other sabbeth day, he entred into the sinagogue, as his custome was to dooe, and there taughte. And as for thys thyng, the Phariſeis could soso away withall, because it was a thing both of the cōmon vsage, and also of the prescripcion of the law. But there was present in the same place emong manye moe, a certayne miserable creature much to bee pietied, carriyng about with him all dried vp and cleane maymed, the same hande, with the helpe and labour wherof, he had bene wont to fynde both himselfe & his children▪ in such wise as it had bene better not to haue had the hand, than to be loden with the bearing of it, whan it was dead. And al the while the Scribes and Phariſeis, whose partie and duetie it had bene to haue takē compassyon on the man, and to haue spoken vnto Iesus for the healing of him, sayd neuer a word, but stode watching of him, whether he woulde restore the felowes hande, whole algayn vnto him: for they knewe the mercyfulnesse of the lorde euery where realdie to helpe all creatures. And therof sought they an occasion to surmuise some false matter agaynst him of breaking the holy sabbeth, if he had on such a day restored vnto this woefull creature hys hande agayne, on whiche sabbeth the lawe had forbidden to doe any worke or laboure. But Iesus not vnknowyng what mattier the Scribes and Phariseis dyd thynke and caste within themſelfes, speaketh vnto the man that had the dead same hande, and to the entente that he might plainly bee seene of all the coumpaignye, he commaunded hym to arise and to come foorthe into the middes of all the people there.\* But the partie, that ye maye at the firſte woerde perceyue that he was one woorthye the benefite of Iesus dooyng, as an obedientie persone arose: <◊> sighte of all the presence stode euen still, shewing out there before them all the syghte of his extreme misſehap. Here Iesus turnyng hymſelfe to the Scribes and Phaſeis, did not discouer the malicioſe imaginacions of the same vnto the peop|le, but by

demaunding a question touched and hit theyr conscience throughly home, saying: I woulde with all my hearte learne of you that professe the

knowlage of the lawe, whether it bee leefull to helpe the neigheur with dooyng him a good turne on the sabbath daye: or elles to leaue the neyghbour destitute of succour in his woe and distresse, whōe a man is able to helpe? And whether is it lawfull to sauē a mans lyfe on the sabbath daye, or els to caste awaye the same? For he playnely casteth away an other mans lyfe, that whan it lyeth in his power to sauē it, doeth not sauē it. And whan the lorde had caste his iyes round about, and no man there was, that would make any aunswere he sayd vnto the man, holde furth thy hand. And immediatly he stretched furth his hande at libertie, whiche afore was lame, and shrounen together, and in such case that it could not stiere a whit. So great was the vertue and power of Iesus bidding him to stretche it furth. What shoulde the Scribes and Phariseis in this case doe? The miracle was more euidente, then that it coulde bee denyed: and veray common reason did allow, that a godly thing it was at any manyer tyme to helpe to the preseruacion of men: but hauing been long accustomed to the olde soureswig of Moses lawe, they coulde not awaye with the muste of euangelicall charitie. Wheras of these actes theyr duetie had bene to acknowlage the power of the Godhead, and to acknowlage the autour and firste maker of the lawe: they are turned into starke staring madnesse. And now euen out of hande, they enter a consayll emong themselues of commytyng murder, what way they might destruie Iesus & bring him to his death. This was with those ioyly captaynes of religion a thing lawfull to dooe on the sabboth day, wheras to the same it was a mattier of conscience to geue helth to a man being in extreme miserie on the Sabbath daie.

[ The texte.] And it fortuned in those daies, that he went out into a mountaine for to praye, and contynued all night in prayer to god. And assoone as it was daye, he called his disciples, and of them he chose twelue whome also he called Apostles. Simon whom he also named Peter, and Andrewe his brother, Iames, and Iohn, Philip and Bartholomewe, Mathewe and Thomas, Iames the sonne of Alpheus, and Simon whiche is called Zelotes, and Iudas Iames sonne, and Iudas Iscarioth, the same that was the trayt•ur.

The lorde Iesus eftesones departing from the cities and from the greate resorte of people, sequestred himselfe, and went vnto a mountayne to pray and all the same night did he passe ouer in deuoutly praying vnto god: teaching vs a lesson thereby, in case we shall bee willyng to beginne any thyng, whiche we woulde fayne haue to be luckie and prosperouse in the proceding of it that we than beginne of making our earneste prayer, that it

maye please God handesomelye and fauourably to sende the good ayde of his spirite vnto the thinges that we goe about to enter. And whan it was brode day lighte, he called vnto him his disciples, whome he had now as perpetual companyons & witnesses of those thinges whiche he wrought. Out of them he pieked out a certayne noūber of special persons, whome for this only cōsideraciō he named apostles, because he entended to send them abrode shortelye after as ambassadoures of the gospel throughout all the worlde, and theyr office to be nothing els to do, but what they had in commission frō him. The names of the said Apostles are these, first Symon, who afterwarde had his name geuen him in the Sirians tongue, and was called Cephas, in Greke *petros*, in Latine *saxum*, in Englysh a stone: (& for none other cause verayly, but for his sound & constant professiō, by the which, whā the people were in a wauering & māmering what he was, Peter being as the voyce of all thapostles together, pronoūced the sentence, that Iesus was y<sup>e</sup> sōne of the liuing god.) Unto Peter was Andrew his own

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brother associate as a felowe. Then Iames and Iohn: Philip and Barthole|mewe: Mathewe and Thomas: Iames the sonne of Alphei, and Simon surnamed zelotes: Iudas, the sonne of Iames, and Iudas Iscarioth who afterward betrayed Iesus, whome Iesus chose not vnadvisedly, as one that wist not what he did, but by prouydence, to the entente that he woulde by ex|aumple of this Iudas, teache all creatures, what an horrible mattier it is, to abuse the fauourable goodnesse of oure salueour towarde vs. Yea, and in all the whole noumber of the Apostles was there not so muche as any one, that was a man eyther of power, or of rychesse, or of learnyng, not one that was eyther a Pharisee, or a Scribe, or a bishop. He pieked them out vnlearned and rawe or grene in cunning euerye one of them, to the ende and purpose, that he might poure newe wyne into newe bottels

[The texte.] And he came downe with them, and stode in the plaine fielde, and the compaignye of his disciples, and a great multitude of people (out of all Iewrie and Hierusalem, and from the sea coaste of Tyre and Sydon) whiche came to heare hym and to bee healed of theyr diseases, and they that were vexed with foule spirites, and they were healed. And all the people pressed to touche hym, for there went vertue out of him, and healed them all.

These Apostles thus chosen vnto hym, he came downe from the mountayne vntil he were come into a certayn plaine that was able to receiue a great mul|titude of people. For suche thynges as require purytie of moste perfeccion, are to be dooen in the mountayne. Emong thynges of moste hyghe perfeccion, deuoute prayer hath the firste place: the next place hath the special chosing out of them,\* to whome the despensacion and

stewarding of goddes word is to be committed. There were presente also the residue of his disciples, and a veraye great noumber of all sortes of the people besides, which had come thither out of all Iewry, yea, and from Hierusalem selfe too, and also from the cities of Tyrus and Sydon lying on the sea coast: For the hounger of hearing the gos|pell preached, had drawen thither many folkes euen out of ferre parties, and many the hope to receiue bodey health had semblably allure. For euery one that came, Iesus deliuered from all kindes of diseases or impedimentes that they were holden with. Yea and they also whiche were vexed of vncleane spi|rites, were made whole. And all this geare was doen of hym so lightly and so easily, that some with a mere woorde of bidding were restored to theyr helth, and others he healed in a moment sodainly, with the onely touching of his gar|mente that he ware. For there was in him the fountayn and fulnesse of the ef|fectual vertue and power of God, which proceded from hym, none otherwise then light doth from the sonne, or heate from the fyre: and so brought he health vnto all persones: for a salueoure he was, and was come into the worlde, for the perfect healyng of all creatures.

[ The texte.] And he lifted vp his iyes vpon the disciples, and sayde: blessed be ye poore, for yours is the kingdome of God.

Than immediatly vpon this he begonne to shewe furth some new muste of the doctrine of the ghospell,\* wherunto he had specially chosen out a certayn number of a sum what more stedfast and sure sorte, as new bottels to receiue and holde it. Blissed are ye (sayeth Iesus) that haue no spice of proude hert, but rather do mislike your selfes. For although to the worldward ye seme to bee persons abiect and to be refused of all companies: yet is the kingdome of god youres, whiche is by a greate oddes higher in honour and royltie, than all the kingdomes of this world. Ye see diseases to be drieuen away, deuils to flee out

of men, sinnes to be clene abolished. What hath any regal estate of this world to be compared with this heauenly hyghnesse? Is it not a kyngdome of hygh regalitie, to be thrall to no vice, to bee cloggued with no inordinate desires, to haue troden vnder feete the deiuill and all hys armie, to haue ouercomed the worlde withal the terrors, and also the flattering enticementes belonging to thesame, to be men called and taken to the familiaritie, & very brotherhood of God, and to bee registered emong the inheritours of the kyngdome of heauen?

[ The texte.] Blissed are ye that hounger now: for ye shal bee satisfyed.

Blissed are ye, who being now men in pouertie and penurie, doe liue in houngre and thirste, and being contented with spare repastes, doe despise the richesse and the excessiue fare of thys worlde, and the hounger that ye haue is for meate of the soule, whiche is the woorde of god, and your thirste is for the liuely water of the spirite of the ghospel: for ye shall be assured to be sacyated and filled with these restoratiue delicates whiche ye are so faine to haue.

[ The texte.] Blissed are ye that wepe now, for ye shall laugh.

Blissed are ye, whiche haue of your owne myndes and willes exempted and depriued your selfes of all sensuall voluptuousnesse of this worlde, for the earnest rendreing of euangelicall deuocion: and sette more by suche thinges as by meane of temporal afflictions enduryng but a whyle, dooe bryng men vnto the ioyes of life euerlastyng. For the tyme shal come, whan all thynges beeing clene chaunged to a contrarie course, your sorowe shal be turned into ioye, and your mournyng into laughter.

[ The texte.] Blissed shall ye bee whan men hate you, and thrust you out of their coumpaignie, and ta•lon you, and abhorte your name as an 〈◊〉 thyng, for the soonne of mannes sake▪ Rejoyce ye in that daie, and bee glad: for beholde, your towarde is great in heauen. For thus did their fathers vnto the Prophetes.

The moste parte of the people dooe calle suche men happie and fortunate, vnto whome the people sheweth tokens of high fauour, and lykewyse them that are auanced to honours: and sache througher glorious titles are muche renoumed. But ye on my woorde and warrantyse, shall bee blissed, whan men shall haue you in decision: whan they shall cast you out of their coumpaignies as persones to bee de•ested and abhorred: whan they shall speake manye sore woordes of reproche and vilanie against you for my sake: whan the• shal ear|nestly endeavour and labour either vtterly to abolishe your name and memorie for euer, or els to make it detestable vnto all that shal come after, and that not for any faulfe of youres, but for the hatred of the soonne of man, whose doc|trine and glorye ye shall be preachers of. But dooe ye neuer the more therefore mislyke yourselfes, but rather bee ye glad whan suche thynges shall chaunce vnto you, and rejoyce ye. For if the fauour of eiuill men shall not dooe by you according to your desertes, yet a plenteouse rewarde for your well dooynges abydeth you in heauen. It shall not lye in the power of men to abolishe the na|mes of you, whiche bee written in heauen: it shall not lye in them with theyr woordes of reproche or despite, to appale or derken youre glorye, whiche shal for euermore be coupled with my glorye. Naie contrariewyse, the more that they shall persecute your name and fame, so muche the more shall they

make it renoumed. For to bee disliked of the vngodly, is the highest prayse and com|mendacion that may be. Nor ye shal not be the first, that haue bene thus vsed. For excellent vertue hath euermore bene hated of eiuil persones. What men of

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this present time shal now do against you, the selfesame thing haue their fore|fathers dooen in tymes paste agaynst the holy prophetes, for none other re|specte, but because thesame Prophetes accordyng to the will of God, dyd not holde theyr tongues from speakyng the trueth, which trueth hath to eiuil dis|posed persons bene euermore odiouse. By example of the sayd prophetes shal ye conforte your selues. For whose names they attempted vtterly to abolish, the memory of thesame is now high and holy with al creatures. Yet neuerthe|lesse ye beyng in assured conforte through your innocencie and perfeict good liung, must haue no mynde ne thoughte to auenge your owne cause. For they shalbe assured not to escape without smarte in the ende, for that they shall doe vnto you, though for a season they seeme fortunate, and flourishing rufflers in all pleasure and welth of thys worlde. For suche are differred and reserued to tormentes whiche neuer shall haue ende.

[ The texte.] But woe vnto you that are riche: For ye haue your consolacion.

And therfore woe unto you ryche cobbes, the whiche while ye may, dooe solace & delite your mindes, with the treasoures, honoures, & delectable entice|mentes of this worlde, and dooe not remember ne thynke, that it will erelong come to passe, that this vayne felicitie and pleasaunce shall be taken away from you, and after thesame shall ensue woefulnesse and sorowe neuer to haue ende.

[ The texte.] Woe vnto you that are full: for ye shall houngre.

Woe vnto you, whiche nowe in this worlde hauing mynde on nothing but your bealies, plaie the gluttons, and take excesse of all delicate meates and drinke, more to pampre vp the bodie in luste, then for the necessitie of nature, as though ye were borne to beastly feedyng onely, and to nothyng els, and as though ye rather mayntayned your lyfe of purpose to eate and drinke, then eate and drinke to maynteyne lyfe• and beeyng full paunched with gorge vpon gorge, haue no mynde to relieu your poore brethren perishing for famyne, as though ye were borne to fede none but your own selues, and were not bounde to relieu the necessitie of your neighbour. Woe vnto you, for whan both these corporal meates and drinke wherwith

ye so delicately and voluptuously fede your selfes, yea and the bealie too which gourmaūdeth shalbe consumed, than shall ye be houngrie and fynde no reliefe. Than shall ye wishe that ye might be so happie as to haue but one of the lytle crummes that falleth from the table of God: than shall ye wishe that ye mighte haue but one droppe of water caste vpon your tongue to coole your mouthe, whan ye shall lye in burning heate of fyer vnquenchable. Then shall ye wyshe that ye had in this lyfe houngred the ryghteousnesse of God, whan ye shal se the litle poore ones plenteously saciate with the aboundaunce of al felicitie and glory in heauen, whome in this world ye accoumpted miserable: and so muche the more despised, because ye saw thē in penurie and houngre destitute of al relieve and coumfort, and lacking foode and susteynaunce necessarie for the bodye.

[ The texte.] Woe vnto you that nowe laugh: For ye shall waille and wepe.

Woe vnto you that doe now make much good mirth and laughing, as folkes pleased euen to youre owne mindes with the prosperous luckinesse of thinges transitorie, and as men made droucken with sweete fortune: for within a litle shorte space; all thinges turned contrarie: ye shall wayle and wepe, and youre plesaunce that lasted but a moment, shalbe turned into peyne and torment for euer to endure.

[ The texte.]

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Doe vnto you when all men prayse you: for so dyd theyr fathers to the false propheces.

Take ye no high conceyte ne pride in your selues, whan the world vpon a counterfeicte likenesse of being happie and fortunate, doe eyther in woordes or by any other tokenes shewe themselues to reioyce on your behalves, as perſons not knowing what true felicitie and blisfulnesse is, whan they highly extolle and pra•e tho thinges, which are abominably and wickedly doē of you, geuyng vnto deuilishe persecutyng of the truethe of the ghospell, the name of z•le towardes the lawe, the affliccion also and slaughter of good men, they call deuour seruice doen vnto god. This same most false praise shal not deliuer you from the vengeance of god, but shall make you worthie of double grieuous punishmente, for that ye haue not onely not bene ashamed of dooyng manye wiked dedes of mischiefe,\* but also haue sought laude and prayse for your eiluil doynges. And they that shall prayse your wicked doynges, the forefathers of the same persons did in lyke manier shewe muche tokens of hygh fauoure long agone to the false prophetes that rebelled agaynste the prophetes of the lorde, and vtterly

stiered vp aswel the princes as the people to the sleagheing of the same. But the prophetes of the lorde did not seke to haue vengeaūce against theyr persecutours: and yet neyther haue the godlye lacked theyr condigne rewarde, nor the wiked shall lacke theyr punishmente according. And ouerlate shall it than bee for suche to repent theyr extreme hainous offences, as at this presente doe nothyng regarde the gener of better aduertisement.

[ The texte.] But I say vnto you which heare: loue your enemies: doe good vnto them which hate you: blisse them that curse you, and pray you for them which wro•gfully trouble you. And vnto him that smiteth thee on the one cheke, offer also the other. And hym that taketh alway thy gowne, forbid not to take thy coate also: geue to euery man that asketh thee. And of him that taketh away thy gooddes aske them not agayne. And as ye woulde that men shoulde doe vnto you, doe ye also vnto them likewise.

But choose them hardylye, what they are woorthy to haue whiche for good dooen vnto them, dooe rendre mischiefe. But vnto you that geue eare to my sayinges,\* I geue this new lesson & rewle, as muste of the mightie strong verdure of the ghospell. Not onely requite ye not an eiuill turne dooen to you with an eiuil turne again: but also loue ye your enemies, & doe ye good to the, that doe eiuill to you. For rayling and reprochefull woordes, rendre ye fren|dely woordes agayne, and suche woordes as may be for the others welth and benefite. Praye ye for them that surmnise false accusacions agaynst you, that through youre prayers they maye bee reconciled to God, and haue theyr true crymes clerely forgeuen, whiche detecte you of false crimes afore men. And be ye in any wise so ferre from all hertes desyre to doe a displeasure agayne for a displeasure doen to you, that in case a bodie geue thee a blow on the one cheke, thou rather offer foorth the other cheke to be strieken too, then thou wouldest auenge the first. And in case any shoulde attempte to take away thy cloke from thy backe, suffer him rather to take awaye thy cote too, then thou to come into contencion for the wrong dooen vnto thee. The other in this case hath had the displeasure in very dede, that did the displeasure, and contrariewise he that to his owne damage and losse of the thing hath seene to the keping of peace and tranquilitie, hath had aduaantage and gayne thereby, and not damage. Lette your earneste endeavour bee to doe good vnto all folkes, and to hurte no body. If any other bodie shall dooe you harme, ye haue God to be a redressour and auenger therof: If ye shall dooe any manne good in any behalfe, ye are sure to

forefathers dooen in tymes paste agaynst the holy prophetes, for none other respecte, but because the same Prophetes accordyng to the will of God, dyd not holde theyr tongues from speakyng the trueth, which trueth hath to euil disposed persons bene euermore odious. By example of the sayd prophetes shal ye conforte yourselues. For whose names they attempted vtterly to abolish, the memory of thesame is now high and holy with al creatures. Yet neuerthelesse ye beyng in a assured comforde through your innocencie and perfeict good liuing, must haue no mynde ne thoughte to auenge your owne cause. For they shalbe assured not to escape without smarte in the ende, for that they shall doe vnto you, though for a season they seeme fortunate, and flourishing rufflers in all pleasure and welth of thys worlde. For suche are differred and reserued to tormentes whiche neuer shall haue ende.

[ The texte.] But woe vnto you that are riche: For ye haue your consolacion.

And therfore woe vnto you ryche cobbes, the whiche while ye may, dooe solace & delite your mindes, with the treasoures, honoures, & delectable enticelementes of this worlde, and dooe not remember ne thynke, that it will erelong come to passe, that this vayne felicitie and pleasaunce shall be taken away from you, and after thesame shall ensue woefulnesse and sorowe neuer to haue ende.

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[ The texte.]

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Woe vnto you when all men prayse you: for so dyd theyr fathers to the false prophetes.

Take ye no high conceypte ne pride in your selues, whan the world vpon a counterfeicte likenesse of being happie and fortunate, doe eyther in woordes or by any other tokens shewe themselues to reioyce •on your behalves, as per|sons not knowing what true felicitie and blisfulnesse is, whan they highly ex|tolle and praise tho thinges, which are abominably and wickedly doē of you, geuyng vnto deuilishe persecutyng of the truethe of the ghospel, the name of z•le towards the lawe, the affliccion also and slaughter of good men, they call deuout seruice doen vnto god. This same most false praise shal not deliuer you from the vengeance of god, but shall make you worthie of double grieuous punishmente, for that ye haue not onely not bene ashamed of dooyng manye wicked dedes of mischiefe,\* but also haue sought laude and prayse for your eiluil doynges. And they that shall prayse your wicked doynges, the forefathers of the same persons did in lyke manier shewe muche tokens of hygh fauoure long agone to the false prophetes that rebelled agaynst the prophetes of the lorde, and vtterly stiered vp aswel the princes as the people to the sleaghting of the same. But the prophetes of the lorde did not seke to haue vengeance against theyr persecutours: and yet neyther haue the godlye lacked theyr condigne rewarde, nor the wieked shall lacke theyr punishmente according. And ouer late shall it than bee for suche to repent theyr extreme hainous offences, as at this presente doe nothyng regarde the geuer of better aduertisement.

[ The texte.] But I say vnto you which heare: loue your enemies: doe good vnto them which hate you: blisse them that curse you, and pray you for them which wrongfully trouble you. And vnto him that smiteth thee on the one cheke, offer also the other. And hym that taketh alway thy gown•, forbid not to take thy coate also: geue to euery man that asketh thee. And of him that taketh away thy gooddes aske them not agayne. And as ye woulde that men shoulde doe vnto you, doe ye also vnto them likewise.

But choose them hardylye, what they are woorthy to haue, whiche for good dooen vnto them, dooe rendre mischiefe. But vnto you that geue eare to my sayinges,\* I geue this new lesson & rewle, as muste of the mightie strong verdure of the ghospell. Not onely requite ye not an eiuell turne dooen to you with an eiuil turne again: but also loue ye your enemies, & doe ye good to thē, that doe eiuell to you. For rayling and reprocheful woordes, rendre ye fren|dely woordes agayne, and suche woordes as may be for the others welth and benefite. Praye ye for them that surmuise false accusacions agaynst you, that through youre prayers they maye bee reconciled to God, and haue theyr true crymes clerely forgeuen, whiche detecte you of false crimes afore men. And be ye in any wise so ferre from all hertes desyre to doe a displeasure agayne for a displeasure doen to you, that in case a bodie geue thee a blow on the one cheke, thou rather offer foorth the other cheke to be strieken too, then thou wouldest auenge the first. And in case any shoulde attempte to take away thy cloke from thy backe, suffer him rather to take awaye thy cote too, then thou to come into contencion for the wrong dooen vnto thee. The other in this case hath had the displeasure in very dede, that did the displeasure, and contrariewise he that to his owne damage and losse of the thing hath seene to the keping of peace and tranquilitie, hath had aduaantage and gayne thereby, and not damage. Lette your earneste endeavour bee to doe good vnto all folkes, and to hurte no body. If any other bodie shall dooe you harme, ye haue God to be a redressour and auenger therof: If ye shall dooe any manne good in any behalfe, ye are sure to

haue GOD a rewarder of the same. In hys handes leat the care of al bothe remayne. Bee thou prompte and readye to geue, if any body shall desyre any thyng of thee: \* for by suche meanes is mutuall loue of one to an other purchalced, and knitte together. That if any persone take awaye from thee any thyng of thyne by fraude or by strong hande, leatte hym rather haue it, then thou to come to make strife or businesse for it. Better it is for one to lese his money, his house, or any piece of his lande: then for recoueryng of these thynges, wilfully to forsake better. And in any wise leat all false guile

bee awaye from all youre lyfe: but what euerye one woulde with hys good will haue dooen of others towardes himselfe, if the case shoulde so require, thesame leat him doe towarde his neyghboure: and what he woulde not with his good will haue doen to himselfe, the same leat him not labour to doe agaynst another: For that is to loue the neighbour as one loueth himselfe.

[ The texte.] ¶And if ye loue them that loue you, what thanke haue ye? for sinners also loue their louers. And yf ye dooe good for theim whiche dooe good for you, what thanke haue ye? for synners also do euen thesame. And if ye lende to them of whome ye hope to receiue, what thanke haue ye? for sinners also lende to sinners, to receiue such like agayn. But loue your enemies, and doe good, & lende, loking for nothing again, and your rewarde shal be greate, and ye shall bee the children of the higheste. For he is kynde to the vnkynde and to the eiuil. Bee ye therfore mercifull, as your father also is merciful.

Euerie bodie is dere frende to himselfe, and doeth not require of himselfe any rewarde of his loue. Leat therfore the charitee and tendre loue towardes the neighbour also, be playnely without fraude or guile, and franke without hauing iye vnto mennes desertes: ready to dooe good as oft as nede shall bee, not for any respect of rewarde to growe or come vnto thee agayne therby: but for this only cause, that he is thy neighbour, although he bee one that wil neluer make thee any emēdes for it, no nor yet accordingly doe his parte in louing thee agayne as thou doest him. As for the rewarde both of youre loue and of youre benefite, truste for it at Goddes handes onely. For if ye loue no moe nor other but them that loue you, what piece of rewarde will ye require at Goddes hāde?\* youre loue is with y<sup>e</sup> loue of others fully requited alreadie. Whoso loueth again, an other that loueth him, and would not loue thesame onlesse he were loued of hym, suche an one is ferre from euangelycall charitie, the which embraceth as wel y<sup>e</sup> enemies as the frendes. And suche an one as loueth again, an other that loueth hym, what great high acte dooeth he, or what acte mete for the high dignitie of the gospel? dooe not they that are louers of this world, and otherswyse also sinners, yet neuerthelesse by the verai ledyng of nature make muche of one that maketh muche of theim, & turne their face from him, that dooeth not his parte agayn in mutuall loue towardes theim? And in case ye doo benefite vnto those that haue beene beneficiall to you afore, what piece of rewarde shal bee due to you? This is no suche beneficiall dooyng as the ghospell requireth, but it is a choppynge and chaungeyng of benefites one for an other. For aswell suche as bee synners, as also ferre out of the waye from the high perfeccion of professyng the ghospell, dooe by the ledyng of nature, recompence a benefite that hath beene dooen them, and crye out vpon vnthankefulnesse as a thyng detestable. Not to dooe these thinges therefore, is the shamefullest thyng that may be: to dooe them is no matter at all of any greate prayse or thanke. Moreouer in case ye lende moneye to suche menne, of

whome ye veryly truste to receiue agayne al your owne principall that ye  
lent, what acte doe ye woorthie or seming for the liuely herte of the  
ghospel? dooe not the eiuil persons enterchaungeably lende one to an  
other,\* and receiue theyr due sūmes agayne? It is but a common poyncte of  
pleasure doyng, that euery iacke vseth, to dooe an other man a commoditie  
at a time, to the ende that the like commoditie may be dooen to thee agayne.  
It is not a pleasure of the pure sorte, that is doen to an other vpon hope of  
the lyke pleasure to come home algayn. If thy neyghbour lacke and desyre  
thy helpe, and requireth money in the waye of lone, delyuer it him, yea,  
although there bee no hope at all that the money shall bee repayed thee:  
but deliuer it with suche a mynde, that in case he repaye it not, thou canste  
bee contente he haue it of thy free gyfte, and not of lone. Let aswell your  
loue as also your beneficialnesse bee bothe franke & free. Beare ye good  
hertes euen to suche persons also, as are ill willers to you, doe ye benefites  
vnto suche, as eyther will not dooe you benefite agayn, oreles will requite a  
benefite with a shrewed turne.

Lende also with suche a mynde, that although there shall neuer come any  
parte therof to thy handes agayne, yet thou haue a ioye and delyte to  
succoure thy neyghbour. Neyther is there any daungyer, lest ye for your  
parte shal lese your rewarde. For how muche the lesser rewarde shall be  
eyther recompensed oreles hoped for at the handes of men, so much the  
more plenteous and aboun|daunte rewarde will God repaye vnto you.\* And  
so doyng the highest will ac|knowlage you as his chyldren of the right  
marke: yf ye shall to your powers folowe hys manier of goodnessse. For he is  
of his nature so beneficial a Lorde, that like great liberalitie he bestoweth,  
not onely vpon the good, but also vpon the eiuill. For vnto euery one dooeth  
he geue lyfe: yea and besydes this, bothe heauen and yearthe hath he  
furnished with so manye ornamente, so manye soundry kindes of  
richesse\* with so many commodities for the vse and seruice euē of the  
wieked too\* prouoking the eiuil by his fauourable mercifulnes, and also by  
his bounteouse liberalitie, for to emende: and stiering vp the good vn|to  
thankes geuing.

This large beneficialnesse of your father, and thesame to all creatures at all  
times open, your duetie is lyke kindly children, so to resemble and shewe  
in your selues: that accordyng to his ensaumple, as muche as in you is, ye  
er|nestelye studie by all meanes to dooe good vnto all persones, aswell to  
the good, that they maye bee made better, as also to the eiuil, that by youre  
ientle mekenesse they may be prouoked and stiered to honester wayes. If  
God, who is priuie to all mennes heartes, yet neuerthelesse of the infinyte  
goodnesse of his nature, is so beneficiall towarde veraye manye vnwoorthye  
creatures, in whome he perfectly knoweth that his largesse shall bee loste  
and caste away: how muche more is it requisite for you to dooe thesame,

forasmuche as it is often seasons a thing to you vnknowen, whether the parties that are holpen with a beneficiall good turne, bee woorthye or vnwoorthye, and the ende what it maye come to vs vncertayne? For many times it chaunceth, that those whiche at the first apparence seme naughte, are good and honeste: and agayne that they whiche at this presente are very naughtie men in dede, dooe righte shortly after turne to a better mynde: And true it is that euery creature shall fynde God suche an one towardes him, as he shall haue shewed and vsed him|selfe towardes his neighbour.

[ The texte.]

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Judge not, and ye shal not bee iudged: condemne not, and ye shall not bee condemned: forgeue, and you shalbee forgeuen: geue and it shalbee geuen vnto you, good measure and pressed downe, and shaken together, and tunning ouer, shall men geue into your bosomes. For with the same measure that ye meate withall, shall other men meate to you agayne.

Thys also forsoothe that foloweth is a poyncte of christian myldenesse, and also of plainnesse vncounterfeict, that ye enterprete and cons•rue in the betlter parte, all the sayinges and doynges of your neigbour, as many as maye bee doubtefull of what minde they are dooen. For an herte that is pure from all corrupcion, is alwayes more inclined to thinke the best, then to mistrust or deme eiuill. As for in manifeste naughtye thynges (of whiche sorte are these, slanderous backebiting, filthye talke of ri•auldie, open robberie, and aduoultre it shalbe of youre goodnesse to remedie and cure the faultes as muche as in you doeth lye: but the mennes selfes neyther to hate, ne to take vengeance on them. Judge ye therefore no man: so shall it come to passe, that ye shall not agayne bee iudged youreselues. Condemne ye no man: so shal it come to passe, that ye shall not agayne on youre owne partes bee condemned. Forgeue ye in case any offence or trespass hath bene doen agaynst you: and God shall again on hys partie forgeue your sinnes vnto you.

\*Bee ye liberall and beneficiall towardes youre neyghbour, and the good turne that ye dooe, shall returne to you agayne with a vaantage and encrease. For there shal be poured in your lappes backe againe a good measure, a measlure brimfull, a measure turned and shaken together euery where, that all the lappe maye be full, and no corner thereof emptie or voyde, and a measure that shall runne ouer the sides for fulnesse, althoughe no recompence at all of the good turne that ye haue doen, \* shal returne to you agayn at the handes of men. For after the selfesame measure with the whiche ye shall haue measured your liberalitie towardes your

neighbour, after the same measure shal the reward be returned home to you agayn at Goddes hande. If ye haue bene pynching & •iggishe towrdes your neighbour, of the same sorte shall ye feele youre rewarde agayn to bee.

[ The texte.] And he putte foorth a similitude vnto them. Can the blinde lede the blynde? dooe they not bothe falle into the dieke? The disciple is not addue hys maister, euerie man shall be perfeicte, euen as his maister is. Why s•est thou a more in thy brothers iye, but considerest not the beame that is in thyne owne iye? Either how canst thou saie to thy brother: Broþher let me pull out the mo•e that is in thyne iye, whan thou •eest not the beame that is in thine owne iye? Thou hypocrite, caste out the beame that is in thyne owne iye first, then shalt thou see perfeicly to pull out the mo•e that is in thy brothers iye.

And to the ende that the Lorde Iesus woulde the better empriente the premisses in the heartes of his disciples, he added moreouer this similitude or parable. Can a blynde manne bee guyde to an other that is blynde? That if he assay the mattier, dooeth it not come to passe that bothe fall into the pitte? Requisytle it is that he bee pure hymselfe from all manyer cryme, whiche will take vpon hym to leade an other the righte waye of innocencie. How shall one teache an other man what is to bee dooen, if himselfe be faste entangled in errour, and bee clene out of the waye? But it is an harde thyng (ye will saye) throughlye to endure the obstynate malice of some persones. Why are ye agriewed to endure, that I my selfe dooe endure? Is it reason that the dyscylples state or case bee better then the state of hys mayster? He shall bee in perfeicte

good case enough,\* if he bee made felowe to hys maister. And why doest thou shew thy self an heauie iudge, not of indifferent equitie against thy neigh|bour, being thine owne selfe entangled with more grieuous eiuels of vice and sinne? why dooe thyne iyes serue thee so well to see an other bodyes faultes, whan at thyne own manifolde naughtinesse thou art starke blinde? why doest thou espye a lytle mote in the iye of thy brother, and doest not considre a whole blocke that is in thyne owne iye? And with what face maieste thou bee hable to saye to thy brother: brother suffer me to take out a mo•e out of youre iye, whan thou seest not a whole beame that is fast in thine owne? True goodnessse being a more merciful iudge vpō others, doeth of a more sharper sorte chastice it selfe: and contrariewise, counterfeict holinessse seketh to geat it selfe an opinion of perfeccion by this meanes: if winking at the great transgression of it owne selfe, it dooe with all extreme rigoure and sharpenesse, make an open rayllyng vpon the small lyght trippes of others committed onely of humayne frayltee.\* Doest thou

condemne thy brother for his meate or drinke, and thine owneselfe with all thy power arte weorkyng confusion and destruccyon to thy brother? Heare thou, O false counterfaictour of righteousenesse. If thou wilt be truely righteous in dede, first of al cast out the great beame out of thine own iye, and than if thou shalt so thinke good, thou shalte see all about how to take out the litle mote out of thy brothers iye. Now after a peruerse kynde of judgemente (as it were, setting the cart before the horses) thou flatterest & pleasest thy selfe in thyne owne good qualities, as though they were syngular, and at an other mannes thou makeste muche tusshyng, and many excepcyons: at thyne owne eiuil propertyes thou arte faourable and stacke of punyshmente, at an other mannes faultes all cruell and full of rigour.

[ The texte.] ¶For it is not a good tree that bringeth furth eiuill fruicte, neyther is that an eiuill tree, that bringeth furthe good fruicte. For euerie tree is knownen by hys fruicte. For of thornes doe not men gather figges, nor of busshes gather they grapes. A good man out of the good •reasurē of his herte, bringeth furth that whiche is good. And an eiuil man, out of the eiuil treasoure of his hearte, bringeth foorth that whiche is eiuill. For of the aboun|daunce of the herte his mouthe speaketh.

Why doe ye presumteously take vnto you a laude and prayse of suchē thynges, as may bee indifferently common as well to good menne as to ei|uill? Neyther the habite or vesture, neyther meate, nor long beeyng in praylers, nor brode borders about the garmentes with holye scriptures in them, dooe declare a man to be good. For a tree is esteemed, not of the leaues that it beareth, but of the fruicte, and the fruicte raketh his sape and iuice of the roote, whiche sape or iuice if it bee bittur, than cannot the tree bring foorth the fruicte of a swete relice. And agayne if the sape bee good, than cannot the tree bryng furth fruicte of any other sorte, then agreeable to his sape that it is fedde with|all. The leaues and the rynde are sensyble to the iye and beguyle a bodye: but the sape and the roote are not seene. If the hearte bee corrupte, eiuil it is what|soeuer procedeth out from the same: if it bee sincere and pure, than pure it is al|so whatsoeuer springeth thethens.

Euerye tree hath fruicte cummyng of it, whiche fruicte it cannot hyde though it woulde. For neyther is the figge gathered of the hawethorne trees, nor of the bryere dooe folkes gather grapes. Good it is whatsoeuer a good

man dooeth, whatsoeuer he eateth, whatsoeuer habite or vesture he gooeth in, or whatsoeuer he doeth of all such thynges as of themselves are neyther good nor eiuill, but haue rather a certain shewe and pretense of godlynes then true godlynesse in verai dede. Eateth a good man? wel he dooeth:

eateth he not? wel he dooeth: for bothe dooe procede from a good affeccion of the herte. Agayne eiuill it is whatsoeuer an eiuill persone dooeth, because it procedethe from a corrupt herte: Howsoeuer he bee clothed, whether he faste, or whether he eate, whether he pray, or whether he pray not. And will ye know the fruietes of an euangelical tree, whose roote the moste swete sape of faythe and charitie hath filled and replenished? Such an one loueth all folkes: he hateth no creature: he willeth well euen to his veray enemies: so ferre is he from dooyng wrong to any person, that he wisheth wel to them of whome he is accused and wished to the deiuill: He prayeth for the long lyfe and health of them, by whome he is accused falsely: he earnestlye myndeth the preseruyng and sauing euen of those, by whome himselfe is killed: he earnestly bendeth and applieth himselfe to doe good to all menne, looking for rewarde at Gods hande onely: he demeth eiuill of no persone: whatsoeuer is indifferente to both partes, he enterpreteth and taketh to the better: he is a condemner of no man: but for his owne parte remytyng the iudgemente to God, he onelye setteth hys mynde to dooe all menne good.

The wiked he suffereth, to the entent that they may emende. The neigh|boure strayghing out of the righte waye and dooyng amisse,<sup>\*</sup> he louingly war|neth and telleth of his faulfe. If one trespassse againste him, he forgeueth with his hearte, and beareth not the offence in mynde. If thou shalte any where see suche fruictes as these: know thou it to be an euangelicall ir•e because it hath fruicte seming for the ghospell. Now take also the markes wherby to knowe the fruictes of a tree whose roote is infected with the bittur sape of Pharisai|call pride, of enuie, and of couetise. Such an one willeth wel to no man, sauing to himselfe only: ne loueth any frendes, but for his owne sake: his owne glory he setteth before the glory of God: of any displeasure or wrong he will bee auenged: yea and will dooe wrong to other of hys owne offre: he taketh a conceypte and a prydē in himselfe euen of hys naughtie dooynges too: the well doynges of other men he will slanderouslye reproue and fynde faulfe withal: He taketh wayes for his owne singular commodities with the hurte and da|mage of his neigbour: his woordes are euermore disagreeable with hys herte: He neither trusteth god, ne loueth his neighbour: Of himselfe he maketh vauntes, others he condemneth and sayeth to bee naughte: he flattereth him|selfe that he doeth well in all thynges, and vpon hys brother dooyng neuer so lile amisse, he is a iudge without mercye.

And wheras he produceth suche fruictes as these, yet in leaues and •ynde he beareth a counterfayte lykenesse of a good tree. He goeth walking vp & down in his habite garded or hemmed with his brode philacteries: He washeth eue|rie other while: he resteth on the sabbath daye: he busilye fleeth from talkyng with Publicans, but he geueth diligent attēdaunce on great riche widowes: towardes the selie poore creature a fierce crueltyrāne, towardes the riche cob|bes a plain flatterer. He fasteth oftē, but that is in the face of the world abrode: at home playeth he the glutton and onely serueth

his bealye. In his prayers he is long and long agayne: the lawe, the temple, and God, he hath always in

his mouthe: but at any occasion out it brasteth that laie hidden in the herte, in whiche is layed vp the treasour of mennes good properties, and of their eiuil also. So than, as often as any case dooeth earnestlye pricke hym, than dooeth that same outward shewe of cloked holynesse vanishe awaye, and than cometh it furth and sheweth it selfe that hath lyen diepely hidden in the botome of the hearte. A wrong or a displeasure is laied in his waye: he is grieuouslye reuiled without deserte: he is haled into the prieson: he is spoiled of all his goodes: in these cases, doeth the good man out of the good treasour of his hearte, shewe furth goodnesse. For he payeth not home one displeasure with an other sorer displeasure agayne: but eyther suffereth it, or elles recompenseth a displeasure dooen vnto him, yea euen with a beneficall good turne. To one that reuyleneth him, he aunswereþ with mylde and quyete woordes agayn: beyng haled into prieson he geueth thankes to God: the losse of dignitie or promocions he receiuereth with ioye. But clene contrarie to all the premisses, the sayde Pharisacall tree, at any occasion that is offered, sheweth furth fruictes of a ferre contrarie sorte to the others.

[ The texte.] Why calle ye me Lorde, Lorde, and dooe not as I bidde you?

God cannot by any meanes bee deceyued with one thing for an other, forasmuche as he throughly seeth the diepeste corners and the bottome of the herte within. Neyther is he any thing at all moued with the respect or regarde of bodelye and outwarde ceremonies, whiche dooe oftentimes deceiue menne through the counterfaict semblaunce of holynesse. They geue a man gloryous payncted woordes, and secretye doe theyr vttermoste power to bring him to open shame. For to what purpose serueth it, that ye speake to me in the waye of doing me honour, making at euerie other word a solemne repeating of this name lorde, lorde, or maister, maister: when ye nothyng regarde those thinges whiche I commaunde and enioyne vnto you? If ye acknowleage me for your lorde and maister, than see that ye bee obediente dooers of my biddinges: yf ye dooe not so acknowleage me, what meaneth that callyng of Lorde or maiſter: or what doeth it in me? Where the case requireth obedyente and readye seruice, honoure due to youre Lorde or maister muste bee shewed foorthe, not in woordes, but in dooynges. The dilygent keping of the Lordes commaundementes, dooe shewe who is a feithfull seruaunt, and not gloriouse speaking of woordes of honour.

[ The texte.] Whosoeuer cometh to me, and heareth my sayinge, and dooeth thesame: I will shewe you to whome he is lyke. He is lyke to a man, whiche bulite an house, and dygged ditye and layed the foundacion on a rocke. Whan the waters arose the fludde beat vpon that house, and could not moue it. For it was grounded vpon a rocke. But he that heareth and dooeth not, is like a man that without foundacion built an house vpon the yearthe: agaynst the whiche the fludde did beate, and it fell immediatly, and the fall of that house was great.

After this dooen, thesame that the Lorde had taughte by the simillitude of a good and an eiuill tree, whose fruyctes are to bee esteemed of the roote selfe and none other: the same thyng doeth he still beate into theyr heades, by the similitude or comparison of a building, that eyther will geue ouer and falle, or will not geue ouer to stormes beatyng vpon it. For truely what thyng the roote is in a tree, thesame thyng in comparison is the foundacion in a buil|dyng: and what the leaues are in a tree, euen the lyke therof is the makynge of anye house, which yeldeth without furth a pleasaunt shewe to the beholders.

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Whosoeuer cummeth to me (sayeth Iesus) with a syncere hearte and mynde,<sup>\*</sup> and dooeth so heare my woordes, that whan the case requirethe, he will shewe furthe euident tokens of perfecte vertue out of the treasour of hys sayde hearte: I will shewe you to whome he is lyke. He is lyke to a prouydent and circumspect buylder, that buildeth his house not for a vaine bragge or shewe onelye, nor to serue hym for a shorte whyle and no longer: but for a firmenesse and stedfastenesse to stande and endure without perishyng agaynste any bloustreous storme or tempeste to come. And therefore he diggeth downe of a great depth, and layeth a sounde and substaunciall foundacion vpon a sure rocke. Thys dooen he maketh the vpper buyldynge. Than afterwarde whan any fluddes arise and beate agaynst it,<sup>\*</sup> or any mightie tempest of windes light vpon it: neyther with the swift rage of the flud extremely roushing vpon it, nor yet with the forceable vyolence of the wyndes bloustryng agaynste it, can suche an house bee ouerthrownen or appayred, because it standeth sure vpon a strong foundacion. And contrarywyse, he that so cummeth to me, that suche thinges as I teache, in dede he heareth them, but he suffereth not my preceptes and good lessons to sinke throughly downe euen to the bottom of his hearte, is like to a builder that hath but a slender forcast, who maketh his buildinges after such a sort, as if there were no tempeste like at anytime after to arise. And forasmuche as suche an one hath no care at all, ne passeth not on a substaunciall foundacion, but goeth vp with his buildinges of a great height, for a braggle and a shew onely: as soone as eyther any renning ouer of the fluddes doth come, or any blustryng storme of wyndes

doeth aryse, by and by downe cum|meth all that euer he hath buylded: and the more statelye or roiallye that he hath made his building for a vayne shewe: with so muche the greater ruyne dooeth all the house fall downe. And truelye whatsoeuer standeth on the foun|dacion of ceremonies, pharisaicall constitucions, obseruacions of thinges out|wardly belonging to the body, is an house or buildyng vndoubtedly to quaile and falle as often as there shall light vpon it wronges or displeasures, losse or damage of goodes, open shames or punyshementes of the worlde, deathes or any sore storme of vnluckie fortune otherwise.

¶ The seuenth Chapter.

[ The texte.] Whan he had ended all his sayinges in the audience of the people, he entred into Calpernaum. And a certaine centurions seruaunte whiche was dere vnto hym, laye sicke, and was in peril of death. And whan he heard of Iesus, he sent vnto him the elders of the Iewes, beseching him that he woulde come, and heale his seruaunt. And whan they came to Iesus, they besought him instaūtly, saying: He is worthie, that thou shouldest do this for him. For he loueth our nacion. And hath built vs a Synagogue. And Iesus went with them. And whan he was now not fer from the house, the Centurion sente frēdes to hym saying vnto him: lord, trouble not thy selfe. For I am not worthie that thou shouldest en|ter vnder my roufe. Wherefore I thought not my selfe woorthie to come vnto thee: But say thou the worde▪ and my seruaunt shalbe whole. For I also am a man set vnder power, and haue vnder me souldiers, & I saye vnto one: goe, and he goeth: and to an other, come, and he commeth: and to my seruaunt, doe this: and he doeth it. Whan Iesus hearde this, he merueiled at him and turned him about, & sayde to the people that folowed him: I say vnto you, I haue not found so greate feith, no, not in Israel. And they that were sent, tur|ned backe home agayne, and founde the seruaunt whole that had bene sicke.

**A**fter that the Lorde Iesus had spoken many woordes of the muche lyke sorte, as is afore rehearsed, by the whiche he trayned his discypleys and the people to sette them in a trade towardes the excellent high perfeccyon of euangelical philosophie: he went again to the citie of Capernaum, in whiche citie he vsed muche and often to bee conursaunte. And there eftsons befalleth many a soondrye occasyon to wearke and shewe miracles, to the ende that the autorite of hys doctryne myghte bee confirmed and ratified with the most highe excellencie of his actes and dedes. There was in the same place a certain Cēturion, who had at home in his house a seruaunt, whiche was in suche perill and daungier of his lyfe with the disease of the

paulsey, that he was euen nowe at deathes doore. Thys matier did not a litle vexe the hearte of the Centurion, who esteemed his bondeseruaunte not by hys vyle state of bondage, but by the fidelitie and trustinesse that he founde in him, and by the pure honestie of his behauisour, and by thesame his exaumple, did also reproue the inhumanitie of certayne maisters, whiche doe commonlye esteme and vse theyr seruauntes in no better degree of regarde, then they dooe their horses, or their oxen. But to the purpose, whan this Centurion had gottē knowleage that Iesus was gone into Capernaum: he procured and made out certayn auncient head men of the Iewes to make instaunt request to the Lord in theyr owne names, that he woulde vouchsalue to go vnto his house to make his seruaunt whole agayn. It came of reuerence and shamefastnes, (not of miſtrusste) that the Centurion first beeynge a Gentile, and secoundly a man of ar|mes (whiche to bee was thought an vngodly thing,) maketh suite to the Lord by meane of others, and not by himselfe. But they whan they were come vnto Iesus, suspecting and halfe deming it to be a thing like enough, that so greate a benefit would not without much a doe bee obteyned, firste for a bondeman, secoundlye for an heathen, and thirdely for a Centurion, that is to saye, a pet•lcaptayne for a Crue of souldyers: they entreat hym with muche carefulnesse and earneste woordes, saying: Syr haue no respecte that he is a Gentile, that he is a man of armes, ne for that thys benefyte is asked for one that is but a bondeseruaunt vnder him in his Crue. For he is soondry wayes a man wor|thie for whome to doe as good a pleasure as this cometh to.

For he is right louing and frendly to oure nacion, and hath buildest vs a Sy|nagogue. Than Iesus because he woulde shewe that no persone is vyle afore hym, if the same bee commended and sette furthe to hym by feyth, wente to thelsame place that he was called vnto. And whan he was nowe come somewhat nere to the house, where the partie laye sycke in hys bedde, the Centurion per|ceiuyng that the Lorde approached, willed hys frendes to goe mete hym: and thus to saye vnto him• Maister, there is no cause why for thee, to take all thys laboure of cumming hither. Thy bounteous goodnessse doeth more now, then I durste haue presumed to desire. I knowe thy dygnitie well enoughe, and I knowe myne owne selfe. An heathen creature I am• a Centurion I am: and all this businesse that I make, is about no better a man but a bonde seruaunt. I am by myne owne iudgemente, a felowe vnwoorthye, vnder whose house|roofe thou shouldest put thy head, and for thys cause durste I not presume to come vnto thee my selfe:

For the Iewes thynke themselues by metyng or cummyng of any of vs emongest them, to bee defiled, because we are taken as men vttrely estranged from all true seruing and wurshyppyng of God, and enwrapped

with manye soondry sinnes. Neuerthelesse the great dolour of my herte, and mine exceeding great trust in thee, hath caused that I haue presumed to desire and aske health for my seruaunt lying nowe in extremes: whiche health thou arte hable with a woerde of thy mouthe to geue. But this is to symple and basse a mattier, yea and also to light a mattier for thee to come and dooe in thyne owne persone. I conjecture this by comparyson of myne owne selfe. For I am a man subiecte to the power of an other man, to whose commaundementes I am obediente, and haue other Souldyers also vnder me, whiche dooe all thynges that I commaunde them: so that it is not necessarie for me to goe aboute the dooyng of all thinges in myne owne persone. But in case there bee anye homely or slendre mattyer to dooe, I saye to thys felowe: goe, and he gooeth, and to an other: come hither, and he cummeth. I saye to anye of my seruautes whome me lusteth: dooe thys, and he beyng obediente to my biddynge dooethe it. If the commaundemente of suche an one as I am, haue so great autoritie, that I sytting stylle, the thyng that I woulde haue is neuerthelesse executed and dooen by men that are vnder my gouernaunce, how muche more, though thou stiere not at all shall it bee dooen, if thou with a woerde and nothyng els, shalt geue such commaūdement, or commission to any of thy disciples? Iesus, being delyted with thys talke, because it was full of hertie good affeccyon to|wardes his seruaunte, and of a lowelye opinion of himselfe, and of woonder|full affyaunce towardes the Lorde, stayghed sodaynelye and stode stylle: and shewed the veraye tokens of one beeyng in a greate meruaile: not because the thing that he hearde was straunge vnto hym, (forasmuche as he knewe well enough the herte of the Centuryon before these woordes were spoken:) but the purpose that he wente aboute was, by making a countenaunce of merualing, to commende vnto the Iewes the Centurions affiaunce and assured truse in god: and also to embrayde thē with theyr vnbelieve, by this exaumple of a man being bothe an heathen, and a souldyer. Iesus therefore makynge delaye of an aunswere to the Centuryon, turned to the multytude of the Iewes, that ac|compainyed hym, and saide: Thys one thing I affyrme vnto you of certaintie, that yet vnto this daye I haue not founde ne knownen so muche fayth in al the nacion of Israell. For the senioures of the Iewes that had come vnto him did lesse beleue on him, in that they made suche earneste desire to haue the Lordes owne presence there, and in that they halfe mystrusted that Iesus woulde not haue healed the seruaunt of an heathen man, onlesse they had alleged his hertie faouore towardes the nacyon of the Israelites, as thoughte the Lorde were a geuer of his benefites for humain or worldly affeccions, or for the dignitie and woorthiness of the persone: and not muche rather to the feithfull truse of the peticioner. Iesus therefore, (after that he had affirmed vnto them that a tyme shoulde come, whan suche as by the Iewes estimacion were reputed for heathē and for sinners, shoulde through the commendacion of fayth be receyued vnto the dignitie of the nacion of Israell, these persons reiecte, who beeyng by na|tural descent the children of Abraham, had through theyr vnbelieve made thē|selues vnworthy suche a paterne or heade stocke and lynage,) sayde vnto the Centuryon, (who at the laste was come hymselfe too:) goe thy wayes: for the

thyng that thou hast beleued maie be doen, is doen, thy seruaunte is perfittely whole. And as he was in returnyng homward, he had knowelage by hys seruauntes meting him on the waye, that his seruaunte was euen at the selfe same tyme sodainly deliuered from his disease, in which the lord had said: thy seruaunt liueth. For so largely dooeth the vertue and efficacie of Ies{us} worde extende, that it doth with no lesse fruite or benefite helpe persons absent, and ferre distaūt, then those that were presente within his sight or reache, if their faythfull belefe and affiaunce in hym dyd hable theim as apte and woorthye to receiue their godly desire for theyr faythes sake, especially whan the exlaumple was suche, as myghte eyther put the Gentyles in hope and cumfort of goddes grace towardes theim, oreles bee a monicion to the Iewes, that for defaulte of the true fayth, they should lese the fauour of god, which they should wilfully and obstinately reiecte and cast of whan it were offered. For certes this present exaumple was but an image or figure of the Gentiles af|terward to cum into the felowshyp of the grace of the ghospel, through pure fayth, without the obseruacion of Moses lawe, and yet neuerthelesse by the commendacion of the lawe after a sorte. For the lawe was as a nouryce or a first scholemaister and bringer vp of men vnto Christe, and from the Iewes did the originall preachingyng of the ghospell first procede. And certes for a fy|gure of this matter and nothyng els it was, that the elders of the Iewes do commend the Centurions cause, and doe speake for him vnto Iesus: and the same Iewes dooe accumppany Iesus into the Centurions house, whom they would and did afterward drieue out of their owne temple.

[ The texte] And it fortuned after this, that he went into a citie which is called Naim, and many of his disciples went with him, and muche people. Whan he came nigh to the gate of the citie, behold there was a dead man carried out, whiche was the onely soonne of his mother, and she was a wedowe, and muche people of the citie was with her. And whan the lord sawe her he had cō|passion on her, and said vnto her: wepe not. And he came nigh and touched the coffin▪ and they that bare him stode styl. And he said: young man, I say vnto the, arise: And he that was deade, sate vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all. And they gaue the glory vnto god, saiyng: A great prophete is rysen vp among vs, and god hath visited his people. And this rumour of hym went foorth throughout all lewrye, and throughout all the regions whiche lye round about.

And forsooth the Lorde, to the entent that the seede of euangelicall doctryne might ferther and ferther be spred abrode, did oftentimes remoue & departe from one place to an other. And so it befell, that leauing the citie of Capernaū he passed by the citie of Naim, whiche lieth frō the mountain

Thabor muche about the distaunce of two myles, towardeſ the South coaste, not ferre frō Endor. And whan he thyther wente, his disciples folowed hym, of whome by this tyme there was a great nōbre: and besides thē there wēt also a great multitude of the common people of all sortes and degrees. And whā y<sup>e</sup> Lord was now not ferre from the gate of the citie,\* beholde an occasion of an other newe miracle. There came a dead corpse carried on mēnes backes towardes buri•ng with a great coumpayne of people. And a doulful matier it was, first because it was a very young man that was dead, and taken frō his lyfe euen in the very floure of his age: secondarily, because it was the onely sonne of a wedowe, who beeyng depriued of the coumforte of an housebande, had sette all the hope and staye of her lyfe in the same her soonne. This wedow therfore testified the woful tormenting of her hert both with weeping teares, and also with many piteous woordes of lamentacion, suche as extreme ralging

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dolour doth commonly putte in folkes myndes to speake. The great wailyng of the wedowe, together with the vnripe deathe of the yong strieplyng, caused the reste of the coumpayne also to wepe, as many as for kynde|nes and bonde of neighbourhode went folowyng the corpse.\* Whan y<sup>e</sup> Lorde Iesus beeyng mostfull of mercie and pitie had seen this sight, he toke com|passion on the wedowe, and shewed himself an effectuall comforter vnto her, that had none els to bee hir comforter, he holpe her bothe in wordes and also in dede. Womā, saith he, make no more weping. And whan he had so said, he came vnto the biere wheron the dead mā was carried, and put his hand to it. And immediatly they whiche carryed the corpse stayed. Here bothe coumpa|nies earnestly herkenyng, aswell they that accoumpanied the wedowe, as also they that came with the Lord,\* Iesus turnyng to the yong mā that was dead: young man ({quod} he) I saie vnto thee: Arise. At this worde immediatly y<sup>e</sup>yong mā, euen as it had been one newly awakened, & reyzed out of his slepe, sate vpright on the biere, and to the entent that it should be the more euidēt a token that his life was restored hym, he begonne to speake. And this spealkyng dyd ferthermore also declare the lustye freashenesse and heartynesse of spirite in him.

And when he had now lept doun from the biere, and cleuyng faste vnto Ieſus by whom he perceiued that his lyfe had been restored vnto him, was stil rendryng thankes for it: the Lorde deliuered hym vnto his mother, to haue him home with her, goyng now on his own feete, whom she had caused after he was dead, to be carryed towardes bur•yng on fower mennes shoulders. And thus truely was the matier doen as touching the story, but not without a significacion of ghostly doctrine. The wedow beyng a mother, represēteth the churche. Forsooth euen this is thesame wedow whō the prophete Esaye doeth cōforte, saiying: Be glad thou barain that

bringest not foorth chyldren, reioyce thou y<sup>e</sup> art nothyng towardes bearyng, for mo are the children of the forsaken, than of her that hath an husbande. The synagogue trusteth altogether in her spouse Moses: it maketh great vauntes of the children of Abrahā beyng equall in noumber to the sande that lieth on the sea shore. The churche after the estimacion of the worlde, semeth destitute of her spouse, who hath conueyed hymselfe vp into heauen: & at the first she seemed barain, and with|out hope of any issue or successiō, (the Iewes & also the prices of this world labouryng that al memorie of Iesus whom they supposed to be vtterly de|stroyed and dead, might vtterly be takē away and abolished for euer.) This wedow doth daily bring forth, not children of this world, but chylđē of the lyght: neyther dooeth she bryng them foorth to Moses, who taught thinges earthly, but vnto Christ, who teacheth and also promiseth thinges heauenly. She bryngeth them foorth, not to death, but to immortalitie. She groneth daily in bringing forth chylđē yet vnshapen & vnperfite, vntil thei haue receiued y<sup>e</sup> spirite of the gospel, and vntil Christ be brought to perfite shape in thē. A true mother she is, & singularly doth she loue her chylđē, whō w<sup>t</sup> gret care|fulness she frameth and trayneth vntill they may growe to full age, and may bee brought vp to the strength of perfite men. For loue and deuocion towarde god also hath it infācie, & it hath it cumming forward in growthe of age. That if at any tyme it fortune any of her chyldren to dye, she wepeth and can not be coumforted, nor wepeth any lesse for hym, then if she had had none but

hym alone, whom she loste. Innocencie whiche is geuen through euangelical fayth is life, and sinne is death. We see with howe great affeccion mothers do mourne for the bodily corpses of their children: but muche more tenderly doeth the churche wepe and waill for one that after baptisme is fallen again to any deadly synne, and more pensife she is for the death of one sinner, thē y<sup>e</sup>Synagogue is glad of fourescore and nynetene ryghteous. Well than, forth is the dead mā borne of foure carriers: that is to say, of the inordinate desires of this worlde, which hauing the dead corpse on theyr shoulders be|nng now destitute of the holy ghost, lacking now all felyng of himself, beyng now dead aslepe in his ownnaughty vices, carrie hym down streigthe to the graue of euerlastyng despaire. The church ferthermore hath gates, by which she casteth out dead folkes, lest that with the stinkyng of the dead corpse, the others also that are yet whole, maye bee infected. She hathe other gates also, by whiche to receiue in suche as are called to life agayn of the Lorde. As she bringeth not foorth into life, but by the spirite of Christe, so doeth she not receiue into life again, but whom Christ doeth call backe again. The por|ters that carry the dead, neuer stop ne stay vntill they cum euen to the graue. For whoso hath made al his restyng place here in

this worlde, & whoso hath once let himself at large to be ledde with sinfull affeccions, ceasseth not with damnable proceeding to fail cōtinually into wurse & wurse, vntill he cum to y<sup>e</sup> mayne depth of euils, and is deliuered to his lustes abominable. And all the while, naught doeth the mother but wepe, yea and all the coumpayne of his coūtreimen do wepe, sorowyng that the deade is cast out, whom they wishe to returne to life again. And these verilye are the prayers of our mother the churche, these been her teares, and these are the sighes and grouynges of the godly persones, makynge mone and sorowe for the death of a synner. This young strieplyng was dead, not beeyng yet confirmed with the spirite of the ghospel, and so muche the more worthye of mercie, because that thesame mā whō they had hoped & trusted should through y<sup>e</sup> spirite of Christ haue prospe|red and growen foreward vnto the highest degree of euangelical godlynnesse, hym they see now past life, and void of any spirite, and by most merciles por|ters to be euen in carriyng out toward the derke pitte of the graue. But yet neuerthelesse the mother al the while foloweth: the folke of the toune also do folow (for charitie cā scarcely by any meane despaire) & with teres, with fet|tyng sighes, & with wofull lamētacionys they declare what thyng they wish. But y<sup>e</sup> thyng that they wishe lyeth not in their power to geue, neither be they able to kepe him stil, whan lyfe was once departed, nor yet of power to reise hym vp again, after he was dead. To mans power he was dead, and past all possibilitie of callyng again to life. But al is welinough. At the weping teres of his churche Iesus cumeth, and meteth them: luckie and blessed at al tymes is y<sup>e</sup> metyng of our sauour with any body. He casteth an iye on his wedowe, luckye and blessed at all times is the merciful lordes beholdyng of any body. He casteth no iye on the dead bodye, who because he thought not hymselfe to be in any nede of mercy, did not yet seme woorthy the mercy of Iesus, but y<sup>e</sup>earnest affeccion and zele of the churche dooeth that obteyne, whiche y<sup>e</sup> synner beyng desperate and past all grace dooeth not so muche as wishe. The Lord biddeth the mournyng to be ceassed, bringyng them in hope of ioye to folowe after: he putteth his hande to the biere. The porters of the dead corpse dooe

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stand stil. The first poynt of hope, that one is in the way of amendyng again towardes innocencie, is, not to go any ferther in naughtines. He that ceasseth to be wurse thē he was, geueth yet sum token of hope on himself, that he wil one day were better. And yet doeth this not so fortune, onlesse Iesus vouch|safe with his mightifull hande to touche the biere. The hande of Iesus set|teth an end vnto all wicked desires or appetites, that y<sup>e</sup> partie shal now ceasse from all naughtines, which was in cariying to the graue. The church in dede praieth, she maketh great intreatyng, she exhorteth, she chydeth suche persones as dooe offend, because she would haue them to

amende and bee in per|fite reste from their viciousnesse. But all this in vayn, onlesse Iesus with his secrete vertue and power should touch the soule of the sinner being dead. For Iesus is the lyfe of euery man, yea, euen of y<sup>e</sup> dead too. And good hope there is that lyfe wil cum again, whan Iesus vouchesalueth to touch y<sup>e</sup> biere: but the hertines of lyfe doeth not yet retourne, onlesse the Lorde do speake vnto the dead. At the voice of whom only and none els the dead do reuiue agayn, yea, although they haue been laied in graue, yea and haue lien of fower daies continuaunce there: to the entent, that no man shoulde thynke any synners to bee so ferre past grace, of whose recouerye to grace again the charitye of the churche shoulde despaire. Lazarus was carryed oute, he was buryed, he laye stynkyng already in his graue, yet was there wepynge and wayliyng made for hym all the whyle, and at the voice of Iesus callyng hym, he came foorth of hys sepulchre. And in dede Lazarus was with sumwhat more a dooe reyzed to lyfe. For Iesus at that present dyd (as it wer) rore out in his spirite, he wept, and was sore troubled in himselfe: not for that it was any harder for him to reise one that had lien fower daies buried, then one whose lyfe departed but euen nowe oute of his bodye: but to shewe howe hardely suche personnes cum to amendemente, as haue of longe continuaunce accu|stomed themselves vnto viciousnes. Iesus caste an iye on the wedowe, & she leافت weepyng: he shall lykewyse caste an iye on the dead persone, and he shall begynne to lyue. The moste mercifull Lorde therefore turned himself to the partie that laye there dead, thou young man ({quod} he) I saye vnto thee: Aryse. He cannot choose, but reuiue againe, to whom any woordes shall bee spoken out of Iesus mouth: yea, although he were dead.

For the wordes he speaketh, are al spirit & life. What folowed of al this? He reuiued again to innocēcy, that was dead in sinnes: he setteth himself vpright who afore laie still hauyng no felyng of himselfe: and (the whiche is the moste euident token of a mynd corrected to goodnes) he beginneth to speake, cōfes|syng his own synnes, & geuyng thankes to the mercie of God. He is restored to his mother aliues man againe, and where he was afore in carriyng to his graue with great mournyng of many people, he is nowe with muche great|ter ioye of them all brought home again. For this propertie hath true godli|nes, that it loueth such men muche the better, whiche haue amēded frō greate enormities to the ernest endeavour of ledyng a better life. For in these dooeth the goodnessse of god more better appere,<sup>\*</sup> thē in suche as haue neuer fallē into any greuous crime or enormitie. The mother reioyceth y<sup>t</sup> she hathe receyued her sōne again. And thei which afore did mourn for y<sup>e</sup> corpse, do now reioyce: and not only do thei reioyce, but also euery one of thē, as many as wer presēt at this sight, were taken with a certain feare. For suche as are opēly eiuill

and vncurable, the churche casteth out of her fellowship as dead corpses: to the end that by the exaumple of one, many may be afeard to sinne. But y<sup>e</sup>same cumpany doe praise and magnify the mercye of God▪ by whose power the dead retourne to life again.\* For so notable a miracle seen, y<sup>e</sup>same people said: A great prophete is there sprong vp emongest vs, & god hath taken regard to his people. For the Iewes did as yet deme ne suppose no higher thynge of Christe, but that he was sum notable prophete. And of this act also did the fame of the Lord Iesus growe, the bruite of the matter being spred abrode not only throughout al Iewry, but also throughout all the coastes on euery side that lyeth about fluime Iordane, where Iohn had afore baptised aswel the other people, as also Iesus self.

[ The texte] And the disciples of Iohn shewed hym of all these thinges. And Iohn called vnto him twoo of his disciples, and sent them to Iesus, saiying: Art thou he that should cum: or shal we loke for another? When the men were cū vnto him, they sayd: John Baptist hath sent vs vnto thee, say|ing: Art thou he that should cum, or shall we awaite for another? And in thatsame houre he cu|red many of their infirmities and plagues, and of euill spirites, and vnto many that wer blind he gaue light. And he aunswered and said vnto them: Goe your waies, and bring woord again to Iohn, what thynges ye haue seen and heard; how that the blynd see, the halt goe; the lepres are clensed, the deafe here, the dead rise agayn, to the poore is the glad tidynges preached, and happy is he, that is not offended at me.

Than certain of Iohns disciples, halfe enuiyng at so great successe of the thinges that were wrought and doen by the handes of Iesus, and hauyng a certain spice of enuie at his name, waxyng euery one day more famous then other, and in maner derkenyng the glorye of Iohn, of whō they had an hyghe opinion: make relacion vnto Iohn, liyng fast bounde in the pryson, of all the thynges that Iesus spake and dyd.

Iohn therfore of purpose to remedie and cure this affeccyonate mynde of his disciples, called two of them apart vnto him, & sēt thē vnto Iesus, to de|maūd of him this questiō: Are thou he that was sayd should cum, or els dooe we loke for an other? Iohn had so often alreadie geuen testimonie of Christe, and also pointyng at him with his finger, had said of him: Behold the lambe of God: Beholde hym that taketh awaye the sinnes of the worlde. And no|thyng is there more contrary to al reason, then to thinke that so great a Prophete as Iohn, beyng now nere vnto his death, should begynne to doubte. For though his body were in prison, yet was not his testymonye of Christe bound in •haines: neither did the derkenes of the prison any thing dimme his iudgemente concernyng Christe. For whom he acknowledged in his mothers wombe; hym dyd he no lese acknowleage in the pryson. But the synguler good man iudged it so to be most expedient,\* that he might by this way, as it wer, make deliuerie of his disciples into the handes of Iesus. Whan

Iohns disciples therfore had dooen their message to Christe after the same maner & fourme as their maister had geuen them in commission, the Lorde Iesus did at the first make them no aunswer: But many miracles doen in their presence, right many sundrie maladies driuen out from suche as were sicke, many vn|curable euils put away frō men, vncleane spirites cast out of mē with a word, the sight restored vnto many that were blind, at last thus he aunswere the: To what purpose is it for me to geue sentence of my self, who I am? There is no testimonie more clere oute of doubte, then the testimonye of a ⟨◊⟩

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actes. Goe your waies and beare word vnto Iohn, what ye haue seene with your iyes, and what ye haue heard with your eares. The blynd receiue their sight, they that werlaine, are made hable to walke: lepres are made clene: the deafe haue their hearyng restored: the dead returne to life again: the poore & lowe dooe embrace the glad newes of saluacion: according to the prophecy of Esaye, whiche sayeth: *He hath sent me to preache the ghospell vnto the poore.* Iohn preached the kyngdome of heauen to be at hande.

Weigh ye with your selues whether these thynges whiche ye see, \* be thynges worthie and semyng for the kyngdom of heauē. And blissed is he, that shal not turne these thinges which I doe for the health of men, into an occasion of slaundre to hymselfewarde. For as the greatnessse of the thinges wrought by me, shall stiere many perso|nes to enuie agaynst me: so shall the weakenesse of this body, bee occasion of slaundre to a great many. With this saying Iesus did secretly checke the en|uie of Iohns disciples, geuing also therwithall a by woerde of knowledge that it would so cum to passe, that the worldly open shame of the crosse, (by whiche in any wyse the mystery of the kingdome of heauen was to bee execulted and accomplished) would turne many mennes hertes a way from the do|ctrine of the ghospell: and ferther, that blessed shoulde they bee, who neither woulde beare enuie ne grutche at his glory, ne as men dismaied or troubled with the reproche of open deathe, would sterte backe from his holsome do|ctrine.

[ The texte.] ¶And whan the messengers of Iohn were departed, he began to speake vnto the people con|cerning Iohn. What went ye out into the wildernes for to see? A rede shaken with the wind? But what went ye out for to see? A man clothed in softe raiment? Behold, they whiche are gor|geously apparelled, and liue delicately, are in kynges courtes. But what went ye foorth to see: A prophete? yea I say to you, and more then a prophete. This is he, of whom it is written: Be|hold, & send my aungell before thy face whiche shal prepare thy way before thee. For I say vn|to you, among womens children, is there not a greater prophete then Iohn Baptiste.

And whan Iohns disciples were gon their way, to reporte vnto hym the aunswere of Iesus: the Lorde begonne largely to speake in y<sup>e</sup> praise of Iohn, to the entent that none of them should by reason of demaundynge the former question by his disciples, mystrut or suspecte Iohn hymself to be any thyng waueryng: or, concernyng his owne testimonie that he had afore geuen of Iesus, to haue now chaunged his mynde, and to be halfe in a double of y<sup>e</sup> same. Iesus therefore remoueth a waye from Iohn the suspicion of inconstauncie, and also maketh Iohns testimony concernyng hym, to be of the more credēce and weight, in such wise extolling Iohns excellēt vertues, that yet neuerthelesse he gaue hym not the tytle of Messias, whiche tytle certain persons for a good long space did labour to geue vnto him. And in this maner it was that Iesus spake.\* Yf ye suspecte (saieth he) y<sup>t</sup> Iohn, who a good while sens, gaue testimonie of me, to be nowe of a waueryng mynde, why than did ye a greate while agon leauie the tounes after that sorte, and rennefull and whole into deſerte places to see the man? to see a rede (trowe ye) that is blownen to and fro with the winde and neuer long abideth stedfaſte? But goe to yet, what went ye foorth at laſte to see? A man (trowe ye) gaily apparelled in ſofte ſylkes, y<sup>t</sup> he may with deliciousnes of fare or with ambicion of honour bee corrupted? But this ſuſpiciō cannot light on a mā, which went clothed in a camels hide, whiche gyrt his loynes with a roughe thong of heary leather, whiche lyued

with grassehoppers to his meate, and with plaine water to his drinke, and whiche, wheras he susteined his life with no fyner diete then this, did besides also fast very often. Whō gorgeous arαι doneth best please, whō deliciousnesſe of meates dooeth delite: ſuche dooe ſeke and make ſhift to be in kynges courtes. And on ſuche persones as haue a great desire to the thynges aboue ſaid, the ſuspicion of a corrupt ſentence and mynde, of inconstancie and waueſryng, or of plain flattery may perchaūce light. But Iohn hath preferred wilernes before y<sup>e</sup> courtes of princes: he hath preferred y<sup>e</sup> hearie hide of camels before veluets and ſilkes, and before garmētes of clothe of golde, or ſet with precious ſtones: wilde honey and locuſtes, hath he preferred before y<sup>e</sup> martſpaines and other ſwete delicates of kynges: & plain water before the ſwete hypocras of the riche mē. And how that Iohn can in no wiſe flatter, the very prison that he is in, dooeth ſufficiently trye. There is therefore no cauſe why any man ſhould ſuſpecte that Iohn dyd afore for any mannes pleasure or faluour, geue ſo high and worthie testimony of me, and now to haue chaunged his mynde. But yet would I fain know, what thyng called you foorth into wilernes, was it (trowe ye) to ſee a prophet? In dede he opēly cōfessed that he was not the Messias, yet this one thing do I affirme vnto you, if ye ranne forth into wilernes for that cauſe, to ſee a propheſe, ye are not fruſtrate ne deceiued

of the thyng ye loked for. Ye haue in very true dede seen a prophet, yea and more then a prophet too. For this same is very he, of whom Esaye long & many a day gonnes dyd prophecie, that he shoulde bee the foregoer of Messias. Beholde (saieth he) I sende my messenger before thy face, whiche shall prepare thy way before thee. For the prophetes did by derke mysticall sayinges foreshew certain thinges long after to cum: but this Iohn did with his fynger, point to Messias and shewe him, whan he came. Therefore they that thinke highly of Iohn, dooe thinke rightly and well. For thus muche I affirme vnto you all: Emong al the men that are now in this tyme or afore tymes hitherto haue been borne of women, there hath not any prophet arisen greater or more excellent then Iohn.

[ The texte.] Neuerthelesse, he that is lesse in the kingdome of god, is greater then he. And all the peopple, and Publicans that hard him, iustified god: and were baptised with the baptisme of Ihō. But the Phariseis and lawiers despised the counsail of god against thēselfes, & were not baptised of him, and the lord sayd: Wherunto shal I lyken the men of this generacion? and what thyng are they like? They are lyke vnto children sittynge in the mercate place, and criyng one to an other, and saiyng: We haue pyped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not wept. For Iohn Baptist came, neyther eatyng bread nor drynkyng wine, and ye say: He hath the deuil. The sonne of man is cum, and eateth and drinketh, and ye say, behold a gluttonous man, and an vnmeasurable drinker of wine, a frende of Publicās and sinners. And wisdome is iustified of all her children.

It is great and great enough that I dooe nowe witnesse of hym. But the thyng that sum assygne vnto him, he wyll not hymselfe acknowlage ne take as due vnto hym. For there is one greater then he in vertue to dooe thynges, and also in dignitie, who neuertheles after the opinion and acceptacion of the people is inferiour to him in the kyngdom of heauē. The straignt liuyng of him, and his goyng into deserte oute of all coumpanye, they dooe highly esteme, and the familiaritie of this other do they contemne. The dignitie of Iohn they haue in reuerēce, at the glory of this other they haue enuy. The doctrine of hym they did embrase, y<sup>e</sup>doctrine of this other they slaūdre &

debraue. He preached baptisme vnto repentaūce; for he affirmed the kingdōe of heauen to approche, and to the voice of hym herkened euery body, as wel the ignorāūt and inferiour people, as also Publicanes, souldiers, harlotes, making haste to the baptisme that Iohn ministred vnto thē, confessing theimselfes to be synners, and beyng desirous and fain to be washed from their sīnes. And so did they glorifie the righteousnesse of god,

acknowlagyng theyr owne vnrighteousnesse,\* forasmuche as no creature is clene from great sinne sauynge onely God, and embracyng the goodnes of God, who hath made pro|misse that he will freely forgueue al the offences and transgressions of the for|mer lyfe vnto all persones that with syncere trust and affiaūce, wil take their refuge vnto him. And cōtrariwise, the Pharisēs, the Scribes, & the lawiers, while they reken shame to acknowlage their owne iniquitie, they haue rather willed to make God a lier, thē to embrace the trueth: & therfore thought they skorne to bee baptised of Iohn, vnto their cōfusion and castyng away, despysyng the mercifull counsaill of God, who hath appoynted and determined to abolishe the sinnes of all mortall people by this moste easy and ientle waye. For what is a more easy thyng, then to confesse, and so to be diep• in water? not for that innocencie was or might be geuen by Iohn: but for that the bap|tisme and preachyng of Iohn did make a preparatife to the same innocencie, to the end that the more noumber of persones might be brought to saluacion through the preachyng of him, to whom Iohn was as a forerenner and mes|senger, in case he should finde their hertes and myndes already prepared to receiue it. There was nothyng of all the premisses vnauidedly doē, or w<sup>t</sup>out a good grounde, but the prouidence of god disposed all thynges to y<sup>e</sup> health and saluacion of mankynde. And the poore commoners, the people of moste lowest sorte, and synners, who semed to be ferthest out of the way frō true godlynesse, and very farre short of the knowlage of the lawe: suche men em|braced the beneficial and mercifull goodnes of god. And contraryewyse they whom it behoued moste of all to vnderstand, that these thynges wer promy|sed by the holy saiynges of the prophetes, and who also seemed to be y<sup>e</sup> very pillours of al deuout holines, haue vtterly refused the bounteous goodnes of God, beyng offred vnto them, and haue felt no maner compunction, to relagentaunce or amendment, neither at Iohns preachyng, nor yet at mine. And Iesus laiyng this obstinate malice plain in their face, brought in a similitude of this sorte in his communicacion.

What shall I than say of the people of this peruerse generacion, or to what thyng shall I say them to be like?\* They may bee lykened vnto boyes, whom we see sitting together in y<sup>e</sup> open strete, which boies aunswering one another in their plaiyng, vse thus to saye: we haue plased you mery songes vpon our pypes, and yet haue ye been therby nothing moued to daūce: we haue played you mourning songes, and yet haue ye not wept. Thissame prouerbe beeyng taken of the common guise of children in the strete, did the Lord Iesus apply and compare vnto the obstinate lewes, who neyther with the streight liuing of Iohn were moued to any feare of gods vēgeāuce: nor yet w<sup>t</sup> y<sup>e</sup> courteous familiaritie, and beneficial doinges of Christ, wer any thing stirred vnto the loue of him. For there came Iohn (saieth Iesus) with singular streightnes of liuyng, bothe preachyng repentaunce, and also geuing an exaumple of repen|taūce, neither eating any breade, ne drinkyng any wine, but liuing in wilder|nesse,

clothed in a pilche of a Camels hyde, & girte with a gyrdle of lether. But for all these thynges so ferre wer ye from all repentaunce, that the thyng which was doen for to emende you,<sup>\*</sup> ye turned into surmised slaundres and querels, saying. He lacketh common reason, he hath a deiuil in hym. The sonne of man is come seking by the contrary waye, to bring you to saluacion: that is to wete, as a man familiar and readie to mete or speake with all persones that woulde, makynge no shew of any new streightnesse of lyuyng, nor manacyng or threate|nyng any punishment: but alluryng all persones with benefites vnto the loue of hym, eatyng and drynkyng as other folkes vse to do, beyng conuersante emong all sortes of men whatsoeuer they were, nor differyng from other men either in his meate, or els in his arye. And this mānes humanitie and cutteous behaueour wherewith ye ought to haue been prouoked vnto better wayes, ye turne into an occasion of slaundreous reprochefulnesse, saying: Behold a glut|tonous felowe, a drynker of wyne, a frende of publicanes, and of synners.

But yet nothyng preuayled the malice of men agaynst the workyng or pur|pose of the wysedome of God.<sup>\*</sup> For the righteousnesse of God was euen by that meanes glorifyed with all the chyldren being geuen to euangelicall wysdome, after that it was well to be knownen that nothyng was leaft vndoene for the saluyng of all creatures: but yet the euyll and the proude, refusyng the free gifte of God, by theyr owne iust and true desertes to be cast of and to bee condemned: and in theyr stede publicanes, harlottes, sinners, and heathen, to be right|fully admitted to the partakyng and felowshyp of saluacion. So was it pro|phecied afore that be it shoulde, and so did it proue: So was it reason that it should come to passe, & so came it to passe in dede. Thei that vaunted themselves to bee godly men and righteous, were for theyr vnbeliefe reiecte and put a|waye from the free gifte of euangelicall saluacion: and contrarywise, suche mē as through promptnesse of beleuyng, and through vncorrupt affecciō haue vi|olently brast in for to come to the Lord, were they neuer so secular, wer they neluer so muche to be abhorred, wer they neuer so muche defoyled with synfulnes, haue been receyued to the felowshyp and brotherhood of the kyngdome of heauen.

[ The texte.] And one of the Phariseis desyred hym that he woulde eate with hym. And he wente into the Phariseis house, & sate down to meate. And beholde, a woman in that citie (whiche was a synner,) as soone as she knewe that Iesus sate at meate in the Phariseis house, she brought an Alablaster bore of oyntemente, and stood at his feete behynde hym wepyng, and beganne to washe his feete with teares, and dyd wype them with the heares of her head, and kyssed his feete, and enoynted them with the oyntmente. When the Pharisee (whiche had bidden him) sawe that, he spake within hymselfe, saying:

If this man were a prophete, he woulde surely knowe who and what ma•••er a woman this is that toucheth hym, for she is a synner.

And beholde, there folowed byanby in the necke hereof a certayne matier, wherin the case selfe should laye playnly before their iyes, thesame that the lord had taught in woordes, concernyng the putting awaye of suche as thoughte themselues righteous, and the receyuing of synners to grace and fauour. The Pharisees ferre aboue other men were puffed vp in prude: by reason of knowl|lage of the lawe, and for the opinion that the people had of their holynesse. And so it befell that one of them prayed the Lorde to take a repaste at home at his house. Neither did Iesus disdeigne thesame to do, who denied no man to haue his presence that woulde. And whan he beyng entred into the Phariseis house

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was set down at the table: beholde a certain womanne, whiche within thesame citie was knownen for a notorious synner, as soone as she knewe that the moste mercifull Lorde Iesus,<sup>\*</sup> (who would debarre no creature from commyng to hym, who also did moste promptly and readilie helpe all the eiuels of all per|sones) was there presente: she altogether mislykyng herselfe for her synneful|nesse, but yet conceyuyng great truste and affiaunce of the mercifull goodnesse of Iesus, did (as ye would saye) breake in parforce into the Pharisees house. The ardent desyre of her herte had shaken of all shame from her, though she knewe well enough with how great stately disdeygnefulnessse, & straunge coun|tenaunce the pharisacall sorte vsed to turne awaye their faces from synners, and not once to loke vpon them, whereas themselfe within foorth swimmēd as full as theyr skyn might hold, of muc̄e more grieuous vices. And with her she brought the precious thinges of her moste chiefe pleasure and nicitie,<sup>\*</sup> that she had yet remayning with her, as monumentes and tokens of remembraunce of her former lyfe, (whiche lyfe she now abhorred,) and vpon Christ (in the heauēlly loue of whom she now burned) it was her intente without making any store therof, plēteously to poure it out, and in cheryshyng of hym to bestowe all these precious and fyne thynges, wherwith she had afore tymes naughtely serued hir owne delicate pleasure, and had made herself amiable vnto the world. And the thing that she brought was a fyne delicate litle bore of swete oyntment and sauours, whiche vessell they called Alablastre, of a Greke terme, because of the smothenesse of it (whiche letteth, that one maye vneath take it vp, and holde it in his handes for slippynge.) But the oyntmente was specially good and fyne, and had coste a great summe of money, for so smale a thyng. And in olde tyme suche as were bondeseruauntes to the sensuall pleasures of the fleashe, did ve|ray greatly delyte in swete oyntmentes and perfumes and especially in coum|paynys at

any banquettynge. But see and note the holy importunitie of this woman beyng a synner. She dyd not onely ieoperde as an vnbidden geaste boldely to entre into the house of a Pharisee: but also euen as she was decked and trimmed in her araye, came in boldly into the coumpaynye as they satte at the bourde. And because the tables of the parlour stooede so, that they letted her to come and caste herselfe down prostrate on the fore syde, at the feete of Iesus: she stood behynd at his backe and (aswell as she might do,) begonne to washe his feet with teares of wepyng, marrying for her soule health the beautie of her iyes, which of long tyme afore she was woont in the waye of abhominacion to peyne with Stibie: and the feet of Iesus beyng wel wasshed with teares try|clyng down from her iyes lyke the dropes of rayne in a shower, she wyped drie again, not with any towell of lynnен, but with the heares of her own head, whiche she had vntyll that daye, customablye vsed for the delycate and sensuall pleasure of the fleashe,\* to enoynt with swete perfume, to dye with coloures, to kembe, and to brede with wrythes of golde enterlaced emong it. The woondre|full loue also of this woman beeyng a synner, was with all this not yet satis|fyed: but after that Iesus feet were so washed and wyped, she leافت not kyssyng of them: But all the thynges which were once the instrumentes of her fylthye pleasures, she now turned to the obedient seruice of hym, who onely, and none but he, is to be loued. Thou hast now the plain facion of a synner, through vn|saciable importunitie of ardent loue, and through stedfastnesse of feith, brea|kyng parforce into the kyngdome of heauen. Now on the other syde haue thou

a paterne of the Iewe, who through his presumpteous conceite of hymself, and his vnbelefē, maketh hymself vnwoorthie the merciful goodnes of god, that is offred.\* The Pharisee which had desyred Iesus to dynē, whā he saw this, wheras his part had been to fauour the woman of suche a feruēt good zele pressyng in, with so great humilitie submitting herself to Iesus, & by so many tokenes protestyng an earnest repentance of her former life: and wheras he should haue loued the mercifulnesse of Iesus, who putteth away no persō from him, he is moued to the slanderous misiudgynge of them bothe. For this did he thinke within himself: This man if he were a prophete suche an one as he is reputed to be, forsooth he could not be ignoraunt, what woman and of what sort she were, that thus toucheth him with her handes. For a cō|mon harlot she is and a woman of notorious vnchaste liuyng, whiche thyng if he dyd know, he would not suffre himselfe to bee defiled with the touching of a body polluted and vncleane. For the Pharisee thoughte holy men to bee polluted if they did but so muche as once talke with a sinner. Such was the stately proude braggues of counterfayted ryghteousnesse, thorough whiche the Iewes stode highly in their owne conceites, incurryng the indignacion of God thereby.

[ The texte.] And Iesus aunswered, and sayed vnto him: Symon I haue sumwhat to saye vnto the. And he sayed: maister saie on. There was a certain lender whiche had two debtours, the one ought fyue houndreth pense, and the other fiftie. Whan they had nothyng to paye, he forgaue them bothe. Tell me therfore, whether of them will loue hym moste? Symon answered & said: I suppose that he to whom he forgaue moste. And he saied vnto hym: thou hast truely iudged. And he turned to the woman, and said vnto Simon: seest thou this woman? I entred into thy house, thou gauest me no water for my fete: but she hath washed my fete with teres, and wiped them with the heares of her head. Thou gauest me no kysse. But she sens the time I cāe in, hath not ceased to kisse my fete. My head with oyle thou diddest not anoynte: but she hath anointed my fete with oyntment. Wherfore I say vnto the: many synnes are forgeuen her, for she loued muche. To whom lesse is forgeuen, the same doeth lesse loue. And he said vnto her, thy synnes are forgeuen thee.

But Iesus to the entente that he would so muche the more declare hymself to bee a Prophete, made aunswere vnto the secrete thought of the Pharisee: Symon ({quod} he) I haue a thing to tell thee. Than sayd the Pharisee: Maister, saye on, what is it? Than Iesus seyng the Pharisee to geue good eare vnto hym, because he woulde not beefore all the coumpayne of the other geastes, ••nly det•cte the vngodly thought of the Pharisee (for the parte of a ryght gospeller is also to see that he vse ciuilite and good courtesy too) put forth vnto hym a parable of suche sorte as here foloweth.\* Two certain personnes •• once went endebted bothe to one vsurer, of whiche two debtours, the one oughte fyue hundredth pyeces of syluer coyne called denaries (whiche were muche aboute the estimacion or rate of fife or sixe pense a piece of old sterling money, so that this mannes whole debt amounted muche nere about y<sup>e</sup> sūme of twelue or fiftene poundes sterlynge or rather aboue: albeit sum wryters yea and muste wryters, dooe value the olde denarie, muche aboute twelue pense ••eol••g, and than was the debte twentye fyue poundes sterlyng:) and the other debtour oughte but fiftye of suche syluer pieces (whiche was muche aboute the summe of fyue and twentye shyllinges, or thirtie shyllyn|ges, or after the greater estimacion it was fiftie shillinges sterlyng) & for as muche as bothe of thē were found vnhable to pay their dueties, he forgaue them all the whole summes euerye penye, that they were indebted in. Now

whether of these two is bounde the more hertilye of them both to loue so liberal a creditour? Symon not yet vnderstandyng what ende thys parable was ment to cum to, aunswered plainly without any subtilitie. In my mynd

(saieth he) that partie is bound the more earnestly to loue his credytour, to whom the more summe was forgeuen.

\*Than Iesus openyng for what purpose he had put foorth this doubtfull question, saied vnto Symon: Thou hast iudged rightly: but thou applye<sup>•</sup> thy iudgement nothyng equally ne indifferently. And foorthwith he tourned himself to the woman, and spake vnto Symon: dooest thou see this woman, whom thou callest a synner? dooest thou not see her all full of wepyng, with her heare lyig about her shoulders, makig lausse of her precious perfumed oyntemente, lyberall and more then liberall of her kisses geuyng to my feete, lyng prostrate afore me, & outwardly shewyng all the behaueour and vsyng of her body, a paterne and liuely exaumple of a repentant persone? These a•e manifest tokens of a certain excedyng great loue towardes me. The more er|nestly that she hateth her self, so muche the more frankly she tendreth me and maketh of me. She came hither a siner: but she was throughly made whole, assone as she touched the physcion.

Thou despisest this woman here as a synner, and of thyne owne selfe thou hast a good opiniō & cōceit that thou art a righteous man: but y<sup>e</sup> godly zele & affeccion of this sinner,<sup>\*</sup> is ferre oddes aboue thy righteousnesse. I am cum in|to thy house a geast bidden to a repast and desired to cum, & yet hast thou not so muche as geuen me water for my fete, whiche neuerthelesse had been but a ientle poynt of courtesie euerywhere cōmōly vsed: but this womā hath walshed my fete with her own teres, & hath wyped thē with y<sup>e</sup> heare of her head. Thou hast not geuen me a kysse sens I came in, whiche euery common frende dooeth of a customizable vsage geue one to an other: this woman euer sēce she came first in at the dores, for the immoderate zele and affeccion of her hearte hath not ceassed still to be kissing of my fete. Thou hast not anointed my head so much as with cōmon oyle, which point of ientlenes is cōmōly shewed to any geastes whatsoeuer they be, that cum to a repaste in any mannes house: this woman hath with a precious and a very costely oyntment of perfume al ouer and ouer anoynted my fete, that is to say the most abiect and vyle parte of the bodye. Doe not thou weigh how muche she hath synned: but consider thou how muche she loueth. For dere loue couereth a multitude of sinnes. For this muche I plainly affirme vnto thee, that a great noumbre of synnes are forgeuen her, not because she hath muche fasted, not for that she hath vsed muche praier and cōtemplacion, not because she hath been a deuout obseruer of many pharisaicall cōstitucions: but because she hath muche loued, and be|cause she hath with all her whole hert put her trust and confidence in me. The more greuously that she hath synned, so muche the more dooeth she myslyke her selfe, and so muche the more earnestly doeth she loue me, through whose free mercy she hath been deliuered from her many fold synnes. So hath the greatnes of sinnes turned to a gracious and a blissed good end for her part. And on the other side, to whom lesse is forgeuen: that partie doth not loue so greatly: as for exaumple, ye Pharyseis thinke your selues righteous for y<sup>•</sup> obseruyng of the lawe, and not to haue

any great thinges in you, that nedeth Gods pardone, and therfore your loue  
and affeccion is the colder towardes

the geuer of remission. The Lord, whan he had spoken all this to the Pharisee, sayed vnto the woman: Thy synnes are forgeuen thee.\* She had made no praiers in wordes, she had made no confession at all in wordes, but she dyd muche the more euidently confesse herselfe by her doinges, and muche the more effectually did she praye with her teares. And this is to Christe the moste acceptable confession of all. And with this sorte of prayers is he moste soonest moued to shewe mercie. Happie are those teares, blissed is that waste & losse of swete oyle, blessed are those kysses, which winne of Iesus to speake suche a worde, as this: Thy synnes are forgeuen thee. For Christ is not one that forgeueth some, and other some reserueth backe: but he doeth freely pardone all sinnes together, not imputyng any parte at all of the former naughtie liuing vnto any persone that is penitent from the botome of the herte.

[ The texte.] ¶And they that sate at meate with hym, began to saye within themselues: who is this whiche forgeueth synnes also? And he sayed to the woman: Thy fayth hath sauued thee: Goe in peace.

And now marke me agayne the pharisaicall holynesse. True godlynesse doeth as verailly reioyce at an other bodyes good chaunces, as at his owne. But the Phariseis that sate there altogether at the table, enuying the mercifulnesse of Iesus vnto the womanne beeynge oppressed with synne, begoonne with secrete thoughtes to murmour agaynst hym in theyr hertes, saying: what felowe is this, whiche taketh so muche vpon hym, that hauyng none other authoritie but his owne, he remitteth sinnes too, whiche power not one of all the prophetes or patriarches hitherto hath vsurped? No nor the priestes neither do take any fer|ther thyng vnto them, then to praye for the synnes of the people. But Iesus knowyng theyr secrete thoughtes, because he would the more confirme the wo|mans herte, and sende her home agayne to her house a glad woman of a sorow|full, sayed vnto her: Thy feith and constaunt truste in me, hath sauued thee: Goe thy wayes in peace.\* The Phariseis had perswaded themselues, that synnes were forgeuen through burnt sacrifices, and through washynges. And in dede those thynges had in them a certayne figure of thynges ghostly. But the lorde Iesus playnly shewed vnto them, that all synnes are throughe the feith of the ghospell, full and whole forgeuen for euer, to all suche as repente and emende. And thus in these thinges whiche we haue made rehersall of, hath as it were vnder a certayn shadowe, been sette forth a certayne representyng of both peo|ples, that is to wete, the Iewes, and the Gentyles:

of whiche two peoples, the one, that is to saye, the Iewes, did with kynde and louyng pretense of wordes call and bydde Christe vnto them, crying by the space of many hundred yeres: Come thou o Lorde, and tarye not. But whan he was come, neyther, did they on theyr owne parties receyue him as theyr bounden duetie was to haue doen, because they beare themselues bolde on a false perswasion of holynesse whiche they had conceyued in theyr hertes throughe the outewarde obseruyng of the lawe: and yet morouer did they murmour and whine agaynst others, that wer willyng to embrase saluacion whan it is offred.

For while they attempte and laboure throughe the oblacion of outwarde boldily thynges, to establishe their owne righteousnesse• they were not subiecte to the righteousnesse of God, which through feyth is freely geuen. But the people of the Gentiles, to whome Christe was not come (forasmuche as besides ydolatrie which reigned in them, they wer morouer altogether wedded to al kinde

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of vices, ne had any affiaunce in the woorkes of the lawe, in whiche they were altogether ignoraunte:) assoone as they had knowleage of Iesus, did (as ye might saie) forceably breake in to him where he was, and through the plain sim|plicite of feith, were made woorthie to haue remission of their grieuous offen|ces: and did withall possible earnest good myndes, embrase & kysse the fre gift of god, whiche the Iewes did either set at naught, or els at leste wyse did colde|ly and faintlye embrase. Albeit there is in this woman an exaumple of repen|taunce sette foorth vnto all creatures in generall, whosoeuer shall begynne to lothe and hate synnefull dooynges, that he turne not hymselfe to Moses, or to the Phariseis, ne vnto the philosophiers: leat him make haste to Iesus onely and to none other. None there is more mercifull then he: none more enclined to pardone and to forgeue. On Iesus leat hym poure oute that he hath tofore been accustomed wastefully to bestowe on his wicked sensualitee: vnto the o|bedient seruice of Iesus, leat hym consecrate al his membres whiche to fore did serue his filthy & abominable lustes. The touchyng of Iesus shal take awaie all his synnes. If he cannot come to touche Iesus head, leat hym touche hym by the fete.

There is no parte of Iesus so basse, but yt maye make hym whole from al his synnes. A woman there was perfectly cured and healed from a bloudy flix, whiche had no more but touched the skirtes of Iesus garmente. And Iesus is wel contented, that it bee imputed to himselfe, whatsoeuer ien|tilnesse or pleasure hath been bestowed on the neighbours, yea •uē of the moste lowest degree. He will acknowlege any benefite, that is doen to any membres of his. Leate not therefore all the consideracion of a sinner bee, howe muche he hath offended. Leat hym not kepe any audite or accompte of his well doinges, as though he would be at an euen poynte and

rekonyng with Iesus, in suche sorte as the Pharisees did: But let him only with his veray hert thinke himself to bee naught, & with all his whole breste conceiue assured hope and truste on Iesus. Leat hym begyn to hate, that he did once after a naughtie facion loue, let hym begyn to loue that once he wikedly refused and cared not for. Faythe shal at the moste mercifull Lordes handes obteigne, that merites coulde by no possibilite hope for. And here emong al thynges, o moste honeste Theophylus, consider me three fold soondrie personnes, the firste of the woman beeyng a synner: the second of the Pharisee: and the third of the Judge. The Judge onely and none but he, is in veraye true dede pure from all staynyng, or filthinesse of vice and synne, or rather is the veray true fountayne of al puritie. The woman a synner dooeth nothyng els but wepe, wasshe, wype, kysse, and enoynte. Here hast thou the markes to knowe the duties of true loue and charitie towardes thy neighbour. The Pharisee beeyng pussed vp in pride with the Iudaicall righteousnesse, slaundreously blameth and accuseth the gracious mercifulnesse of the salueour, he thynketh skorne of the synner, and also enuieth her, himselfe beeyng cloggued with muche more grieuous eiuill. And of suche sorte for the moste parte, is the perswasion of righteousness, that spryngeth of the habite or clothyng, of the choyce of meates, of putting a diuersitie betwene one daye and an other of wasshynges of the bodye, and the vesselles whiche serue to eate and drinke in, of long beyng in prayers and meditacions, and of other lyke thynnges, whiche haue a countenaunce and shewe of godlye deuocion afore menne, whereas in none of all these thynges consisteth the godlynesse of the ghospell.

And all suche folkes as manye as put theyr truste and confydence in

in thynges of suche sorte as the aboue mencioned, bothe are wont folishly to stande in high conceite of themselves, and to thynke vile of their neyghbours, and also to bee replete with enuye, and slanderouslye to reproue the free goodnessse of almighty God. For what if that same woman had touched the Pharisee, with what a skornful loke would he haue shakē her of, with what washynges would he haue pourged hymselfe from the infeccion of her? In suche sorte doe they despise the miserable sinnen woman: who on their own partes are sore sickle of enuie, of stately pride, and of the disease of burdening men with false crimes: and are so muche the more vncurable, for that in theyr owne conceytes and opinions they seme nothing sickle at all. For many times it chaunceth, that menne soner amende from notorious and open vices, then from suche as kepe themselves hydden vnder the cloke of holines. An aduoulter, a drounkard, a felowe drouned in riotte, and Idolatrie, a souldier that dooeth all as hym lusteth, a man maie sooner conuerte to good mynd, than a Pharisee, an envious

personē, one that standeth in his owne conceyt, a backēbiter or a dissembler.

[ The texte.] And they that sate at meate with him, beganne to saye within themselves: who is this whiche forgeueth sinnes also? And he sayed to the woman: Thy faythe hath sauued thee: Goe in peace.

Nowe suche as the maister of the feaste is, euen suche are his geastes alſo beyng Phariseis. What a felowe is thissame (say they) that he remitteth synnes? But the iudge, who alone and none but he knewe all mēnes hertes, who alone of all men myghte haue loked alofte for his holynesse, doeth maluerly and courteously correct the pride of the Pharisee: he playeth the attor|ney and aduocate for the synner, and both assoyleth and also coumforteth her confessyng her sinfulnesse. It must therfore be the parte of an euangelical paſtour, to flee the exaumple of the Pharisee, and to folow the tendre ientlenes of Iesus in receiuyng synners.

#### ¶The .viii. Chapter.

[ The texte.] And it fortuned afterward, that he himself also went throughout the cities & tounes, prealchyng and shewyng the kingdome of god, and the twelue with him. And also certain weomen, whiche were healed of euill spirits and infirmities. Marie whiche is called Magdalene (out of whom went seuen deuils) and Ioanna the wife of Chusa Herodes stewarde, and Susanna, and many other, whiche ministred vnto him of their substaunce.

**F** Or so great was the gracious goodnesse of Iesus towarde synners, were they of neuer so base and lowe degree, \* that he did not onely admitte this woman alone vnto the touchyng of his feete, but he dyd also at sum|tymes permitte certayn women to goe all aboute with him from place to place as his Apostles did, & suffered as well hymself as also his disciples to be releued with the liberalitie & seruice of the same. For where Ies{us} (his twelue discyplines at all assayes euerywhere folowyng

him, to the end that the sede of euangelicall doctrine might be y<sup>e</sup>more largely spred abrode) did euer now and thā chaunge places, walkyng through euery citie and village: to the entēt that he and his said disciples cōtinually goyng about from place to place, and earnestly attendingyng to the onely buisynesse of preachingyng the ghospel and nothyng els, should not bee

destitute of thynges necessary: there were besides forth certaine holy women which folowed Ieſus whersoeuer he wēt, & thei wer suche as either he had deliuered from vnclene spirites, or els he had healed frō diseases. Emōg these was Marie cal|led Magdalene, but of whō the Lord had cast seuen deuils. Ioanna y<sup>e</sup>wyfe of Chusa, (who was Herodes steward) of a ladie of the courte becum a dis|ciplesse vnto Christe: one Susan also, and others not a fewe, who bearynge in mind the benefite that thei had receiued, did by suche meanes as thei could helpe the businesse of the gospel forward, ministring necessaries vnto Iesus & to his disciples with their own propre goodes. For Christ beyng a poore man hymself had chosen poore men also to his Apostles: and they chaungyng their seates or restyng places, and goyng forth cōtinually from one place to an other, so often as they did, coulde not euerywhere haue vytayles and all other necessaries ready for their vse & occupiying. And as the time was than, it was mete and conueniente that the first foundacion of the doctryne of the ghospel, should be laied by mē of lowe degree, of very slender substaunce, & also of no learnyng ne authoritie. Howbeit Paul (whose disciple I was and did longe tyme folowe and attende vpon hym,) had more mynde to laboure with his owne handes, then to liue at the findyng of other folkes. But much more are thei that haue enough of their own and are fitte to preach y<sup>e</sup> gospell bound freely to departe to theyr brethren with sum porcion of that, y<sup>t</sup> God hath sent them. And yet this notwithstanding, he thought it to be a thing of reasō and conscience, that they which sowed the spiritual foode should be re|lieued and sustaineed, as often as nede were, with aide and succour of thīges necessary for the body, at the handes of suche personnes for whose behoufe they toke peynes. But Christe because he woulde teache that this lyberaly|tie oughte not to bee of any compulsion, but of eche folkes owne accord and voluntary will, he admitted in dede and receiued certain women into his cūlpany and traine, but it were only suche as of their own accorde dyd folowe: howbeit neither did he call or send for any vnto him, neyther do we read that euer he craued or required any thyng of any body, because he would y<sup>e</sup> more effectuallie make sum ashamed of their shameles fashions, for as muche as where they take no peines at all for the ghospels behoufe, yet vnder pretēce of labouryng in the ghospel, they will by plain force and extorcion loke and require to haue of the people against their willes, not only that may suffyse for necessitie, but also that is more then enough, because they wyll bee mayn|teined in riot and excesse. But truely the free liberalitie of good people shall never fail that man whiche with a syncere mynde doeth altogether embuisye and occupie himself in preachingyng the ghospel. Moreouer Iesus lyke as he did admit all persons, what euer they were, to the helpyng forwarde of the ghospel: so did he vse not to admit eyther his mother or any of his brethren and kinsfolkes to hindre the effectuall procedyng of the ghospel.

[ The texte.] Whan muche people were gathered together, and were cum to hym oute of all cyties, he spake by a similitude. The sower wente out to sowe his

feede: and as he sowed, sum fell by

the waye syde, and it was troden downe and the foules of the ayre deuouted it vp. And some fe•on stones, and as soone as it was sprong vp, it withered away, because it lacked moystnesse. And some felle emong thornes, and the thornes sprang vp with it and choked it. And some fell on good ground, and sprang vp and bare fruite, an hundreth folde. And as he sayed these thinges he cryed: He that hath cares to heare let hym heare.

And on a certaine daye whan he was goen forth of the house vnto a lakes syde, by reason of the great multitude of people whiche resortyng vnto him to heare hym, and there sytting on the shoore banke buisely teachyng the people, so great a multitude of bothe men & women out of the cities thereby, came ren|nyng to heare hym, that the people, gatheryng so thycke about hym, he was cō|streigned to go into a bote, and therehens as it had been out of a chayre or pull|pite, he taught the multitude beyng assembled of all sortes of people, and spake many thynges vnto them vnder the misticall derke couert of similitudes & pa|rables: partly that he might the more effectually stiere vp in them an earneste desyre to learne: and partly that it might the more diepely settle and reste in their mindes,\* that had been enpriented by a mystical derke colour of speaking.

First therefore he putte foorth a similitude or parable to aduertise them all with gredie myndes to receyue the preaching of the gospel, and not to reakon in sufficient to haue heard it, onlesse they bestowed it whan they had heard it to the vse and exercise of godlynesse. There went forth, (quod he,) a certayn hous|bandmanne to sowe his sede, and while he dooeth euerywhere caste his sede a|brode leauyng no place voyde,\* as one that coue•ed as muche encrease as was possible: the sedes were receyued in diuerse and sondrye places of the ground, not beyng euery one of eguall fruitfulness, to beare. For some of the sedes whan they were cast, fell by the high wayes syde, and these sedes partly wer tro|den on and all to bruised with the feet of suche as wente by the waye: the rem|naunte, because it was not couered with earth, the birdes of the ayre dyd eate vp.\* Agayn some sedes fell in stonie places of the soyle, and beyng receyued with thynne couert of earth whiche scarcely hydde the stones, it sprong vp in dede a litle while: but because it had not earthe ynoughe vnderneath it to geue it moystre to the full rypenesse, anon after it was shot foorth aboue grounde, it dried vp and withered awaye as soone as any feruent heate of the sunne came to it, and so euen in the first bladysg it perished. Agayne some of the sedes fell emong thornes, and sprong vp in dede also, but the thornes that sprōg vp with it because they quickly shoote vp and do commonly sprede themselues abrode of more thickenesse and heighth also

then the corne dooeth, it came to passe that the blade that had come of good sede, was smouldred and stiefled vp, so that it could not shoote vp so high to haue the open ayer at large. But yet did not all the sedes fall vnluckily. For some there was that fell vpon good earth, and whan it was sprong foorth brought, fruite an hundredfold double.

Whan the Lorde had thus muche sayed,\* because he knewe that the woordes whiche he had spoken wer not perfectly vnderstandinge of euery bodye: and yet willyng to haue them afterward beare wel in mynde the parable whiche directly concerned the welth of all creatures: he cryed with a loud voyce, saying: no that hath eares apte to heare the wysedome of the ghospel, leat him herken we• to the woordes whiche I haue nowe spoken. For they requyre to haue an healrer neyther grosse of capacitie and vnderstandyng, nor that wyl stande gaping and yeanyng whan he should geue eare as though he were more then halfe in

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slepe. And they apparteyn to euery one of you without expcion. There bee some which lyke vnto dead images haue eares but not to heare me. They haue eares enough to serue them vnto Pharisaicall constitucions, towarde the doc|trine of true godlinesse they are starcke deafe.

[ The texte.] ¶And his disciples asked hym, saying: what manier of similitude is this? And he sayed: Unto you it is geuen to knowe the kyngdome of God: but to other by parables, that whan they see, they should not see, and whan they heare, they should not vnderstande. The parable is this. The sede is the worde of God. & hose that are besyde the waye, are they that hear•: than commeth the deiuell and taketh awaye the woerde out of their hertes, leste they shoulde beleue and be sauued They on the stones, are they whiche whan they heare receyue the woerde with ioye, and these haue no rootes, whiche for a while beleue, and in tyme of temptation goe awaye. And that whiche fell emong thornes are they whiche, whan they haue hearde, go forth and are choked with cares, and rychesse, and voluptuous liuyng, and bring foorth no fruite. That whiche fell in the good ground: are they which with a pure and good herte, heare the worde, and kepe it, and bryng foorth fruipte through pacience.

And the disciples whiche were nerest about Iesus, and moste familiar with hym, desired hym to declare the derke misterye of the parable. To whom thus he sayed: vnto you as vnto familiar frendes of household, it is geuen to know the mysticall secretes of the kyngdome of God. The courtes of temporall kinges haue certain priuities belonging to thē, and matiers of counsail which are kept priuie from the multitude of the common people, and from all suche oþthers as haue noþyng to do in the courte? the

kyngdome of the ghospell also hath in lyke manier secrete priuities belonging to it, whiche many not without consideracion and good cause why be vttered to euery body at all auentures: but must so be sette forth as they maye be seen onely of them which are of house holde belonging to God almightyis court, and vnto others it must be enwrap|ped and shadowed in derke parables, to the entente that suche as are vnwoor|thie persones, whan they see it, maye not see it: and whan they heare it, maye not vnderstande it. And as for the parable this is the secrete menyng of it. The sower is the sonne of man, the grounde the herte of man, the seed is the woorde of the ghospell. It is not yearthly seed but heauenly, ne proceded from man: and therfore called the woorde of God. The sonne of man leaueth no place voyde,<sup>\*</sup> but casteth his sede abrode euery where, but partly through the malice of Satan, and partly through the defaulte of man it happeneth that the com|myng vp and growyng of it proueth well but in fewe.

For the seed that fell by the waye syde betokeneth them whiche after a light sorte and negligently or slugyshely do heare the woorde of God: and byanby or euer it can any thing settle in theyr myndes, commeth the deuil, and putting into them contrarie thoughtes, taketh out of theyr mynde all that they hearde, as one enuying at theyr welth, and with wicked suggestions doyng all the let he can that they maye not atteygne saluacion. For as the sonne of manne labo|reth by all meanes possible to bryng sinners to saluacion: so doeth the other leauie nothyng vnattempted to drawe as many as euer he maye to damnaciō: he therefore immediately after the castyng foorth of the seed of the woorde euangelicall, flyghyng sodaynely to it, dooeth gather it vp ere it can cleue and sticke fast in the mynde: so that by this tyme it forceth nothyng at all to haue heard it. Furthermore the sede receyued in stonie grounde dooeth sygnifye them, whiche hearyng the woorde receiue it with ioye, and laye it vp in their mynde, so that lyke the freashe grene blades of late sowen corne newly shotte vp aboue grounde, they shewe some hope and tokens of godlynes of them|selues

in certain outward thinges. But forasmuch as the thing which they haue heard is not throughly imprented in them, nor hath not taken sure rooltyng (as it wer) in the inmost affeccion of their hertes, they are for a litle time obediently rewled after the word of god, but whan any bloustryng storme of euils dooeth arise, they quaille and forsake their good beginnyng. For an easie thyng it is in prosperitie to kepe the doctrine of the ghospel, but if thou haue not throughly sucked and conceiued an earnest affeccion & zele towardes true godlynesse: than at whatsoeuer tyme aduersitye requireth

that same stout strength of an euangelicall hert: that same face of holynesse shewed for a tyme, doeth vanishe away.

Now the sede that fell emong thornes dooeth sygnifie them whiche after that they haue receiued the sede of Goddes woerde, beare away with them no frute of true godlynesse thereby, because that their affeccion towardes better liuyng is stifled and oppressed with cares of this world,<sup>\*</sup> with ryches, and with the sensuall pleasures of this presēt life. But the sede that was cast vpon good yearth betokenethe them whiche with a sincere herte taking dilygent hede, and being void from all vaine affeccions dooe receiue the holsome worde, and lay it vp in their memorie, and cause it throughly to synke downe into the bottome of their affeccions, so that by no assaulte of euils thei can be remoued from the earnest exercise of godlynesse ons entered and begonne.

[ The texte.] No man whan he lighteth a candele, couereth it with a vessell, or putteth it vnder a table, but setteth it on a candelsticke, that they whiche entre in may see light. Nothyng is in secrete that shall not cum abrode. Neither any thyng hid that shall nor be knownen, and cum to light. Take hede therfore how ye heare. For whosoeuer hath, to hym shalbe geuen, and whosoeuer hath not from hym shalbe taken, euen that same whiche he supposeth that he hath.

This parable therfore did Iesus vouchesalue to expounde to his disciplices seuerally by themselues: partly because they should learne in other paſſables after lyke maner with a godly curiositie to serche out the derke menig of them:<sup>\*</sup> and partly that afterwarde whan due tyme and occasion should be, they myght preache openly to al creatures the same thing whiche they had at that tyme heard in secrete. For the vnderstandingy of holy doctrine is a cleare lyghte. And he that geueth parte of this lighte abrode to others, dooeth not geue it to the entent to haue it kepte hidden, but that it maye shewe lyghte abrode to many. For no man (saieth he) doth light a candell, & beeyngh lighted dooeth couer the same with a vessell, ne setteth it vnder the table: but he fyrst setteth it on a candlesticke to the ende that suche personnes as come into the house may se light. For there is nothing deliuered vnto you now priuately or entrieked or wrapped in derke parables: but the same hereafter must be ope[n]ed to the whole world,<sup>\*</sup> nor nothing is now so derke or so closely hydden frō the vnderstandingy of the vnlearned: but the same in processe of tyme shall be brought out by you, and shal bee sette forth to the knowlage of al creatures. Wherefore ye muste take euen verye speciall good heede, that ye with great carefulnes imprint in your mindes the thinges that ye now heare, so that noſthyng fall out of your remembraunce or peryshe. He that greedily receyueth the vnderstandingy of the mystical doctrine of god, & diligently laieth the same vp in his heart as a treasure, declareth hymselfe worthy to haue mo things

committed vnto his credite, forasmuche as he diligently kepereth that whiche is geuen vnto hym. For he that hath, shall haue more geuen hym, but whoso through his owne negligence, leseth the thyng that he once had, suche an one shall not onely haue no more geuen vnto him, but also euen that same whiche he seemed to haue, shalbe taken away from him, because he so rechelesly kepte the euangelicall treasour, wherewithall how muche the rycher that one is, so muche the more doeth he couet to be still ferther and ferther enriched.

[[The texte.](#)] Than came to him his mother, and his brethren: and they could not cum to him for preasse. And it was told hym, and said: Thy mother and thy brethren stand without and would se the. He aunswered and said vnto them: My mother and my brethren are these whiche heare the word of God, and doe it.

And concernyng suche lyke matters as these are, the lord Iesus put foorth many other parables vnto the people: all which euery one of them, he expoū|ded seuerally vnto his disciples. And because the Lord would declare what a precious thyng the doctrine of the gospell is, and with how great diligēce and carefulnesse it ought bothe to be taughte and to be receiued: \* it happened on a certain day, that while Iesus was teaching the people, his mother & his brethren came to the place beyng very desirous and faine to haue spokē with him about sum matter (whatsoever it was) concernynge theyr familye and houshold. And thei could not cum to him for y<sup>e</sup> thicke preasse of y<sup>e</sup> multitude, wherfore there was word geuē him by others, that his mother and his bre|thren stode at the dore, being desirous to speake with him. But Iesus to de|clare that the woorde of the ghospell is a more precious thyng,\* then that it ought to be broken of, or interrupted for any worldly affeccions, or for any care of householde buisynesse and affayres: made this aunswer to them that had geuen hym word of the matter: My mother ({quod} he) and my brethren are they whiche heare the woord of god, and dooe it, geuyng therby a lesson, that carnall kynred ought not to be regarded or acknowelaged, so long or as oftē as any matters concernyng the soule health are in hand.

[[The texte.](#)] And it chaunced on a certain day, that he went into a ship, and his disciples also. And he sayd vnto them: let vs goe ouer vnto the other side of the lake. And they launched forth. But as they sailed, he fell aslepe. And there arose a storme of wind in the lake: and they were filled with walter, and they were in ieopardy: And they came to him, and awoke him, saying: Mayster, Mailster, we are lost. Then he arose, and rebuked the winde and the tempest of

water, & they ceassed and it wered calme. And he said vnto them: where is your fayth? They feared and wondered among them selfes, saiying: what (thinke ye) is this? For he cōmaundeth bothe the wyndes and the water, and they obey him.

An other thynge moreouer also it was the Lordes wyll and pleasure by very true matters in dede, to teache vnto his discyple, howe that in al mat|ters of trouble and busines by meanes wherof this world would in time to cum arise against the forward procedynges of the gospell, they ought not to falle in any despaire of mynde, nor any of them trust in his own strength, but to depende and rest all on his helpe, and further that his help shal not faile vs in any perilles or daungers, at leastewyse, yf we want not faythfull trust in hym, and if we wyll with prayers, procedyng from the botome of our hert, call for his aide and succour. It so befell therfore on a certain daye, that Ieſus whan he had taught the people all the daie long, entred into a bote with

his disciples, and bid them make passage ouer vnto the other side, the tyme now drawyng well toward nyghte. And as they were sailling, Iesus fell a slepe. And in the meane season there sodainly arose a piere of wind, & so trou|bled the water, that by reason of the waues cumming fast ouer into the ship, the disciples were in ieopardye. And beyng sore afrayed, they went vnto Ieſus, and reised him out of his slepe, saiying: Maister thou slepest, and we pe|risme. But Iesus arisyng vp, rebuked the wynde, and the roughnesse of the water, and bid it to be still. And immediately bothe elementes, that is to wete, bothe the aier and the water acknowledged their Lorde. And at his cō|maundement immediatly folowed a great caulmnesse and stilnesse of theim bothe. And this beyng doen, he turned to his disciples, and chidyngh them for that they had been so sore afrayed in his presēce, seeing that thei had hard hym so often teach that nothing should hurt thē, at least waies, if thei would kepe a stedfast and a continuall faith and truse towarde him, thus he sayed: Where is now becū that same faithfull truste of yours that ye shoulde haue in me? truly the defaulte therof was the thynge that reised vp all this trou|blous bloustryng. Upon this, all the coumpanie that were carryed in the ship, whan they sawe the whole tempest soodainly quieted in a momēt at the onely voice of his rebukyng, and seing in him certain manifest tokens of sum thynge aboue the coumpace of mans reache: they were takē both with a feare and also with a great woundrying at hym, in so muche that they saied: what a man is thissame? for he dooeth not onely commaunde and charge spyrites to goe out of men, but also hath rewle and commaundemente ouer the dead and deaffe elementes, the sea, & the windes, and they obey his commaundemētes. So often therefore as it shall fortune vs also to bee in ieopardy, so often as Iesus slepeth in our

mides, let vs with godly desires plucke him by y<sup>e</sup> sleue, let vs with our continual praiers awake him, and reise him: & immediately shall the tempeste bee tourned into caulmnesse. Ambicion is an euyll winde: wrathfulnesse and hatred are perillous wheorlewynedes: naughty & corrupt desires bee horrible waues and sourges: yea and readye to ouerwhelme the barge of our minde, and to turne it vpsidedoune. But the lord is to be reised out of his slepe, that he may commaunde and rewle these mocions, & streight waies shall all the tempeste ceasse.

[ The texte.] And thei sailled to the region of the Gaderenites, whiche is ouer against Galilee. And whan he went out to lande, there mette him out of the citie a certain man, whiche had a deuill long tyme, and ware no clothes, neither abode in any house, but in graues. Whan he saw Ie|sus, and had cyred: he fell doune before him, and with a loude voyce said: What haue I to dooe with thee Iesus, thou sonne of the god most highest? I beseche thee torment me not: for he com|maunded the foule spirite to cum out of the man. For oftymes he had caught him, and he was bound with chaynes, and kept with fetters, and he brake the bandes, and was carryed of the fiend into wildernesse. And Iesus asked him, saiying: what is thy name? And he said, Legiō, belcause many deuils wer entered into him. And they besought him that he would not commaūd theim, to goe out into the diepe. And there, was there an heard of swine, fedyng on a hille, and they besought him, that he would suffre them to enter into them. And he suffered them. Than went the deuils out of the man, and entred into the swine. And the heard ranne headlōg with violence into the lake, and were choked. Whan the heardmen sawe what had chaunced, they fled, and tolde it in the citie, and in the villages. And they came out to see what was doen: and came to Iesus, and found the man (out of whom the deuils were departed) sittynge at the fete of Iesus, clothed, and in his right mynd, and they were afraied. They also whiche sawe it, tolde them by what meanes he that was possessed of the deuils was healed. And all the multy|tude of the Gaderenites besought him that he would departe from them: for they were taken with great feare.

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So the water beeyng all made caulme and still again, they sayld into the lande of the Gaderenites, whiche is right ouer against Galilee, a part of the neather or lower Arabie.\* And whan he was cum foorth of the shippe to land, there mette him a certayn man, which had been now a great long season possessed and vexed of an outragious cruell spirite: in so muche, that neyther he could be kept couered with any clothes, nor yet with any ropes or chaines be kept at home within dores: but he went wandryng about in the graues of dead folkes, and oftentimes woulde he out of them flye vpon suche as pas|sed by on the way. This man rennyng forth at the

noise of strangers arriuing there, sawe Iesus, not withoute a good turne and benefite for his part. For Iesus takyng pitie and compassion on the manne, commaunded the wicked spirite to departe out of him. And the partie that was possessed of y<sup>e</sup> deuil fel downe at the knees of Iesus. For a certain priuie power of the vertue of his godhed, had drawen the partie vnto him. But the vncleane spirite made an houge roring out, through y<sup>e</sup> mouth of the miserable selie creature, & sayd: O Iesus the sonne of the most high god in heauē, what haue I to do with thee? I beseche thee do not torment me.\* For the cōmaundement of y<sup>e</sup> lord wrought strongly vpon hym to leaue the manne whom he had by a long space vexed. Many tymes and ofte would this wicked spirite cease on the man, & woulde after so manifold pieteous sortes moste cruelly tormente, and vexe him, that breakyng all his feters, his chaines, and al thinges that he was boūd with|all, he should bee driuen and feased of the deuill into desert places. Wher|fore the sayed spirite was yll wyllyng and loth to leaue his olde habitacion. Yea and moreouer full sore was he afeard •este the day had been now cum, in whiche they should bee adiudged to euerlastyng payne and torment of helle, there to be eternally punished for all the euil & woe which here in this world they torment and plague men withal. So than it was not repentaunce of his euill doynges that enforced him to these praiers, but feare of punishmente. But Iesus to the ende that the greatnes of the miracle should bee the better knownen to all folkes, demaunded of the wicked spirite what was his name. He aūswered, a legiō (mening by this souldierly word perteinīg to warfare, that the manne was possessed not of one deuill alone, but of an immunerable multitude of deuils) for there is no one great sinne without a great ambush|mente of vyses together in a clouster. But there is no sickenesse of the mynde so greuous, there is none so great a multitude of great offēces, but it geueth place and departeth at the commaundemente of Iesus. And all these deuyls beyng now in feare therof, praied Iesus that in case it could not bee auoyded but that thei must nedes be cast out of that mā which thei were in, yet at least wyse they myght not be commaunded to go doune into the depe pitte of hell whiche place they know to be ordeined for them at the last day of iudgemēt.\* And not ferre from thesame place, vpon a certain hill whiche lay harde by, in maner directly aboue thesame water, there was a greate heard of swyne feedyng at their pasture: so that euen by that very point we may perceyue that y<sup>e</sup> said countrey was heathen, and wholy geuen to al vngodlines. For y<sup>e</sup> Lewes by their lawe did not, ne might eate no swynes fleshe.

And the deuils made request that by the sufferaunce of the lorde they myght haue libertie to flitte out of the man into the said hogges: so great a desyre & iuste had the wicked spirites to doe hurt and mischiefe. And Iesus to make y<sup>e</sup>

thyng bothe the more euident, and also the more terrible, suffred them to haue their desire. And immediately the deiuels leaft the man, & wēt into the hogges, and streyght waies was al the whole hearde carried hedlong in a furious rage as fast as they might driue into the poole, and were there drowned stone dead. As soone as the swyneheardes sawe this, they were sore afrayed, and went thei• waies thence as fast as thei might renne, into the tounes and villages to beare tydynge al about what was happened. The inhabitauntes of the countreye scarcely beleuyng the tale that the swyneheardes tolde: went foorth to see the prouffe and tokens of that so vncredible a matier. And cumming to the place, they see the hearde to be now peryshed and loste, whiche a litle before was an hearde of a mighty great multitude. And the man also whiche tyll that tyme was possessed of many deiuels, and for his notable mischiefe that he did in the countrey was well knownen vnto euery body: hym they fynde now all quiet and pacient, and of whole mynde, wearyng clothes on his bodie, and sitting at the fete of Iesus. For of an harbourer of deiuels was he sodaynly made a disciple, and scholar of Iesus. And whereas to fore he was tumbled and dryuen by wic|ked spirites to all kyndes of mischief, now by the ientyll and meke spirite of the most merciful lorde, he is in framynge to all earnest and deuout exercise of god|lynesse. Ferthermore they whiche had been there present and hadde with theyr owne iyes seen the mā before possessed of deiuels,<sup>\*</sup> and had heard that there was a legion, that is to saye, a great noumbr of deiuels in him, and nowe sawe hym in suche a litle while made perfectly whole, they reported to y<sup>e</sup> residue of the peo|ple what had befallen.

Wherupon a certayne feare came vpon them all, where as they should rather haue glorified god, and louingly embraced the power of him who had restored health to a most miserable creature, beyng otherwise past all hope of recouerie. They would fayne therfore haue had Iesus goen, as peo|ple dreding his power, but not knowyng his goodnesse: and they be more molued with the losse of theyr cattel, then with the health of the man restored again. Yet durste thei not be bolde to banishe or driue him out of their region: but the Gerasens ientilly desyre and praye him in the name of all the whole countreye to departe out of theyr coastes, so great feare had taken and possessed them all.

[ The texte.] And he gan hym into the shyppe, and returned backe agayne Than the man (out of whome the devils were departed) besought hym that he might bee with him. But Iesus sent hym alwaye, saying: goe home agayne to thyne owne house, and shewe what thynges soeuer god hath doen for thee. And he went his way, and preached throughout all the cite•, what thynges soeuer Iesus had doen vnto hym.

And Iesus, because he woulde not caste an holy thing emong dogges, retur|ned agayne to his shippe. But the partie whiche was deliuered from deiuels, de|syred Iesus that he might continue in his coumpaignye and awayte

on hym, seeyng that he was bound vnto hym alone and to none other for receiuing his health. But Iesus woulde not suffre it but sayed vnto hym: returne to thine owne house, to the ende that by thyne owne relacion, and by sight of thee, all folkes maye certaynely knowe what thou were afore, and what thou arte now, through the benefite of God.\* Thy countreymen refuse to haue me come and be emong them: yet bee thou at the leastewyse a wytnesse emong them what ill frendes they haue been to themselues in castyng me out of theyr region. The man obeyed the lordes biddinges, and goyng into Decapolis and throughout euery citie, he declared and talked in all coumpaynies that he came emongst, what great and high benefites he had receyued at the handes of Iesus. And

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thissame was yet some manier of entreaunce, and fyrst setting foorth of prealchyng the gospel emong folkes beyng grosse and wiked and veraye well to be resembled to those swyne, into whiche the deuils did flitte whan they lefte the man. Neyther was the open publyshyng of this man, whom the sayed deiuels had to fore possessed, altogether in vayne. For many did beleue and meruayl at the thyng. And certes by this exaumple or figure, did the lorde Iesus geue a lesson to vs that the grace of the ghospell ought to be profered to euery bodye, bee they neuer so wiked, but yet notwithstandingyng that thesame is not to bee thrust in theyr lappes beeyng vnwillyng to receyue it, and also refusyng it. But agayne on the other syde they muste be so leafte and forsaken, that some sparke of true godlynesse be lefte emongst thē, whiche one daye in tyme to come maye by occasion appere and sparcle vp.

[ The texte.] ¶And it fortuned that whan Iesus was come agayne, the people receyued him. For they all awayted for hym: And beholde, there came a man named Iairus (and he was a rewter of the sinagogue) and he fell downe at Iesus fecte praying hym, that he woulde come into his house, for he had but one daughter onely, vpon a twelue yearesh of age, and she laye a dying.

Iesus therfore went backe agayne by shippe into Galilee, from whence he had come, where he was now greatly spokē of, and wondreful in euery mānes mouth, & at his returnyng a great multitude of men receiued him which with great missyng of him did looke for his returne from y<sup>e</sup> Gerasenes. And beholde eftson an occasion whiche mighte declare aswell howe readye Iesus was to helpe euery body, bothe ryche and poore, good and bad, as also how muche be|hinde they were in beleuyng and trustyng of God, which emong the Iewes se|med to be chiefe pillours of religion, then those whiche emong the inferiour people were accoumpted moste vile and abiect. For one of the chiefe of the Sylagogue called Iairus came to Iesus, & this Iairus had a daughter, within a litle ouer or vnder, about the age of twelue yeares, and she was euen nowe in dying. He fell downe therfore at the feete of Iesus, desyryng that he woulde vouchesalue to come home to his house and to helpe his daughter whiche euen at that present laye in dying. After suche a like sorte is the phisician wont to be called in a tyme of vrgēt nede: Come proue what thou canst doe: howe muche more full was the feithfull truste and beliefe of the Centurion, whiche sayed y<sup>t</sup> it was no nede of his bodely presence, but that Iesus was hable with a mere woorde of his mouthe, to helpe and to heale whom him lusteth? Iesus folowed the desire of Iairus and made haste towardes his house.

[ The texte.] But as he went the people thronged hym. And a woman, hauyng an issue of bloude twelue yeares (whiche had spent all her substaunce vpon phisicians, neyther could be holpen of any) came behynde hym, and touched the hem of his rayment, and immediately hir issue of bloude staunched. •nd Iesus sayed: who is it that hath touched me? whan euery man denied, Peter (and they that were with hym) sayed: Maister, the people thruste thee and vere thee, and sayest thou, who hath touched me? And Iesus sayed: some bodye hath touched me. For I per|•eynt that •ertue is goen out of me. Whan the woman sawe that she was not hid, she came trēblyng, and fell at his feete, and tolde hym before all the people for what cause she had touched hym, and howe she was healed immediatly. And he sayed vnto her: daughter, be of good coum|forte. Thy feyth hath saued thee, goe in peace.

And loe in his goyng on the waye thitherwarde, by reason that the throng of people waxed thicke about him on euery syde, (so great was the desyre of e|very bodye bothe to heare him & to see him) Iesus was in manier borne downe emong them. And euen emongst the thickest of the people, there hadde wroong

and thrust in emongst them a certain in woman which had been sicke by the spare of twelue yeares of the bloudy flix, a disease lothely and muche to be

abhorred. And for loue of health, she hadde bestowed all her substaunce vpon phisicians: whiche from time to tyme fed her forth with fayre promises of easing her paine▪ howbeit they holpe her nothyng at all, but cast her into another disease of poluerie, more then she had afore. There this good wise womā beyng destitute of all mannes helpe, tooke her refuge vnto goddes helpe, conceyuyng a meruay|lous truste in Iesus, that if she might touche any parte of hym, or any thyng about him, she should be healed.

Notwithstandyng muche ashamed she was to come forth before hym, and to discouer her foule disease that was to be a sha|med of. But willing as it were by preu•e stealth to geat from him the benefite of her health, she crepte and gotte to hym behynde his backe and touched the vt|moste skirt of his garment, whiche with the throng of the people was drawen this waye and that waye. And immediately she perceiued her disease to be gon, and the bloudie flix to be clene stopped. And verayly Iesus nothyng enuyed the sycke woman that had her health, but willyng to shewe vnto the rewler of the synagogue and to the other Iewes a paterne of perfect feyth,\* sayed: Who hath touched me? Whan others that went nexte vnto hym sayed that they had not touched hym: Peter and the other disciples whiche were nexte vnto Iesus neuer from his heles, saied: Maister, a thicke presse and throng of people doeth on euery side come vpon the, and thrust thee, and as thouge there wer but two or three here, doest thou aske who hath touched thee? But Iesus geuyng a by woord that his speakyng was of no common manier of touching, as his discipiles did mene, aunswere: some bodie hath touched me, not after the common facion of touchyng one another in goyng, but otherwyse. He knoweth it him|selfe whosoeuer it be: for I at the touching felte a certayne vertue procede forth from me vnto the partie that touched me.\* Whan no bodie made aunswere, and Iesus cast his iyes aboute all the coumpainie, as thouge he soughte who it was, that would priuily haue stolen this benefite, the woman knowing that what she had doen halfe by stealth, was not vnknownen to Iesus, came foorth before him with great feare: and fallyng down at his feete confessed before all the people, bothe for what cause she had touched hym, and also howe she was immediately healed of her disease, whereof she had been sore sicke whole twelue yeares space the physicians takyng great labour about her in vayne. The moste mercifull Lorde droue her parforce to this confession: not to shame the woman by detectyng her, but to declare vnto the Iewes how muche and howe great a thyng it is, that an assured feith maye doe. But Iesus comfortyng the woman beyng now in feare, and lookyng for no lesse then a great rebuke for hir presumption, sayed: daughter thy feith hath deserued to haue thy health geuen thee: goe in peace, and this my benefyte bee with the for euer: with this saying he touched and nipped the pharisees and Scribes, who put more hope in their owne workes, then in the goodnessse of God.

[ The texte.] ¶While he yet spa•e▪ there came one from the rewlees of the Synogogues house whiche sayed to him: thy daught•r is d•ade, disease not the

mayster. But whan Iesus hearde that woerde he aunswered the father of the damosell: feare not, beleue onelye and she shall bee made whole. •nd whon h• came to the house• he suffered no manne to go in with hym, saue Peter, Iames, and Iohn, and the fath•r and the mother of the marden. Euery body wepte: and folowed for her. And he sayed wepe not. The damosell is not deade but slepeth. And they laughed hym to skorne, knowyng that she was d•ade. And he thruste them all oute and

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caught her by th• hande, and cryed, saying: mayde aryse. And hir spirite came agayne, and sh• aro•est reygh•waye. And he commaunded to geue hir meate. And the father and the mother other hir were astouned. But he warned them, that they should tell no man what was doen.

The lorde Iesus had not yet ended speakyng these woordes, whan one of the mayster of the Synagogues house came rennyng and sayed: Sir neuer trouble ne disease ye the Lorde any fe•ther, who is now lyke to come in vayne, for thy daughter is already dead: The felow that brought this worde thought ne had no greater ne higher opinion or beliefe of Iesus, then of some other e|speciall good phisician, who coulde haue holpen her beeynge sick, and alyue: but to reyse her agayn beeynge dead, that were he by no meanes hable to dooe. Whan Iesus sawe Iairus deadly astouned and amased at this newes, he con|forted hym saying: be not afrayed: onely haue thou a feithfull beliefe, and the gierle shalbe safe.

Whan they were come to the Maister of the Sinagogues house, Iesus woulde not suffre any moe of the multitude to goe in at the doores with hym, but Peter,\* Iames, and Iohn, and with them also the father and mother of the gierle. Whan he came in, he found the house all full of mourning, For the dead mayden was wept for and bewayled of all her frendes and kinsfolkes: whiche dewtie and office of mournyng is commonlye dooen to the great ryche folkes at theyr deathes for a pryd and honour, more then for any sorowe. For they do make and appoynte certayne for the nonce to make lamentacion, to syng doul|full songes of mourning, and to shewe an outwarde countenaunce of sorow by wepyng and wryngyng of theyr handes, and beatyng or tearyng themselues. All this pompe and vayne shewe did Iesus refreigne and forbid, saying: make none of you no wepyng: for the mayden is not deade, but she slepeth. And they had hym in derision for his so saying: \* because they knewe certaynely that she was dead in dede. Than Iesus entreyng with a veraye fewe persones into the Inner chambre where the dead corpse of the mayden laye, he toke her by the hande, muche like as though he should but awake her out of her •lepe, saying with a good loude voyce: mayden arise. And what folowed? No creature a liue doeth more lightier awake from slepe at the voyce of any that calleth him vp, then

this mayden arose agayne from death to lyfe as soone as Iesus spake vn|to her. For not onely her soule and lyfe retourned agayne into the tabernacle of hir body, from whens it had tofore departed: but also she arose vp, and wal|ked about the house as mery and lustie as euer she was before. And Iesus to thentent that it shoulde bee a more certayne and euident declaracion of life per|fectly restored vnto hir, wylled meat to be geuen vnto hir, whiche thyng whan the father and mother of the gierle saw,<sup>\*</sup> they wer greatly astouned. And Iesus gaue them a great charge, that they shoulde make no wordes to no creature of the thyng that had happened as though he had been veray fayne that this mi|racle shoulde bee knownen but to a fewe, partelye to teache vs, that we ought not to hunte for the glory and prayse of our well dooynges at the handes of men, and partly to signifie by this figure and exaumple, that in light faultes a rebuke secretely geuen may be sufficient. For the gierle beeing deade dooeth be|token a man throughue weakenesse and frailtie fallen into syn. The deathe was yet freashe, the corpse had not come abrode into open fight. Therfore the multi|tude beeing shut without doores, the matier was al ended, and but a fewe persons made priuie vnto it. But happie and blissed are they, whome Iesus doeth so vouchesalue to take by the hande.

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The .ix. Chapter.

Iesus called the twelue together,<sup>\*</sup> and gaue them power, and autorite ouer all deiuels, and that they might heale diseases. And he sent them to preache the kyngdome of God, and to heare the sicke. And he sayed vnto them: Take nothyng to your iourneye: neyther staffe, nor sc•ip, neyther breade, neither money, neither haue two coates. And whatsoeuer house ye entre into, there abyde and thence departe. And whosoeuer wyll not receiue you, whan ye goe out of that citie, shake of the veray dust from your feete, for a testimonie agaynst them. And they depar|ted and went through the tounes, preachingyng the ghospell, and healyng euery where.

**A**nd hitherto did Iesus execute and administre the office of preachingyng the ghospell in his owne persone, framyng by all the meane space, and traynyng his twelue apostles many soondrye wayes, as men that should after the receiuing of the holy ghoste, succede him in tyme to come in the office of preachingyng. And for y<sup>t</sup> ve•aie cause it was, that he would in any wyse haue them conti|nuall witnesses of his actes and preachingyng. But to the entent that in the meane season they themselues also might shewe some paterne and saumple of them|selues towardes the executing of so great an office, and euen the lord beyng yet alyue they might assay and proue how

well they coulde dooe: he called them euery one together into one place,<sup>\*</sup> for a lesson and token that there ought to bee no discorde ne disagreynge emong them in theyr preachingyng. And to thentente that the preachingyng of suche poore meane felowes and vnlearned persones shoulde not vttrely altogether lacke autoritie: he gaue vnto them moreouer the vertue and power to cast out all kynde of deuils, and to heale al kynde of diseaſes. For it was mete that they whiche shoulde preache the kyngdome of God, should haue power ouer wicked deuils, the enemies of god: and also that suche as shoulde be preachers of that doctrine whiche healed al diseases of the mind, should not lacke vertue to heale all manier diseases of the bodye: yea and fer|thermore conuenient it was▪ that the people should be allured and woonne to the profession of the ghospell, by good turnes and benefites, rather then by thynges of terroure. Accordyng to the exaumple (sayeth he) that my selfe haue geuen you, see that you gladly and freely vse your power to the heal•yng of al peoples diseases and miseries: see that ye corrupte not the synceritie and pure|nesse of preachingyng the ghospell, by any suspicion of dooyng it for aduaantage and lucre. Than appoynted he vnto them in playne wordes what it was that they ought to teache. For he gaue them in commission no suche thyng, as to teache the ceremonys of the lawe, whiche shoulde with in a short tyme be abolisched: not to teache blynде constitucions of men, as the Scribes and Phariſses vsed to teache, when they go rounde about bothe the sea and the lande to make one selie proselite, or nouice of their secte: But he gaue them in commaūldemente to teache that the kyngdome of God was at hande. Which kyngdom of God, did not now consist in outwarde thynges to bee dooen with the bodye, but in spirite and vertue. And thus muche to preache vnto the rude ignoraunt people, was for that present tyme at the begynnyng sufficient for preparyng of mennes hertes vnto an higher doctrine. And for because the carefulnesse of thynges necessarie for the sustencion of the bodye should by no meanes lette them from the buisinesse of the ghosphell, he sayed vnto them: Carrye no kynde

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of baggage aboute you on the waye▪ neither staffe to defende you withall, ne scrippe to kepe your meate in for store, ne purse wherein to putte any money for expenses,\* or charges necessarie, no nor twoo coates: for bee ye well assured, that ye shall not any where lacke any one of all these thynges, yf ye shall with pure hertes according to the tenour of my commaundement, diligently prouide and labour that the ghospell go forwarde and dayly encrease. For euery where shal there be, whose voluntary ientilnesse & liberalitie shal geue as muche as for you beeyng men that lyue from hande to mouthe, and can bee content with a litell, maye at all tymes be sufficient. Neither shall ye haue any cause to be pe•sife or carefull,\* where or how to bee enterteined for lodgeyng or harbour: for wheresoleuer ye can knowe of any that are woorthie and mete for the kyngdome of god, turne ye into theyr houses, and there continue at soiourne, leste yf ye should eluary other whyle bee flytting from one house to another, ye maye seme to haue dooen it for sekyng of deyntie fare. But beeyng content with suche chere as ye shall there fynde, tarie ye so long in the houses of thesame personnes, vntill the good procedyng and encrease of the ghospell shall aduertise you to go forward to another place: but if it shall any where so happen, that no bodye will receiue you into theyr house, yet acknowlage and remembre the woorthynesse and dig|nitie of your office, and bee not ouer earnest to thrust into their lappes whether they will or no, the thyng, which euery creature ought moste specially to craue: but streightwayes forsake ye that same citie, beeyng so ferre from takyng any kynde of commoditie by suche personnes, as wilfully reiecte your preachyng, that ye shake of and caste backe agayne vnto them, yea euen the veraye duste that maye happily chaunce to haue stycked on your feet: playnly testifying and protesting vnto them, that ye haue freely preached the kyngdome of God vnto them, and that they haue made themselves vnworthie of so great a gifte freely profered vnto them.\* Whan Iesus had with these and many other woordes mo enstructed and armed his Apostles, foorth they went twoo and twoo together: and goyng round about to euery towne and village, they preached euerywhere that the kyngdome of God was come. And whersoeuer they found any menne possessed with deuils, or sicke, or in daungier of any other impediment of the boldye, they healed them in the name of Iesus. And this was the firste rudimente and entreauance of the Apostles preaching.

[ The texte.] And Herode the Zetrarche heard of all that was doen by hym, and he doubted because that it was sayed of some, that Iohn was arisen agayn from death: and of some, that Helias had appered: and of some, that one of the olde Prophetes was arysen agayne. And Herode sayed: Iehu haue I beheaded, but who is this of whom I heare suche thynges? And he desired to see hym.

By reason of these thynges the name of Iesus was so bruited abrode and made so famous, that the reporte of all his workynges and doynges came euē to the eares of Herode the Tetrarche. For whereas he knewe not Iesus,

and heard sate that a certain man there was who at the byddyng of his word could and did cast out deiuils, did put awaye diseases, did restore the lame, and suche as were taken and had their sinowes shrounen, did make clene the lepres, did rayse vp the dead to life agayn: he was in great doubte and wonderously trou|bled in his mynde, what man this might be so sodaynly spong vp.

Some boasted abrode that Iesus was Iohn, whom Herode a litle tofore had flayne, and the same Iohn to haue returned to lyfe agayne, and therefore beyng

now as it were made halfe a God, to bee wexed mightyne in dooynge of such great miracles. Others said, that he was Helias, whom beeyng taken vp in a fiery chariot, the Iewes did loke for that he should cum agayn, accordyng to the prophecie of Malachias. Agayne sum supposed he was sum other of the olde Prophetes, the memorie of whiche Prophetes was high and holy, and was had in great reuerence among the Iewes.\* Howbeit Herode fearing on his owne behalfe yf Iohn were reuiued again whom he had put to death, & reckening it a thing vncredible, y<sup>t</sup> a man once dead, should be returned again to life, saied: As for Iohn I mine own self haue caused to be beheaded, who beyng dispatched & rid out of the world, I thought there had none been left a liue which would haue enterprised to do any suche great matters. And what felow is this of whō I heare much greater thinges thē euer Iohn wrought? And hereupō he earnestly sought sum occasiō to haue a sight of him, not to be made better thereby, but to satisfie his own curiositie to knowe all thynges, oreis in case he should so thinke good, to do euen thatsame by him that he had doen by Iohn afore. But Iesus forasmuche as he knew Herodes mynd wellinough, would not cum where to be seen of him. For he was not cum for any such purpose to fede or delite the iyes of wicked princes with his miracles, but to bring the simple poore folkes to helth: nor to be beheaded did not like him, who had predestinate vnto himself the high exalted standard of y<sup>e</sup> crosse.

[ The texte.] And the Apostles returned, and tolde him al that they had doen. And he toke them, and went aside into a solitary place, high vnto the citie called Bethsaida, whiche whan the people knew, they folowed him. And he receiued them, and spake vnto them of the kingdom of god, and healed them that had nede to be healed.

After this the twelue returned home again vnto Iesus, with greate chere|fulnes, declaring how the preaching of the gospell had very well prospered, and how great miracles euen thei also had doen in his name. But Iesus cal|led them backe vnto

sobrenesse and humilitie, teachyng that they shoulde not wexe any thyng the more haulte, ne take any thing the more highly vpō theim for the prosperous successe of any such maner thīges. For he enfourmed thē that miracles are wrought and doen through the power of god & not of men, and thesame oftentimes to be shewed foorth by other men, then suche as are predestinate to euerlastyng life: and that onely the godlynesse of mynd doeth make a man blessed, whether he haue y<sup>e</sup> power to worke miracles, accordyng as the tyme requireth, orels haue it not. Iesus therfore of purpose to teache them by the dede selfe, and by the liuely practysyg of the verye thyng, after what sort they ought to fede the multitude with the foode of Gods word & of the ghospell whiche they had learned of him, he went aside with them oute of the company into a desert place, where thei might repose thēselves awhile after y<sup>e</sup> labour of their iourney. For in that place there was so great a resorte of people about them, that they could haue no maner tyme of respite, no not so muche as to eate their meate. He had them away therefore into a solitarye place hard by a citie of Galile called Bethsaida, whiche was the natvie coūltrey of Peter, Andrewe, and Philip all thre, and doubtlesse this departyng aside into a place solitary, was not bestowed vpon fond sensual pleasures or on slepe, but vpon a quietnes to pray and to geue thākes to God. For of such sorte ought the pastyme and relaxacion of suche men as are folowers of the

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Apostles to be. But assone as it was spred abrode by the bruite of y<sup>e</sup>people, whither Iesus had conueyed hymselfe to be solitary: an innumerable multitude of people gatheryng together in clousters on euery side,<sup>\*</sup> went after him into wyldernes. Than Iesus seeing the gredy desires of them, came out of the solitarie places that he had gon to for to repose hymselfe, and so littell mynde had he to putte them away from hym, that he went of his own accord to mete them, teachyng his disciples therby this lesson also that after a little shorte tyme of reposyng thēselues they ought euen anon eftsones to returne from restyng,<sup>\*</sup> vnto the office of preaching the ghospell. Whan Iesus was cum foorth, and sawe the infinite multitude or menne, women and chyldren, that had cū so great a iourney on foote out of diuerse places into deserte, as shepe wandryng hither and thyther, for lacke of a shepheard, beeyng moued with pitie and compassion, he first fed their soules speakyng vnto them many thinges of the kingdome of god: than did he heale them whiche were holden with great diseases and other maladies of the body.

[ The texte.] And whan the day began to were away, than came the twelue, and said vnto him: send the peopple away, that they may goe into the tounes and neir villages, and lodge and geat meate, for we are here in a place of wildernes: But he said vnto them: Geue ye them to eate. And thei said: We haue no mo but fiue loaues and two fyshes, except we should goe and bye meate for all this people: And they were about fyue thousand men: And he said: Cause them to sitte doune by fyflties in a coumpany. And they did so, and made them all to sitte doune. And he toke the fiue loaues, and the two fyshes,

and lokē vp to heauen, and blisſed them, and brake, & gaue to the diſciples, to ſet before the people. And they all did eate, and were ſatisfied. And there was takē vp of that remained to them, twelue baskets full of broken meate.

While theſe thinges were in doyng, the daye began to drawe towardes an ende. And the apostles conſideryng the multitude to be infinite, & the euē|•ide to drawe nere, the place to bee ferre from any towne or village, and that they had no vytayles there: they put Iesuſ a litell in remembraunce, ſaiyng: Leat goe the people in ſeason, that goyng into the next litell townes and vil|lages here about, they may geat themſelues meate: for this is a deſert place where is no meate to be gotten. And Iesuſ to ſhewe that they whiche with all their harte applyed the doctrine of the gospel, ſhould be ſo prouided for, that they ſhould neuer lacke meate, and alſo minding that the miracle whiche he intended there and than to ſhewe, ſhould be very euident, he aūswered his diſciples: they nede not for this purpose to depart hens into any townes or villages: but rather geue ye them meate your ſelues: ſhewyng vnto theim by theſame by woorde, that this thynge alſo dooeth otherwhyles appertayne to the duetie of one that ſupplieth an Apostles roume to relieuē the neceſſyte of their flocke with part of their owne ſuſtaunce, be it neuer ſo ſmall. And the Apostles at this tyme lacked no good will,\* but ſory men they were that thei lacked habilitie. And therfore thei aūswer in this maner: we haue not a bytte of meat in the world, more thē five loaues and two fishes: And this prouision will ſcarcely be enough for vs, as fewe as we be for oure ſupper, excepte percase it bee thy pleasure that we ſhall gooe into the nexte tounes and villalges here aboute to bye meate, alſomuche as may ſerue ſo great a multitude as here be. But therunto had we nede to haue a good ſumme of money, wheras we haue but right ſmall ſtore of money among vs all.

For there wer almoſt the full noumber of fyue thouſand men. Then ſayed Iesuſ: Caufe ye them to ſitte downe by compaynies, and ſo to deuide themſelues that they ſitte byiftie andiftie in a compayne.\* For ſo dooe they that make a feaſte of a great noumber, vſe to appoynte a determinate noumber of perſones and messes to euery table, that the butlers and other ſeruitours maie knowe how muche to appoynte and prepare for the ſame. The Apostles althoſh they ſaw no prouision toward, yet at the lordes commaundement, thei bydde the people to ſit down by compaynies as afore is ſayed, euen as though meate ſhoule immedately be ſette afore them. The people alſo on the other syde euen with lyke playnnesſe doe as they are bidden. Iesuſ therfore a manne of a newe and a ſtraunge facion to bee a feaſter of geaſtes, toke the fyue loaues and twoo fishes, and lifting vp hiſ iyes ſtreight to heauen, he firſte halowed them with luckie woordes of multiplying, and than he brake theſame, and deſluuered it by piece meale

vnto his disciples,\* to set before the people. They were euery one  
refreashed with as muche as they woulde eate, and so ferre they wer from  
lackyng any thyng, that whan euery body was satisfied with the largest,  
there were twelue baskettes ful of broken meate gathered by the handes of  
the disciples. And in this matier too, there lyeth hidden a figurate  
representacion of a more secrete doctrine. The Apostles had prouision of  
viaundrie, but it is suche as belongeth to Iesus. This viaundrie lyke as it is of  
lyght pryce and course geare for poore folkes eatyng, so is it but litle in  
quantitie. For the doc|trine of Moses is manyfolde: and the philosophiers  
learnyng is of soondrie manier sortes of matiers and ful of plenteous stiffe:  
but the worde of the ghos|pell is playne homely geare, and short, and yet  
suche as maie suffise for the soules of all nacions to be refreashed, in case it  
be deliuered and receyued as it ought to bee. To men of the apostles  
profession is the worde committed, where|with soules are made fatte: but  
thesame woerde doe they not sette afore the people to fede on, except it be  
firste consecrated and broken of Christe. For than and neuer els is it the  
true fruite of preachingy the ghospell, if the teacher dooe not  
presumpteouslye vsurpe to hymselfe the gift of learnyng whiche he hath as  
a thyng commytted to his credite, ne vndiscretely or misaduisedly shewe  
foorth the same as thoughe it were of his owne: but yelde it vnto Christe to  
bee made holy of him. Otherwyse all in vain shall the teachers labour bee  
when he preacheth, onlesse Iesus shall firste haue blissed the woerde,  
onlesse he shall haue broken it, onlesse he shal with his own handes deliuere  
it to be distributed to the people. For piththyne and effectuall it is whatsoeuer  
procedeth out of hys holy handes, he only it is, that fedeth, that refresheth,  
that maketh full: bishops are nothing els but ministers and distributoures of  
an other mannes libe|raltie. The people all the while sitteth down in  
coumpaines vpon the ground nothyng stickyng or doubtyng, nothyng  
murmuryng or repinyng, whereby is signified, that in the faithfull  
congregacion of Christes churche, there oughte to be sobre humilitie, and  
plain faithfull truste of the heart in god, without any doublenesse, and that  
all discorde and sedicious vproare ought to be away. Cō|sider me  
ferthermore this mysterie too. The Lorde Iesus firste of all thynges taught  
and healed the people, and than fedde them afterward.

The woerde of God also is the heauenly meate of the soule. But sum  
por|cion hereof is not denayed to the vngodly and to the newly entered or  
instruc|ted in the faythe. For it is the medicine of mennes soules, and the  
refeccion of

the weake. For holsome doctrine worketh the like effect in the soules of  
sinners that Iesus with his worde and his touchyng did in diseases of the  
body. But there is a mistical bread whiche is not geuen but to persones now

already wel taught, and also throughly healed. Thesame forsouth is that heauenly breade of the lordes body, which is not geuē to those that are not yet through baptisme receyued into the body of the churche and congregacion: ne vnto suche, whose mynde and soule is holden with some grieuous cryme, as it wer with a mortall sickenesse. And that same meate of the priuie hidden wysedome of God, (which Paule the Apostle dyd not shewe foorth but emong the perfect,) is not to be vt|tered vnto all persones at auenture.

[ The texte.] ¶And it fortuned, as he was alone praying, his disciples were with hym and he asked them, saying: Who saye the people that I am? They aunswered and sayed: Iohn Baptyste, some saye Helias, and some saye that one of the olde Prophetes is a•i•eu. He sayed vnto them: But who saye ye, that I am? Simon Peter aunswered and sayed: thou art the Christe of god: and he warned and commaunded them that they should tell no man that thyng, saying: the sonne of man must suffre many thynges, and be reprooud of the elders, and of the high priestes and Scribes, and bee slayne, and ryse agayn the thyrde daye.

Now because the lorde had so tempered all his sayinges and dooynges, that some whiles he would shewe forth tokēs of his godly power, and another tyme he would manifestely shew the veritie of his humayn nature: the opiniōs of men concernyng hym dyd muche varie. But because it was requisite that e|mong them, by whom he had appoyned to renewe the world, there should bee one vniforme profession perfectly agreyng in it selfe concernyng hym: \* at a time whan he was in his prayer solitarie with his disciples, he demaunded of them what opinion the people had of hym, or whom they sayed that he was. The dis|ciples aunswere: some suppose thee to bee Iohn the Baptiste reuiued agayn: some saye that thou arte Helias, of whom the Iewes thynke that he shall come agayne before that Messias shall come: and some others beleue the to be some one man of the olde Prophetes called to lyfe agayn. Than sayed Iesus. As for the people, they are inconstaunt and waueryng as they are woont to be. But ye that knowe me nerer and familiarly, who dooeye saye that I am? There Petur beeyng more ardent and fyerie then the residue,\* made aunswere in the name of them al: we know thee to be Messias, whom God hath enoynted with all heauenly gyftes of grace: And this theyr right profession Iesus in dede al|loweth well, but yet he geueth them a great charge, that they shoulde make no woordes to no creature, what opinion they were of. For he sayed the tyme of o|penyng that misterie in the open face of all the worlde was not yet come, and that the sacrifice of his death muste firste bee executed and accomplished, and that he was appoyned to come to the glorie of that name, by many kyndes of despite and reproche. For the sonne of man, sayeth he, muste abyde muche woe, and must bee reprooud of thelders, and of the Scribes, and of the chiefe of the priestes, yea and at length bee slaine too, and aryse agayne from death to lyfe the third daie. Ye muste therfore

beware, leste the glorye euen of this name if it should now at this present be preached, should not fynd feyth to be credited, be|cause of the affliccion and death of the bodye, and so might be a let to my death.

[ The texte.] ¶And he sayed vnto them all: If any man wyll come after me, leat hym denye hymselfe, and take vp his crosse dayly, and folow me. For whosoeuer wyll sauē his lyfe shall loose it.

But whosoeuer dooeth lose his life for my sake, the same shall sauē it. For what auauntalgeth it a man, if he winne the whole worlde, and lose himselfe, or runne in damage of him|selfe. For whoso is ashamed of me and of my woordes: of him shall the soonne of manne be ashamed, when he cometh in his maiestie, and in the maiestie of his father, and of the holye Aungels. I tell you of a trueth: There be some standing here, which shall not •ast of death; till they see the kyngdome of God.

Than where Petur at the mencionyng of deathe trembled and quaked for ve|raye feare, and advised Christe to some other better waies then so, whan Iesus had putte hym to silence, he begonne to exorte his other disciples also to the following of his deathe, saiynge: Thus hathe it pleased my father: by thys waye muste I come to glorye. And whoso wyll bee a disciple of myne, yf he gladly delsyre to bee partaker of my blisfulnessse, he muste of necessitye bee a folower of my deathe afore. It is not enoughe to goe folowyng me on fote at my hel•s where I goe: he muste folowe me in deedes, or els will I not acknowelage hym for a disciple. For whosoeuer shall come to the office of preachingyng the ghospell, must denye hymselfe altogether, and muste renounce all the cares of this worlde for euer, rychesse, pleasures, promocions, kyns•olkes, affeccions, yea and lyfe it selfe also, and muste euery daye take his crosse on hys backe, hauing his mynde euer|more readye vnto all suche thynges, as ye see that I abyde and endure. I wyll goe before you as the maister: leat hym come after whosoeuer shall bee mynded to bee a disciple.

Neyther is there anye cause why ye shoulde feare to bee slayne. For so to peryshe, is to bee preserued. For whosoeuer shall lose his lyfe for my sake, thesame hath set his lyfe in perfeicte safetye: and on the contrary side: who|soeuer stertyng backe or shrynkynge away from the buisy charge of the ghospel, shall haue a mynde to sauē the lyfe of hys bodye, thesame shal lose the life of his soule, which alone and none but that is to bee reckened the true lyfe: and for the preseruyng of this lyfe, it is the parte of a wise man gladlye to take the losse of all other thynges in the worlde. For what shall it auayle a manne, yf he wynne all that euer this worlde hath woorthye to bee desired, whan he hath loste hys owne selfe? whan the mannes selfe dyeth those thynges also that he had gotten are perished and gone with hym. And he perisheth altogether in dede, whoso hath loste euerlastyng lyfe. Leate no disciple of myne thinke shame to suffre such thynges whiche I my selfe shall suffre. Leate hym not bee ashamed to professe my doctryne afore all the worlde. For whosoeuer shall bee ashamed of me and my woordes before men as one offended and

slaundred with the worldly shame of the crosse: of suche an one shall the sonne of man agayne bee ashamed, whan after the laiyng downe of the infirmitie of the fleashe, he shal come at the secoūd time shewyng foorth vnto the whole vniuersall worlde the maiestye of hymselfe, of his father, and of hys holy aungelles. And doubte ye nothing that the thing that I saye, shall one day come to passe. For this I affirme vnto you for a mat|ter of assured trueth. Some there bee here emong you standyng by, whiche shall not departe out of this life, but that they shal fyrst in some parte se the maiestye of the kyngdome of god. The thyng that nowe lyeth hidden, shall one daye in tyme to come be made open and manifeste vnto all creatures.

[ The texte.] ¶And it fortuned that aboue an eyght dayes after these saiynge, he tooke Petur and Iohn and Iames, and wente vp into a mountayne to praye. And as he praied, the facion of his countenaunce was chaunged, and his garmente was whyte, and shone. And beholde there talked with hym two men whiche were Moses and Helias, that appered in the mal•ye, and spake of his partieng, whiche he should ende at Hierusalem. But Petur & they

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that wer with him, were heauy with slepe: And whan they awoke they sawe his maiestie, and twoo men standing with him

Than Iesus to perfourme the promysse whiche he had nowe made, dyd about theight day after these woordes speaking, choose out three of his .xii. Apostles, that is to we•e, Petur, Iames, and Iohn, and according to his accustomed woont, he gotte hym vp to a mountaine, there to praye. And as he was in praylyng, his face was soodaynly chaunged into an other lykenes replete with maiestie and glorye, and his garmentes shone as white as any snowe. There were seene also with him at thesame instaunte two other men of lyke maiestie talking with him, of whome the one was Moses and the other Helias: For the lawe had by figures set out Christ derkely (as it were) in a shadowe, and the prophe|cies had directly poyned him oute what he was. Nowe the talkyng of these twoo wyth Iesus,\* what other thing doeth it signifie, but the perfeicte agreyng of the olde and newe Testamente together? Their talkyng with hym was con|cernyng the kynde of deathe, whiche the Lorde accordyng to y<sup>e</sup> tenour & fourme of the prophecie many a daye afore written and set foorth by theim, shoulde af|terwarde accomplishe at Hierusalem: to thēde that eftsons the delectable swete|nesse of the glorie, shoulde bee brought to a tempre with the mencion of deathe. But al this did not the Apostles euen veray wel see, because they had their iyes euen heauye with slepe. But as soone as they were awaked, they playnely sawe the maiestie of the Lorde, and also the two men standyng harde by him.

[ The texte.] ¶And it chaunced as they departed from him, Petur saied vnto Iesus: maister, it is good beeyng here for vs, let vs make also three tabernacles, one for thee, and one for Moses, and one for Helias (and wi•• not what he saied.) While he thus spake, there came a cloude a • ouer shadowed them, and they feared when thei wer come into the cloude. And there came a voice oute of the cloude, saing: This is my dere so•ne, heare ye him: and as soone as the voice was paste, Iesus was founde alone, and they kept it close, and told no man in those daies any of those thinges whiche they had seen.

Whiche twoo men when they begun to departe from Iesus, Petur fearing leste all that same delectable sight shoulde also goe awaie, he saied vnto Iesus: Maister it is no goyng any whyther oute of suche a place as this. Fare well Hierusalem and leate it goe, which threateneth to put thee to death. Tushe <◊> vs rather make three tabernacles here in this mountayne, one for the, one for Moses, and one for Helias. Thus spake Petur as a man inebriate and made droncken with the swetenesse of this vision, not knowyng what he sayed. For he required to triumphe before he had woonne the battaile: and woulde haue had the best game of rennyng,<sup>\*</sup> before he had tenne for it. Euen in the instaunte tyme while Petur was speakyng these woordes, there soodaynly arose a cloude and caste a shadowe ouer all the disciples, beeyng nowe not hable in theyr mortall bodie, to abide the beholding of so greate glorye. And while Moses and He|lias wer entreyng into the cloude, and wer vanishing awaye from the iyes of y<sup>e</sup> disciples (for reason it was that the light of euangelicall trueth apperyng, <◊> shadowes and misticall derkenesse of figures shoulde geue place and be go••) the voyce of his heauenly father sowned downe from the cloude saiying: Moses and Helias, who prophecieed of my sonne, the Iewes haue hitherto had in highe estimacion and reuerence. Great men were thei two in dede, yet wer they but my seruautes. But thissame is he that is my sonne, so dere beloued vnto my hert.

as none other is but he alone, therefore herken ye to hym. This voice thus sou|nyng in their eares, Iesus was founde alone, leste they mighte haue demed the testimonie of that voyce to concerne any other person then euē veray him onely.\* And the sayed three disciples ryght so as they were commaunded of the Lorde, kept the matter close, and reported not the priuity of that vision to any creature aliue, vntill Christ had arisen againe from dea•h to lyfe after his passion. For it was not the Lordes pleasure to haue the maiestie of his Godhed published or openly spoken of before the tyme of his deathe,\* aswell because there shoulde bee nothyng that myght be a lette vnto thatsame sacrifice whereby mankynde was to bee restored,

as also because that thyng myght not bee openly talked of, whiche no man woulde than beleue, yf it had bene reported. And all vnder •ne, did he therin by an exaumple, that was a true matter in dede, geue a lesson to vs, that in case any excellent good thing be in vs, we should ra•h• kepe it close then make vauntes or braggues therof: and in case we haue any special vertue or good qualite in vs by the free gytfe of God, thesame is to bee declared and shewed in deedes, rather then by makynge many gaie or high woordes of it.

[ The texte.] ¶And it chaunced that on the nexte daye, as they came down from the hille, muche people met hym. And beholde: a man of the coumpaignie cried out, saiying: maister, I beseche the beholde my sonne, for he is all that I haue, and see, a spirite taketh hym and soodaynely crieth, and he knocketh and beateth hym that he foometh againe, and with muche peine de|parteth from him, whan he hath rent hym. I besought thy disciples •o cast hym out, & they coulde not. Iesus aunswere and saied: O feithlesse and crooked nacion, howe long shal I bee with you, and shall suffre you? Bryng thy soonne hither. As he was yet a cumm•ng, the f•ende rent him and tare him. And Iesus rebuked the vncleane spirite, and healed y<sup>e</sup>childe, and deliuered him to his father. And they were all amased at the high power of God.

The nexte daye folowyng, Iesus came downe from the hyll with his said thre disciples. And he foūd a mighty great multitude of people gathered about the residue of the disciples, whom he hadde lefte there behynd hym whan he ad|dressed hym to goe vp to the mountayne. But the people assoone as they espied Iesus returnyng agayn, went to mete hym. For they had found a great lacke & mysse of his presence. And there had happened a freshe matter, why they should require to haue his presence. For one of y<sup>e</sup> coūpaignie cryed out to hym saiying: maister, I most humbly beseche thee, leat the extreme miserie of a sonne of mine moue the. For I haue no mo but him alone: and he is holden with an extreme tyrannous deuill, whiche dooeth euerye other whyle soodaynlye take hym, and vexeth hym sundry waies, that pitie it is to see, with much greate roaryng, flas|shyng hym on the grounde, and so wrestyng his limmes as though he woulde teare them from the body of hym, and he fomyng at the mouthe for peine all the whyle. And as often as he taketh hym, he scracelye departeth from hym, vntyll all hys body be rent and torne. I praied thy disciples to caste out this spirit. They did their best, but they haue not bene hable to dooe it. Than Iesus well perceiuyng that the thyng hadde so chaunced by reason of the fathers vnbelieve that prayed for health to his soonne: \* and in consideracion of his disciples feithe beeyng yet hitherto but weake, he cryed with a loude voyce, saiying: O nacion full of mistrustyng, and of an herte nothyng single, howe long tyme shall I bee conuersaunt emong you, and shall suffre these thynges? Can I not yet all thys whyle bring thus muche to passe, to make you haue a perfeicte feyth and truste in me? dooeth the weakenesse of thys

bodye of myne so muche leate you? And turnyng hymselfe to the man, and requyring of hym afore hand to haue a more

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stedfast feith, he saied: Bring thy sonne hither to me. And as soone as the young thyng was brought to Iesus, the eiuil spirite that was in him tooke him, quas|shyng the chylde on the grounde: \* and immediatelye Iesus restored hym to hys health, and gaue him to his father agayne made perfectly whole, where his fa|ther had brought him thither vnpossible to be cured by any mannes helpe. The more miserable that the sight of this eiuill had been, so muche the more did the people euery one of them meruail to see howe quickelye the childe was holpen out of hande, by the vertue and power of God.

[ The texte.] But whyle they woondred euery one at all thynges which he dyd, he saied vnto hys disciples: seate these saiynge s•ncke downe into youre cares. For it wil come to passe that the sonne of men shalbee deliuered into the handes of menne: but they wiste no•what the woord ment, and it was hidden from theim, that they vnderstoode it not. And they feared to aske of hym that saiying.

But whan the fame of Iesus weaxed euery daye more and more famous through suche actes as these: A certayne temptation of worldly glory entred into the hertes of his disciples, by reason that they hadde suche a maister, in whose name, euen they also themselves dyd manye great actes to be woondred at. But Iesus calleth them home from this affeccion to the contemplacion of his lowe state of abieccion in this worlde, at whiche the time was not long to come, when they woulde be offended and slaundred. The glorie of dooeeyng miracles (sayeth he) is now a matter of delectacion vnto you: but it is a thing much more materiall for you, depely to enprint in your hertes these sayinges of myne, from which your myndes dooe gretlye abhorre. For that thyng ought ye moste of all to haue in mynde, whiche it shall behoue euerye one of you to folowe. As for glorie leat me alone to see for that. For the thing muste nedes come to passe, that I haue already tolde you, and yet nowe agayne I saye vnto you, which is, that the soonne of man, whose glorie and fame dooeth nowe delite you, shall ere long be attached, and shall bee deliuered into the handes of menne, and shall sundrye waies suffre much affliction, and shal lastely be put to death. This tale, though it had bene once or twise heard out of his mouth, yet had not it well settled in the myndes of the disciples. For they coulde not well beare in mynd the thing which they had no luste to heare.\* They abhorred the mencion of death: as men setting al their mindes on the glorie of Iesus, not hauing al the while any intelligence or vnderstanding that the glorie of the Lord was most

chiefely to be renoumed and made famous, through the open worldely shame of hangyng on the crosse. And in dede they hearde a speakyng of death, but it was as it had been half in a dreme, nothyng well vnderstandyng what the thyng ment whiche was spoken, and yet durste they not demaunde anye questions of hym, what these woordes might mene,<sup>\*</sup> hauyng freash in theyr remembraunces, that Petur whan he was somewhat ouer bolde and buisy with Iesus, had hearde Iesus saie vnto hym: auaunt out of my sight thou Satan, thou haste no saueryng of those thynges that appertein to God, but altogether of such thinges as appertein to y<sup>\*</sup> world.

[ The texte.] ¶And there entred a thought emong them, whiche of theim should bee greatest: whan Iesus perceiued the thought of their hertes, he tooke a chylde, and set hym harde by him, and sayed vnto them: whosoeuer receiueth this childe in my name, receiueth me. And who<sup>s</sup>oeuer receiueth me, receiueth hym that sent me. For he that is least emong you al, the same shalbee greatest.

After al this same, Iesus wente to Capernaum: And so it was, that foras|muche

as the disciples wer yet carnal, because they had seen the glory of weor|king of many miracles, and because they had hearde the maiestie of the kyng|dome of God promysed, and because theimselfes too, had dooen many woon|drefull thynges aboue nature at y<sup>e</sup> name of Iesus: a certayn worldly thought entred into theim which at laste braste out thus ferre, that as they were going on the way, they reasoned together one with an other, whiche of them shoulde sute highest in the kyngdome of heauen. For they dreamed that such a like or|der shoulde bee in the kyngdome of heauen, as they had seen in the courtes of worldely princes, or in ryche folkes houses, in whiche he that is more proude, and quicker or bolder spirited then an other is, he is the more lolier felowe. Than Iesus, althoughe he knewe well enoughe what it was, that they had emong theimselfes kept disputacions of: yet as soone as he was come into y<sup>e</sup> house, he demaunded of theim what the matter was, that they had so hardelye disputed and reasoned of by the waie. And they all plaiyng mum, and not haluyng a woerde to saie, because they wer halfe ashamed of the matter, Iesus to shewe that their thoughtes and their priuie talkes behynd his backe wer not hydden ne vnknownen to hym, toke a litle innocente childe in his hand, and set hym hard by his syde, and callyng the twelue together vnto hym, he sayed: ye dispute of greatnessse, whiche of you shalbee greatteste. The greateste with me are those that are moste inferiours.

What is more playne without fraude or guyle, then this litle chylde, or what thyng more lowe? Euen veray suche muste ye become, if ye will be chiefe in the kyngdome of the ghospel. The kyngdome of feith and charity, knoweth none ambicion,<sup>\*</sup> it is not acquainted with plaiyng the Lorde, it can no skill of tiranny: whatsoeuer persone receiueth vnto him suche a childe as this, in my name, receiueth me myselfe: and whosoeuer receiueth me, receiueth hym that hath sent me. If I haue plaied the Lorde towardes you, than reason you also who shalbe y<sup>e</sup> chiefe emōg you: but if I haue rather vsed my self as a willing and a readye seruaunte to the commodities of all persones, knowe ye that he shalbee a great man emong you all, who in contemnyng of glory, in humilitie and submission, and in feruent affeccion to bee as a seruaunte to dooe all creatures good, shalbee the least and moste inferiour of all men.

[ The texte.] ¶And Iohn aunswered, and saied: maister, we sawe one castyng out deuils in thy name and we forbad hym, because he folowed not with vs. And Iesus saied vnto him, forbid ye hym not. For he that is not against vs, is with vs.

And because they had hearde hym saye, that litle ones are to bee received in the name of Iesus, it came into Iohns mynde, that they had excluded and de|barred a certayne man from the fraternitie of ministring the ghospel. He there|fore is in a doubte, whether that lyke as all men were to bee received vnto the felowship of the saluacion of the ghospell, so in lyke manier all men wer to be admitted to the ministracion of preachyng the ghospell,<sup>\*</sup> and to the weorkyng of miracles. And in this poyncte was hydden a litell spice of a certaine secret pangue of enuye. God had tofore geuen power vnto the twelue onely, to caste out deuils: and to heale diseases. Thys dignitie they thoughte not me•e to bee made common to any others. And therefore Iohn saied: maister at the tyme whan beeyng sent foorth by thee, we executed the office of preachyng the ghs|pell abrode: we sawe a certaine man casting out deuils in thy name, though he bee none of the noumber of vs twelue, no nor dooeth not soe muche as folowe

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thee neyther. This man, as one beyng a straunger to our brotherhood, we for|badde that he shoulde no more so dooe. Than Iesus although he would in no place suffre hymselfe to be preached of by the wicked spirites, yet teacheth that men of what sorte soeuer they bee, are not to bee forbidden from hauyng to do in the ghospel, although they do thesame of no veray sincere hert, so that (saith he) the thyng that they doe,<sup>\*</sup> they doe it in the name of Iesus, and doe thesame thyng that ye dooe. For whosoeuer is not an aduersarie vnto vs, doeth euen in that veraie poynte make on our syde, that he doeth not against vs. To such a thyng as is straunge and by all

possible waies to be euerye where published abrode, al fauour doeth auaille. The miracle is not his y<sup>t</sup>doeth it, but Goddes, who sheweth his power by man, as by his ministre and instrument. Therfore whatsoeuer persone sheweth any miracle by callyng vpon my name, dooethe publishe and spred abrode my glory, and debarreth himself of al title to speake ⟨◊⟩ of me from thensforth, whose name he hath found so effectual & ful of power.

[ The texte.] ¶And it fortuned whan the tyme was come that he shoulde bee receiued vp, he sette his face to go to Hierusalem, and sent messagiers before him. And they went and entred into a city of the Samaritanes, to make ready for him. And thei would not receiue him because his face was as though he would gooe to Hierusalem. Whan hys disciples, Iames and Iohn, sawe this, they saied: Lord wilt thou that we commaund fyer to come down from heauen and consume them, euen as Helias dyd? Iesus turned about, and rebuked them, saiying: ye wotte not what manier spirite ye are of. For the sonne of manne is not come to destroy mennes lyues, but to sauе theim. And they went to an other •owne.

And so it befell, that the time beeyng nowe veraye nere at hande, when Iesus leauyng the yearth, should be receiued vp into heauen, the Lorde had already entred his iourney, and shewed euē plainly by his countenaunce, that he was bounde towardes Hierusalem, as one that purposely minded to be in the way agaynst the occasiō of his death should come. He therfore sent messagers afore hym twoo or three of the Apostles, to prepaire him some harbourgh and place of soiourneyng within a certaine citie of the Samaritanes, throughe whiche his iourney laye. And whan they came, the tounesmen had shutte the gates of the citie against them, because they coniectured by the veray facions and coūtenaunce of the Apostles, that they were gooing towardes Hierusalem.

For the Samaritanes, in consideracyon that all theyr woorschyppyng of God was in a mountaine of their owne, hated and abhor•ed all such as went to Hierusalē in the way of deuocion to worship God there. Upon this Iames and Iohn who hadde been sente on the sayed message, when they sawe the vn|courtesie of the inhabitaūtes there, whiche woulde not suffre them so much as to come within the precincte of their towne walles: beeyng euen all out of pa|cience, sayed to the Lord: Maister, is it thy pleasure that we bidde fier to come downe from heauen, as Helias ons dyd, whiche may consume these felowes? But Iesus because he woulde shewe howe great the mildenes of a teacher of the ghospell ought to bee, bridleed their wrathefulnessse with a sharpe rebuke, saiying: Take ye not the dede of Helias for your exaumple. He beyng led with the spirite brought the wicked people of that tyme to confusion. But as for ye doe not yet vnderstand what spyrite ye ought to bee of. That same spirite of the ghospel is more meke then so. There shall hereafter come a time of redresse and vengeance. But vntill that daye the sonne of man is come, not to cast alwaie mennes liues or soules, but to sauе them. They y<sup>t</sup> do now at this presente

kepe vs out of their towne, wil peraduēture an other day hereafter take vs in. They are therefore to bee saued, that they maie bee in case to repent & emende. And so leauyng the towne, they turned an other waye to an other litle towne. By these wordes Iesus toke out of theyr stomakes al desirefulnessse of doing vengeaunce, and taught vs to vse fauourable bearyng towardes suche as at the firste begynnyng woulde exclude and kepe out the doctrine of the ghospel from theim, allegeyng that it was enough to leaue such for a season vntil they might at a tyme of occasion bee conuerted to a better mynde.

[ The texte.] And it chaunced, that as they were walkyng in the waie, a certaine man saied vnto him: I will folowe the whither soeuer thou goe: Iesus saied vnto hym: Foxes haue holes, and birdes of the ayre haue nestes, but the sonne of man hath not where to laie his head.

Againe it fortuned as they wente, that a certaine man of his own voluntarie mynde, sayed vnto Iesus: I will folowe the whither soeuer thou shalt goe. And Iesus myndyng to shewe that suche as broughte not with them myndes mete for suche a weighty matter, were not to bee admitted to the fraternitie of preaching the ghospel, (for that better it were not to take the matter vpon thē then to geue it ouer again, after it were once taken in hande) sayed vnto him: Foxes haue holes of theyr owne in the earth, and birdes of the aier haue theyr nestes in the trees: but the sonne of man hath not anye place where to put hys head in. Suche an one therefore as hathe anye thing in this worlde, whereon to sette hys delite, or whereon to set his ful reste and quiet, is no mete folower of the sonne of man. He muste renounce all thynges, that will folowe me

[ The texte.] And he saied vnto another, folowe me. And thesame saied: Lord suffre me first to go and buirie my father. Iesus saied vnto hym: leat the dead bu•rie their dead: But go thou and preache the kyngdom of God. An other saied: Lord I wil follow the, but lea•e me first go bid them farewell, which are at home at my house: Iesus saied vnto him, No man that putteth his handes to the plough and looketh backe, is apte to the kyngdome of God.

Againe whan he had cast his iye on a certaine other man, he saied vnto hym: folowe me. But he made this aunswere: Maister geue me leaue fyrste to buirie my father. But Iesus geuyng a bywoorde that the cause of saluacion is to bee preferred before all poync•es of carnall duetye, sayed vnto hym: Leate the dead buirye theyr deade: but gooe thou and shewe abrode the kyngdome of God. By thys exaumple dyd the Lorde forfende the excuses of

suche men whiche vnder the colour of naturall affeccion and dutie,<sup>\*</sup> dooe  
putte of and delaye the care and erneste appliyng of eternall saluacion.  
And yet a wurse •orte of menne then those, are they whiche vnder the  
colour of fyndyng stoppes and lettes about the affaires of theyr housholde,  
do prolong & drieue of fro morowe to morowe, the matter of saluacion,  
whiche oughte euen at the first occasiō streight way to be gone through  
withal. For there came an other man to hym,<sup>\*</sup> who beeyng commaunded to  
folowe him, aunswered: Maister I will come after thee, doe nomore but  
suffre me to goe bidde my familiar fren|des and my housholde farewell.  
Than saied Iesus, whosoeuer hath ons put his hande to the plough and than  
afterwarde loketh backe again, is not apte for the kyngdome of God. This  
matter of the ghospell, is an high matter, and an hard to come to, whiche  
whoso hath ons enterprised, thesame must with a pe•pertuall appliyng of it,  
procede stil and goe forwarde to thynges of more and more perfeccion, and  
neuer turne his mynde awaye to the vyle cares of transitorye thynges of this  
worlde.

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The .x. Chapter,

[The texte.] After these thinges, the Lorde appointed other seuenty also, and sent  
them two and two before him into euerie citie and place, whether he himself  
would come. Therfore he saied vnto them: the ha•uest is great, but the  
labourers are fewe. Praie ye therefore the lord of the haruest, to send forth  
labourers into the haruest. Goe your waies: Behold I send you forth as lambes  
emong woulfes. Beare ye no wallet, neither scrip, nor shooes, and salute no mā  
by the waie. Into whatsoeuer house ye entre, first sate: Peace be to this house.  
And if the sonne of peace be there, your peace shall teste vpon hym: yf not, it  
shall turne to you againe. And in the same house tarrye styl, eatyng and  
drinkyng suche as they geue. For the labourer is woorthye of his rewarde.

**A**fter these thinges the Lord chose and toke out of the noumbre of his  
disciples other seuētie also, as he had tofore chosen his twelue Apostles,  
and sent them two and two before hym into euerye citie & place whether he  
himself had determined to come: to the end that by theyr preaching &  
teaching before, thei might prepare and make ready the myndes of the  
people against the cumming of the Lord. These dyd he euen so enstructe  
howe to preache and teache his ghospel, as he had be|fore taught the  
twelue, and he shewed and opened the cause, why he had so en|creased the  
noumbre of preachers, saiynge: The harueste is greate, but the la|bourers  
are fewe, praye ye therfore the lorde of the harueste, to sende forth  
la|bourers into his haruest. Ferre is the roumour and bruite of the gospel

spred, and manye are sette on fier wyth the gredye desyre of the doctrine of heauen: they are wel willyng toward it,\* and wante, but onely such as should call and gather their myndes together, beeyng of theimselfes bothe ready and full of hast towardes the kyngdome of heauen. Gooe ye therefore puttynge youre wholle truste and confidence in the safegarde and maintenaunce of me alone. Suche as are great men and hath rewle of thynges, suche as are •iuill, shall murmour and grutche againste your doctrine. Againstste these men doe I sende you forth naked, wythoute weapon or fense. For I sende you not, that you should hurte or grieue any man, but that ye, full of simplicitie and void of all hutte, should studye and endeouour your selfes to profite and do good to euery man. Seke ye not therefore help at mans hande, that ye may therewith arm• and defende your selfe against the violence, and maliciousnes of the eiuil, nor take you no care ne thought for your liuing, or thinges necessarie, but with al readinesse go ye to the buisinesse of y<sup>e</sup> gospel: neither carrying scrip nor wallet, nor yet shooes with you, for ye shal never want, that shalbee sufficient for na|ture. Salute no man, neither the welthy lest ye seme to flattre & seke vpon thē for gaine, nor the indurate, lest ye seme to fauour theyr vngodlinessse. Nor take you no thought for house or lodgeyng: there shalbe those whiche shall receiue & take you in at theyr doores: only shewe your selfes pure and vncorrupt mynisters of the ghospell. And what house soeuer ye shall entre into, first wish & praie for peace to the whole houshold. That if there be any there, y<sup>t</sup> is the sonne of peace, that is to say, a ientill & meke man and one that thristeth the most me|kest doctrine of the ghospell: your praier shall profite and dooe good, and he shall embrace and gladlye receiue so well wyshyng geastes: that yf they dooe

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not so receiue and welcome you, yet leate it not repent you, so to haue prayed for them. For you shall not lese the rewarde of this your profered seruice, nor ye shall not with ouermuche entreatyng nor castyng your selues at the knees of any man require lodgeyng, nor shall not as men without shame presse into the house of any of them: for so great a thyng and so muche to bee estemed is not to bee offred and thruste into the handes of suche, as will not gladlye relceyue it, and yet ought it to bee profered to euerie man. Whosoeuer shall gladly and willyngly receiue you, see that you tarie wyth hym, not desiryng or lo|kyng for the pleasures of this life: but forsomuche as shall bee necessarye for the sustenaunce of your bodyes, drinke, and fede on suche thinges as ye shal therrefinde emongest theim, for it is good reason y<sup>t</sup> he which laboureth in preachyng and teaching the ghospell, shoulde liue and be susteined by their libera|litie, for whose behoufe he laboureth and taketh peine, in case he haue not suf|ficient of his owne wherof to fynde himselfe.

[ The texte.] ¶Goe not from house to house: and into whatsoeuer citie ye entre, and they receiue you, eate suche thinges as are set before you, and heale the sicke that are therein, and say vnto them: the kyngdome of God is come nigh vpon you. But into whatsoeuer citie ye entre & thei receiue you not, go your waies out into the stretes of the same, and saie: euen the vel•ai dust of your citie (which cleueth on vs) do we wipe of against you: notwithstanding be ye sure of this, that the kyngdome of God was come nigh vpon you. I saie vnto you: that it shalbe easier in tha• daye for zodeme, then for that citie.

And of this thyng take ye diligent hede also, lest ye straighing from house to house, despisyng and setting at naught the former hospitalitie & lodgeing, serche and seke a more delicate lodgeyng and better furnished.\* Leate it suffice you, whatsoeuer cometh first to hande: that if it shal chaunce you to come into any cities, yf the enhabitauntes willingly receiue and entreteine you, eate you and drinke you withoute anye choyce, and without lothyng or abhorring of any thyng whatsoeuer is sette before you, and to the ende ye maye be geastes the more acceptable and the better welcome, and also that ye maye with the better credence preache the kyngdome of heauen, heale you the sicke folkes of the same citie, restore ye the weake and impotente to theyr strengthe, delyuer ye suche as are possessed with eiuill spirites. And all these thynges doe ye freelly without reward, and willyngly, refusing no creature neither poore ne riche: and than saie ye vnto them: ye see manifest tokens of the power of God, pre|pare your hertes and myndes to the earneste exercise of innocente liuyng.\* For nowe draweth nere vnto you the kyngdome of God: the maladies and dise|ses of the bodye are nowe taken awaye, and ere long, shall the maladies of the soule bee driuen awaye also (whiche are sinnes.) That yf ye shall chaunce to come into any citie in the whiche there is none that wyl receiue you, make ye no kynde of humble suite vnto them for any intreteinmēt, but come you forth abrode into their stretes, and there opēly and in the face of the whole citie, saie ye vnto them in this wyse: We haue freelye withoute any hope of rewarde at your handes, offreed vnto you the glad tidynges of euerlastyng life. But for|asmuche as ye haue despised and not regarded our office, we wil take no benefite at all by you.

Beholde therefore, euen the veraie dust whiche stucke vnto our feete, we shake and cast of against you, for a witnesse that we haue profered, and ye for|saken

that moste happie tidynges, which ought not to bee layed in the lappes of such as wil none of it. And yet this thing be you tyght sure of, that whether ye receiue it or not receiue it, the kingdom of God is verai nere vpon you,

that if ye wil receiue this tidynges, then shal it come to your greate profite & com|moditee, yf not, to your great hurte and destruction. Be ye contente this waye onely to haue reuenged your selfes.

If they shall any where despysē you, vengeance shal light vpon them for it at the due tyme. For this thing verailye I shewe vnto you, that in the day of the last iudgement, it shalbe the better with the zodomites and they shal fynde more grace at the Lordes hande,\* then that citie whiche hathe despysēd this so great gracious goodnesse of God freely offred vnto theym. All menne dooe muc̄e meruaile at the sharpe and rigorous vengeance of God shewed vpon the zodomites, but yet dooeth this poyncte somewhat ease theym, that they were neuer so many wayes prouoked to emendemente of their liues. And the Iewes standyng muc̄e in their owne conceiptes doe vttrelye abhorte and deteste the veraie name and remembraunce of the saied zodomites, whome the wrath of God by a terrible exaumple and presidente for menne to beeware by, dyd vtterlye destroye, but a more horrible and dredefull punishment abideth thesame Iewes, if they beeyng stirred and prouoked with so many benefites, and so many miracles, shall neglecte and despise the goodnesse of God.

[ The texte.] Woe vnto the Corazin: woe vnto the Bethsaida. For if the miracles had been doen in Tyre and Sidon, which haue been doen in you, thei had (a great while agoe) repented of their sinnes, sitting in hea•en cloth and ashes: neuerthelesse, it shalbee easier for Tyre and Sydon at the iudgement, then for you. And thou Capernaum (which are exalted to heauē) shalt be thrust down to hell. He that heareth you, heareth me• and he that despiseth you, despiseth me: and he that despiseth me, despiseth hym that sent me.

Woe bee to thee Corazain, woe bee to the Bethsaida, cities of Israell. For if the miracles, whiche haue been shewed in you, had been shewed in the cities of the Gentiles Tyrus and Sidon, whiche ye crie fye vpon, accoumptyng theim abominable: they would haue called themselves home to emendment, yea and sittynge in heareclothe and ashes, they woulde haue dooen penaunce for theyr synnes, whereas ye beeyng veraye styffe necked agaynst God, dooe stand highly in your own conceiptes, and thinke your selfes faultlesse. Woe bee to the Capernaum, whiche swellyng nowe in pride of richesse, and swym|myng in the delices of sensualitie,\* appearest to be exalted aboue the moone as high as heauen, on that daye shalte thou bee caste downe euen vnto the diepe pitte of helle.

For albeit ye be homelye and lowe messagiers, yet for that you shall come vnto them in my name, and shal shew vnto them the vnestimable gift of God: the condemnation of suche as shall despise you, shall not bee small. For he that heareth you, heareth me, whiche speake vnto theim by the instru|ment of your mouthes: \* and contraryewyse, he that despiseth you despiseth me, and he that despiseth me, despiseth hym that hathe sente me. For I dooe not

of myne owne head any thyng speake, whiche I haue not receiued first of my father, nor ye shall speake nothyng, whiche ye shall not first haue learned of me. Therfore as my doctrine is the doctrine of my father and not myne, so youre preaching shall bee my preaching and not yours,

The lorde Iesus whan he had with suche woordes as these, duelye enstructed and armed the threscore and tenne disciples, he sent them foorth to assay and proue themselves, how well they coulde dooe in preaching of the ghospell.

[The texte.] And the seuentye returned again with idye, saiynge: Lorde euen the veray deuiils are sub|dued to vs through thy name. And he saied vnto thē: I sawe Satan (as it had been lightelnyng) fallyng downe from heauen. Beholde I geue you power to tred on serpentes and scorpions, and ouer all manier power of the enemye: and nothyng shall hurte you. Neuerthelesse, in this reioyce not, that the spirites are subdued vnto you: but reioice that your names are written in heauen.

And whan the matter had woondrefullye well prospered in their handes, they returned home again with great mirth & ioye, saying: Maister not only diseases are driuen awaye by vs, but vnclean spirites also are subiect vnto vs in y<sup>e</sup> name of thee. Then Iesus to arme and fense theyr myndes agaynst the disease of vainglorie (which vleth by stealth to crepe and enter,<sup>\*</sup> yea into holy mē also) putteth foorth vnto them the exaumple of Lucifer, who for his pride was so|dainly cast downe from so great felicitie. I sawe (quod he) Satan fall out from heauen euen like the lightening. Great was his dignitie in heauen, and yet for that he was puffed vp with pride, sodainly was he cast from the higheste place in heauē, into the botome of helle pitte. How much more than ought you to beware of pride, whiche carrie aboute with you a mortall bodye subiecte to all perilles and daungiers here in yearth. Great is the power which I haue geuē you, but I haue geuen it you not to any such entent, y<sup>•</sup>ye should therby weare proude and high minded: but to the ende y<sup>•</sup> by your miracles men should geue and attribute greater fayth and belefe to the ghospell. I dooe not require at your handes again, that which I haue ons geuen you, so that ye wil not abuse it. For I geue you power, by the whiche you shall trede serpentes & scorpions vnder your foote: yea & if there bee any other thyng by meane wheroft Satan your enemie maie be hable to hurt you. Not one of all suche thinges shal haue power to do you hurt: And yet is it not expediente for you to glory o<sup>•</sup> to vaunt your selfes concernyng any suche thing,<sup>\*</sup> because spirites are subiecte to you. For these thinges shalbe dooen also by wicked and euil men: but reioyce ye in this thyng, that youre names are alreadye written in heauen: for thither shall your mekenesse and lowelinesse, thither shall your simplicitie bring you, from whens Lucifer through his pride and haultenesse of mynde fel, yf ye shal still persiste and continue in this your entente and purpose.

[ The texte.] That same houre reioyced Iesus in the holy gost, and saied: I thanke the, O father, lord of heauen and earth, that thou hast hid these things from the wise and prudent, and hast opened thē vnto babes. Euen so father, for so pleased if the. Al thinges are geuen me of my father. No man knoweth who the soonne is, but the father, and who the father is, but the sonne, and he, to whom the sonne wil shewe him. And he turned to his disciples and saied secretly: Happie are the iyes which see the thinges that ye see. For I tell you that many Prophetes and kinges haue desired to see those thinges whiche ye see, and haue not seen theim, and to heare those thinges whiche ye heare, and haue not heard them.

And whan the lorde had saied these woordes, byanby he beganne to rel•oyce in the holye ghoste, and to geue thankes to his father for the prospe|rrous successe of the ghospell: teachyng vs euen at thesame tyme by exaumple of hymselfe, that in case any thyng come luckilye to passe through our handes whan we go about it, we should reioyce, not with any humaine affeccion, but

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with spiritual and ghostely reioycing: not taking to our selfes any parte of y<sup>e</sup> prayse or glory, but euermore reioycyng that the glory of god is so set foorth and magnified: and reioycyng at the profite of our neighbour. I rendre than|kes (saieth he) vnto thee, o lord and father, the maker of heauen and ye•rth, for that these so hygh thynges, thou hast kepte secrete & hidden from such as after the worlde are reputed wyse and politique, & hast opened the same to the litell tendre ones, to the inferiour meane sorte, to the ignorauntes, and to suche as after the iudgemente of the worlde, haue no great wytte nor experience. And thus verailly is it dooen, o father, for that it hath so pleased thy eternall prouidence and wysedome, that the proude men beyng reiecte and cast down, thou mightest by suche lowenesse exalt and lift vp men to the true heighth of heauēly thynges.\* There is no power ne autoritee whiche my father hath not deliuered into my handes: and therefore feare ye not the worlde, bee yng ryght wel assu|red that ye haue a maister hable to defende you. For an eguall feloweshyp of all thynges is betwene my father and me: & truely no man knoweth the sonne, who he is, and howe great he is, sauynge onelye the father whiche begat hym: nor no manne knoweth the father, who he is, and howe greate he is, but onely the sonne borne of hym, and suche as it maie please the sonne to open it vnto. He openeth and sheweth hym to none but to suche as bee humble, meke spirited, & enclined or apte to beleue. Afterward turnyng hymselfe to his disciples, he declared hymselfe to be veray glad that thei had the blisefull happe, which had been denied to men euen of veray high dignitie, saiynge:

Blessed are y<sup>e</sup> iyes whiche see the thynges that ye see, for this I tell you for a thyng of certaintye: that many prophetes & kinges would faine haue seen, that ye poore and abiect persones doe see, and yet thei haue not seen it: and to heare these thinges which ye heare, and they heard them not. See ye acknowlage and take to you youre good happe, but flee ye the takyng of any pride or presumpcion therby. Take ye suche a pride as may stand with holinesse (that is to wete) a pride agaynst all thynges, whiche this worlde dooeth gase vpon for meruail, takyng theim for high thynges, wheras they are but small trifles, and veraye filthynesse in comparison of the thinges that are geuen vnto you.

[ The texte.] ¶And beholde, a certayne lawier stode vp, and tempted hym, saying: Maister, what shal I dooe to inherite eternall lyfe? He saied vnto hym: what is written in the lawe? How tradest thou? And he aunswered and sayed: loue the lord thy God with al thy hert, and with al thy soule, and with al thy strength, and with al thy mind: and thy neighbour as thy self. And he saied vnto him: thou hast aunswered righte. Thus do and thou shalte liue. But he willing to iustifie himself, saied vnto Iesus: and who is my neighbour? Iesus aunswered, and saied: A certayne man went downe from Hierusalem to Hierico, & fel e[m]ong theues, which robbed him of his rayment and wounded him, and departed leauing him half dead. And it chaunced that there came downe a certaine priest that same way, & whan he sawe him, he passed by. And likewyse a Leuite, whan he went nigh to the place, came and looked on him, and passed by. But a certain Samaritane, as he iourneyed, came vnto hym: and whan he sawe hym he had compassion on hym, and went to him and bound vp his woundes, and poured in oyle and wine, and set hym on his own beast, and brought hym to a common ynne, & made prouision for hym. And on the morow, whan he departed, he tooke out twoo pens, and gaue them to the hoste, and saied vnto him: Take cure of him, and whatsoeuer thou spendest more, whan I come again, I will recompence thee. Whi•h nowe of these three thinkest thou was neighbour vnto him that fel emong the theues, and he saied: he that shewed mercie on hym. Than sayed Iesus vnto hym: Goe, and dooe thou lykewyse.

And on a certaine day whan Iesus disputing with the Lewes had put the Sadducees to silence, who in the waye of prouyng hym, had putte foorth a question of a woman hauyng been married to seuen soondrye housebandes,

whiche of all these should haue her at the daye of the generall resurrectiō, there came vnto hym one of the Scribes well seene in the lawe, as one that woulde putte foorth a question out of the diepeste and most profounde

knowelage of the law, and sayed: Maister whiche is the chiefeſte  
commaundemente of God, by kepyng wheroſ I maye atteigne euerlastyng  
lyfe? Ieſus aunſwered. That thynge which thou demaundeste of me, theſame  
ſhoulde other men haue learned of thee. For thou dooest professe the  
knowelage of the lawe. What is there written? and how doest thou reade,  
that is there written? Then made he aunſwer: Thou ſhalt loue the lorde thy  
God with all thy herte, with all thy ſoule, with al thy power,<sup>\*</sup> with all thy  
mynde, because he cannot bee loued enoughe: and nexte after hym thou  
ſhalt loue thy neighbour as thy ſelfe. Ieſus allowing hys aunſwer, ſaied in  
this wyſe: Thou knoweſte what is beſte: there remaineth noſthyng but that  
thou put in vre and daily practise that thou doeſte underſtande, whiche  
thyng yf thou ſo dooe in facte and dede, thou ſhalt liue. For it is not the  
knowelage that geuethe lyfe, but the kepyng and dooyng of the lawe. The  
Pharisee beeyng ſomewhat touched with the aunſwere of oure Lorde, for  
that he knewe the woordes of the lawe and dydde not kepe that whiche was  
the chiefeſte poynte in the lawe: yet because he was puffed vp with vayne  
glorye he woulde not acknowledg hys owne faulte, but euen as though he  
hadde nowe alreadye at large fulſyld the commaundemente of louyng God,  
he moued a newe queſtion of his neighbour, ſaiyng: Who is my neighbour?  
as though a man myght loue GOD,<sup>\*</sup> and yet neuertheleſſe bee cruell and  
hurtefull to hys neighbour. The lewes dyd in manier interprete the name of  
neighbour to ex|tende no ferther but to men of their owne naciō,  
ſuppoſyng that it was lawfull for theim to hate alienes and foreinours, and  
to leate theim alone withoute dooeyng theim any benefite or good at all.  
Ieſus therefore knowyng the Pha|rifees mynde aunſwereth hym by a  
parable here ensuwyng, painctyng oute all the whole matter and ſettyng it  
before the iye by a certayne miſticall exaumple or representacion of the  
thyng, and teachyng that the precepte of louing the neighbour ought not to  
bee enclosed within ſo narowe and ſtreighte boundes of kynred and  
countrye, but theſame to enlarge and extende it ſelfe to a more ferther  
coumpace, that is to wete, vnto all menne, forasmuche as oftentimes it  
chaunceth that he whiche is niȝhest to vs in byrth or countrye, is ferther  
from vs in affeccion and loue then our veraye foe.<sup>\*</sup> A certayne man (sayeth  
Ieſus) talkyng hys iourney from Hierusalem to Hierico, chaunced to lyghte  
on a coun|paignie of theues, who not beeyng contented ne thinkyng it  
enoughe to ſpoyle the poore ſoule, and to turne hym out of his clothes, but  
moreouer geuyng him ſoondrye woundes, they lefte hym by the high wayes  
ſyde half for dead, & there to perishe out right, yf no man had holpen hym:  
and this doen themſelues wente their waies. And it chaunced that a certain  
priest was goyng a iourney whiche laye the veraye ſame waye, and whereas  
for the veraye ordre and profession of priestehoođe, whiche he had taken  
hym vnto, he ought chieflye aboue others to haue fulſyld the  
commaundemente of God: yet notwithstanding hymſelue beyng a lewe,  
ſawe one that was a lewe, and beeyng himſelf a man of Hieruſalem, ſaw  
one of Hierusalem ſpoiled, wounded, and lyng halfe for deade, and yet  
passed by no whyt moued with any drop of pietie or compassion.

After all this it chaunced a certaine Leuite to passe by thesame way, at whose hande a man might iustelye haue looked for the due obseruyng and kepyng of

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goddes commaundemente, for that he beeyng a manne dedicated to the temple, was a ministre of goddes holye seruice, and therefore oughte to haue beene a man of deuocion. And this man euen as the other hadde dooen, though he sawe the wounded man well enough, yet passed foorth on his waye, and dyd no helpe at all to his brother and countreyman of thesame citie that himself, was of.

After both these it happened that a certaine Samaritane passyng thesame waye on a iourney that he had to goe, espied the man that had bene robbed, and laye halfe aliae, halfe deade: and meruailyng what the matter was, he drewe nere vnto him, and perceiuyng the extreme mysfortune of the man, was moued with pietye and compassion towarde this Iewe, whereas himselfe was a Sa|mari|tane, and yet the Lewes do veriae sore abhorre and hate al Samaritanes. Nor he did not onelye take pietye on him, but also, (the hindraunce of his iour|ney nothyng passed on) he wente vnto him, and poured wine and oyle into his woundes, and than bound them vp. And not thinkyng enoughe to haue played him suche a kinde parte, he tooke and sette him on thesame beaste, that hymselfe rode on, and carried him to an ynne, and there made prouision that he shoulde bee diligently attended and looked vnto, for that his iourneye required suche haste that he coulde no longer tarye, he drewe foorth twoo pieces of siluer coyne whiche they called denaries, amountyng (as is afore saied) to a couple of shilllynges sterlyng or thereaboute, and deliuered theim to his hoste the ynne keper, that he shoulde see the wounded man well attended and kepte, vntil suche tyme as his iourney beeyng dooen, he shoulde returne thesame waye backe agayne, saying: Myne hoste ye haue money for the purpose, see to this man at my coste and charge. That yf ye shall bestow any thyng aboue this summe that I haue deliuered you, ye for your parte shall not be a loser of a mite by it, rekon it to me whan I returne again this way, and whatsoeuer ye laye oute vpon him I shall paie it you again. Whan our Lorde had all this spoken, he saied vnto the lawier: Whiche of these three seme vnto thee to bee neigh boure vnto the partye that had fallen into the handes of the theues? then aunswere the lawier. He whiche beeyng moued with pietye did coumforte and helpe him in his distresse.

Then sayed Iesus ferther: and in this poynte also hast thou made a right aunswere and a true, see thy lyfe bee lyke & aunswerable vnto thy woordes, and bee thou willyng rather to bee lyke to the Samaritane, then to the pryste, or the Leuite. With this parable the lorde Iesus reproud and checked the pride of the Lewes, whiche thought themselves enoughe and

enoughe againe to loue God, because they wer good churche mē and daily goers to his temple, because they kylled beastes in sacrifice vnto hym, because they carried his commaunde|mentes about with theym written in the skirtes of their garmentes, because they had God, and the lorde, euermore in theyr mouth, whereas God doeth no|thyng passe on such wurshippyng, but is more delited with the secrete affeccion of the syncere and pure mynde. But towardes the neighbour they felte no molcion at all of charitie, as men liuyng to the behoufe of theymselfes, and no moe, yea and also repynyng at the welfare of theym whome it had beene their partes to helpe: that if they dyd any good turne or pleasure, they dyd it not to any other personnes, then of their owne fecte, wheras euery one man ought to be neighbour to an other, yf the case at anye tyme require helpe or succour. The priest and the leuite by birth and nacion, were neigbour to the wounded man, but the Sa|maritane, where by birthe and kynde he was his enemie, in charitee and loue be|came his neighbour. The religion of the Iewes diuideth nacion from nacion:

But the ghospell knoweth not suche manyer diuersyties ne difference, but is euer glad to profite and doe good to all men, withoute respecte or accepcion of the persone. As the lorde hymselfe came to sauall creatures beeyng called of the Iewes a Samaritane in the waye of reproche at a tyme whan it was: but the vilainy of callyng hym by that woord, doeth not offend al the vniuersal na|cions of the worlde, forasmuche as they fynde the thyng that is comprised vn|der that name to bee for theyr healthe and safegarde. For *Samaritanus*, emong the Syrians is as muche to saye as a keper. And veraylye he was the true keper and shephearde, which dyd suffre nothyng of his to perishe, whether they were sickelye, bruised, or wandreyng aboue as straighes, but wished all menne to bee partakers of the eternall lyfe at leaste wise as muche as in him laye. All the vniuersall progenye of mankynde beeyng throughe the malice of Satan spoiled out of the clothing of innocencye, sore wounded with all kynde of vyce, cast aside, destitute of healpe, halfe dead and euen at the nexte doore to desperacion, Iesus cummyng down from heauen, vouchesalued to visite and see them, and to the ende he myghte the better helpe them by takyng mannes nature on him, he came veray nere to manne, bothe seeyng, and beeyng seene, hearyng and beyng heard, felyng and beeyng felt, and hauing pietie on our extreme distresse, he tooke vp our synnes and beare them on his owne bodye, he dyd in his owne propre persone suffre that we had deserued, and thesame Iesus hath seene to the curyng of vs, who neuer turned his face from any synner were he neuer so vyle or abiecie, whereas the proude and disdeignefull prieste passethe by hym euen then geuyng vp the ghoste: whereas the Leuite neglecteth hym, biddyng God haue mercye vpon him, and so goyng foorth on his waye as he hadde begonne, lefte he shoulde

sustaine some hindreance or damage in the thynges of the worlde, whyle he helpeth hys neyghboure. And this Samaritane Iesus too, hath his hostes and inneholders, to whom he leaning the yearth, and ascendyng into heauen dooethe committe the wounded man to bee well looked vnto, pro|mysyng a rewarde in heauen, yf through the aboundaunce of charitie they shal haue layed oute anye thyng more then was commaunded, for the healyng of the pieteous bodye. And by these inneholders are to bee vnderstandinge the Apostles, and theyr successours, by whome euen at this daye he doeth cure and healpe mankynde, and gathereth thesame from the violence of theues into the hostrye of the churche, where the woundes of synne are healed. Therfore where by the doctryne of the ghospell, euen our veray enemy also muste be loued, and whereas accordyng to the profession of the Phariseye, euen the Samaritane is to bee loued of the Iewe, yf he doo• hym good: yet the Iewes, who coulde perfeictlye saye by rote at their fingers endes: Thou shalte loue thy God aboue all thynges, thou shalte loue thy neighbour as well as thine owneself, in the veraye owne person of Christe dyd breake both those commaundementes at ons, being on the one parte reprochfull of theyr woordes agaynst God, whose woordes they woulde not beleue, whose miracles they staundreously reported to bee doen by the power of Beelzebub (for the father bееing veraye God, was in the sonne beyng veraye God,) and on the other parte they hated the neighbour which did them benefite: for that they wroughte alwayes to destruye and putte hym to death, who freely broughte healthe and saluacion vnto all creatures. And suche an one hathe fulfilled aswell the one as the other of the commaundementes aboue rehersed, which doeth in Christe, both loue god aboue al thinges, and man also hauyng moste highly doen for hym as himselfe. For true it is that he is

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loued in hys membres in whome sembleablye he is offended, whan their weake conscience is offended: and is putte to open shame of the worlde, whan they bee putte to shame: and is putte to death, whan they be putte to death.

[ The texte.] ¶It fortuned that as they went, he entred into a certain toune. And a certain wo|man named Martha receiued him into her house. And this woman had a sistur called Ma|rie whiche also sate at Iesus feete, and hearde his woord. But Martha was coumbred ab|out muche seruing, and stooode and saied: lord doest thou not care that my sistur hath lefte me to serue alone? Bidde her therefore, that she helpe me. And Iesus aunswered, and saied vnto her: Martha, Martha, thou arte carefull and troubled aboue manye thynges: veraylye one is nedfull: Marie hath chosen the good parte, whiche shall not bee taken a|waie from her.

With this Parable, whan Iesus had taughte howe muche they were to bee loued, who bestowyng theyr wholle tyme in thattendance of euangelicall doctryne, haue none other care ne entente, but to learne of Iesus the doctryne of lyfe, whereof they maye geue parte vnto all persones, and also how greatly they are to bee loued, who forsakynge and leauyng all seruice that is to be doen with the bodye, dooe altogether attende suche thynges as concerne the soule: there was a chaunce euen there to bee seene, by the whiche thys documente and lesson may be the better enpriented in our minde: for by suche plaine exaumples of experience, the hertes of the grosse and ignoraunt sort are the more pithily and effectually framed. For whan Iesus hauing voyd time of laisure frō other businesse, was walkyng vp and downe with his disciples, who hauyng geuen ouer all care of worldely matters attended onely to the gospel and nothing els: \* it fortuned that they entred into a certain litle toune. And there a certain womā called Martha, receiued and entreteined hym in her house. This woman had a sistur called Marie. They had eyther of theym eguall loue towardes the lorde, but theyr course of liuyng was of twoo soondrye sortes. \* The exercise also of theyr deuocion towardes God was of twoo soondrye sortes, lyke as in one boldye there bee soondrye vses of the lymmes, and in the bodye of Iesus (whyche is the churche) there bee soondrye gyftes of the spirite. For Marye as ye would saie makyngh holy daye from all businesse that was to bee doen about the house, set herselfe downe at our lord Iesus feete listenyng to hys talke, wherewith she was so rauished, that forgeattyngh all other thynges, she coulde not be plucked awaye from hym. Contrariewyse, Martha beeyng carefull abouthe the prouydyngh of the dyner, ranne vp and down, she was much vnquiete, as one hauyng bothe her handes full and as buisy as coulde be, that no manier pointe myght bee wantyng of all suche thinges as belonged to the sweteentreteinyng of the lorde and of his disciples. It was one loue towardes the lorde that possessed them both: but it would not suffre Mary to bee pulled awaie from his fete: and it made Martha to destiere her vp and downe about the house, and suffred not her to stande still by the lorde. Thus dyd one and thesame zele force two sisturs vnto dooynges of two soondrye sortes, whereas in louyng and making muche of Iesus they did throughly accorde. \* Notwythstandyng, Martha forasmuche as she was not hable, but to her great paines, to doe al thynges alone, whych apperteined to the prepayryng of all thinges in ordre as it should be, and sawe her sistur lyke an holydaye woman sittyngh at the feete of Iesus, she made no querele of vnkyndnesse to her sistur, whom she knewe wel enough could not be

pulled away, but she halfe blamed Iesus, who w<sup>t</sup> suche wordes as he spake, kept her awaye from puttyng to her helpyng hande beeyng than requisite. Maister (saith she) doest thou nothyng care that my syster suffreth me to

doe all the seruice my self alone? Commaund thou her therfore that she helpe me, orels I knowe she wyll not be plukt away from thee, except thou bidde her, so great is the swetenesse of thy talke. But yet in the meane time y<sup>e</sup> diner must bee dressed, and I beeyng but one sole woman, am not able inough to dooe al that is to bee dooen. At these woordes our lorde being delited with y<sup>e</sup> zele of dothe the women, dooeth nor disallow the diligence of Martha, nor chydeth her, whan she murmured against her syster: but yet sumwhat taketh Maries parte, saiying: O Martha, Martha, in dede thou art tormented with carefulnesse of dressyng the diner, and art all vnquiet and drawen this way and that way about many thynges. But there is one thing aboue all others necessary, whiche ought continually to be doen, if it might bee: dooe thou make an ende of thy busynes that thou hast in hande, howsoever thy prouidyng & makynge ready for vs shall frame,\* we shall be cōtented with it. But Marie hath chose to her a great dele the better parte, who hauyng forgotten thynges requisite for the body, is altogether occupied in suche matters as do concerne y<sup>e</sup> soule. Therfore it were not reason that she should be plukt away from thynges of the principall best sorte whiche she hath specially chosen, and to be thrust oute to offices of basser seruice. I doe in very good parte take this good loue and zele of thy•r, whiche now at this tyme prepareth a repaste for me & my dys|ciples: but I am more refreshed and better filled at their handes, which take into their soules my woordes, that they may haue saluacion therby. This is the meate whiche dooeth moste singulerly fede me: \* & this is the drinke wher|with I am refreshed. Whoso is embus•ed with prouidyng for thynges per|teinyng to the body, is drawen many wayes into soondrie cares, and an ende of all suche poyntes of takyng paynes shall at suche tyme cum, whē through she apperyng of immortalitie, all necessities shal ceasse, w<sup>t</sup> whiche the weke|nesse of mannes nature is now in this present world soondrie waies disquie|ted. But suche an one hath a great aduantage and fordele, who hauyng caste of all suche maner cares, is altogether rauished to thynges heauenly, gathel|ryng hymself together and restyng vpon one thyng. But thesame one is a thyng of suche nature, that it surmounteth all other thynges in goodnessse: the felicitie of whiche one thyng shall not be taken awaye, but shalbe augmented at the tyme, whan that whiche is vnperfite shall bee abolysched, and that that is perfite shall bee opened. Neither is there in the meane tyme any mour|mouryng to be made against suche persones, as though they were altogether idle, who sitting still from all bodily seruices, do for suche respecte and cōsideracion geue attendaunce to heauenly doctrine, cleuyng fast to my steppes, being long in learning the thing that thei may afterward teache & thoroughly sendyng downe into the bottome of the affeccions of theyr owne heartes the thing that they may afterward prescribe and enioyne vnto others: to the ende they may thereby dooe good vnto so muche the greater noumbre towardes the achiuyng of eternall saluacion. And yet shall not suche persons lacke their due reward neyther, who accordyng to the exaumple of thy dooyng nowe at this tyme, dooe of a godly zele, after the rate of y<sup>e</sup> tyme, relieu the corporall

necessitie of them that haue the cause of the ghospell in handelyng, and  
suche

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as fede the hungry, as clothe the naked, as visite the sicke, as gooe to theim  
that lye in prison, as harbour straungers and them that lacke lodgyng. All  
these also shall bee partakers of the rewarde of the ghospell. But lyke as in  
the bodye the iye whiche semeth to be idle, dooeth more good seruice, then  
the hande beyng buisily occupied about soondry kyndes of seruice: euen so  
suche as do altogether geue hede vnto those thinges whiche do most nerest  
cōcerne and touche the life euerlastyng, although they seme as  
holidayemenne, to repose theymselfes from all corporall businesse: yet  
they dooe more good then the others, because they doe the thyng most  
chiefly requisite to be doen. Nor the one must grutche not against the other,  
forasmuche as euery one of thē ac|cordyng to his gyft which he hath  
receiued of god, serueth me in my mēbres.

The .xi. Chapter.

[ The texte.] And it fortuned as he was praiyng in a certain place, whā he ceassed,  
one of his disciples sayd vnto him: Lord teache vs to pray, as Iohn also taught  
his disciples. And he said vnto thē. Whā ye pray, say. Our father which art in  
heauen, halowed be thy name. Thy kingdome cum. Thy wyll be fulfilled, euen in  
earth also as it is in heauen. Our daily bread geue vs this daye. And forgeue vs  
our sinnes. For euen we forgeue euery man that trespasseth vs. And lede vs  
not into temptation, but deliuer vs from euill.

**W**han the Lorde Iesus had by this kynde of representyng the matter,  
and by the exaumple afore goyng taught, that they did a great matter and a  
buisye, whoso dyd full and whole geue attendaunce to the doctrine of the  
ghospell, whiche doctrine no person can sincerely handle, onlesse he shake  
himself of from al desires and cares of this world: it remained that he  
should prescribe & a point a tenour and fourme of praiyng also. For praier  
is (as ye would saye) the moste purest sacrifice of euangelicall deuocion,  
vnto the whiche prayer Iesus did oftentimes depart into places of solitary  
contemplacion, and enu|red his disciples also vnto thesame. And prayer is  
thatsame secrete methyng, through whiche the mynd and soule of man,  
beyng (as ye would say) carryed vp to heauen, ioyneth in talke with god,  
(all cares and phantasticall imagina|cions of earthly thinges set apart.) In  
dede the Phariseis prayed both often|times and also long together: but it  
was with sadde drouyping countenaunces, and abrode where all folkes  
should see them. And Iohns disciples prailed also. Yea and the Samaritans

too prayed on their mountaine. The religion of the heathen folkes also had a maner of praiyng after their fashion.

For as muche therefore as neyther all sortes of menne had one maner of praiyng, nor one maner thynges were asked of god in all folkes prayers: the Apostles are very desirous and fain to haue a precise fourme and tenoure of praying appoynted vnto them of Christe, whiche they oughte to folowe. Wherupon whan Iesus according to his accustomed wont had withdrawē hymselfe with his disciples from the resorte of people into a soltary place

for to praye: as soone as he had finished his praiers, one of the noumber of his disciples, saied vnto hym: Maister, forasmuche as we are thy disciples, mete it is, that we should do all thynges by thyne appointment.

Teache vs therfore a fourme of praiyng also, \* like as Iohn, whan he lyued taught his disciples how they should pray. Then Iesus whereas he had in many woordes at soondrye tymes taughte his discyple, that the praiers of christians neither ought to bee long, nor made for ostentacion or vainglory, ne for all maner thynges as well one as another, he appoynted vnto them a fourme of praiyng, such as hereunder foloweth: which although it be com|mon vnto all personnes, yet doeth it more iustly and directly appertain vnto the mynisters and teachers of the ghospell, who beyng, (as ye woulde saye) personnes exempted from this world, bestowe all their labour and trauail in this onely behalfe, that the glory of god may be opened & renoumed amone the good, and his kyngdom from day to day may more and more florishe in strength and force, the kyngdome of Satan vtterly suppressed, and brought vnder foote. And like as in heauen aboue, (from whence Lucifer with al his complyces and confederacie was tounbled doune headlong,) there is nowe no maner rebellion agaynst the wyll of God: so among the children of God beyng ordeyned to succede in the place of the aūgels that wer cast out of heauen with Lucifer, all thynges may bee dooen after the will of their heauenly father. Also that he feede his chyldren with the breade of heauenlye doctrine and grace, whiche may make their soules iustie and full fedde vnto the lyfe euerlastyng. And in case any offence or trespace bee thoroughe humayne frailtie committed agaynste his wyll: that than he mercyfull forgeue hys chyldren lyke a tendre and frendely father, as they among theymselfes forlgeue one another, if one haue any thing offendē or trespaced against y<sup>e</sup> other.

And because that duryng the tyme of their life here in this mortall bodye, lyke as they maye profyte and growe to better, so maye they contraryewyse fall vnto worse, (especiallye the tyraunte Satan by all meanes prouokynge and s•irryng them so to dooe:) that they may vnder the tuicion and

wardyng of their heauenly father, be safely defēded against Satans engiens: and that eyther they may not fall into tēptacion, or if they doe fall, than he beyng their defendant, whiche is the stronger of might and puissaunce, they may depart conquerours with they victory. As for the tenour of the woordes of praiyng is this here folowyng.\* Our heauenly father, we beyng here set on earth whō thy goodnesse hath vouchesalued to call by the name of childrē, we pray the, that through our doctrine and liuing, thy power, thy wisdom, and thy good'nesse, may still more and more cum to the knowlage of men, and that thei may haue vnderstanding, that all glorie is due vnto thy name, from whom proceldeth all thyng, whatsoeuer is goodlye and honorable eyther in heauen, orels in earth, to the ende that though beeing basse and slendre on our owne par|ties, yet in thee we maye glory and tryumph: hytherto hath Satan reigned all the worlde ouer through sinne: wherunto men haue been as bondseruaun|tes beyng therto allured & trayned with wicked lustes. Make thou, o father, that sinnes clene taken away, and thy holy spirite poured out vpon them, all creatures may be obedient to thy wyl, and that thou euery day bounteously geuyng vnto vs the heauenly foode of thy grace, we may from tyme to tyme growe foorth to better and better, vntyll we maye cum to the full perfeccion

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of euangelical godlynes. Furthermore for as muche as men we are, made of frayle metall, in case through beeing in a wrong way by ignoraunce, or tho|rough weakenesse and frailtie, we shall any thyng trespassse against thee, o fa|ther, ceasse not thou to bee fauourable to thy chyldren: but accordyng to thy mercifulnesse forgeue vs, for as muche as we do forgue one an other, if the brother, thorough thesame frailtie do offend against the brother, to the end that peace may bee firmly established amongst our selfes,\* and that we may haue peace with thee. And for because we knowe the malice of thatsame euill tiranne, from whence thy fatherly goodnesse hath redemed vs: suffre vs not to be eftsones ouercummed of hym: but and if thou suffre vs for a probacion of our pacience to be afflicted either by him, or by his souldiers wicked men, leat vs through thy sure safegard haue the ouerhand of hym, and leat all his assaultes turne to our benefite in the ende.

[ The texte.] ¶And he said vnto them: If any of you shall haue a frende, and shall goe to hym at midnyght, and say vnto him▪ Frende lend me thre loaues, for a frende of mine is cum out of the way to me, and I haue nothing to set before him: and he within aūswer and say: Trouble me not, the dore is now shut, and my children ate with me in the chaumber. I cannot ryse and geue thee. I saye vnto you, though he will not arise, and geue him, because he is his frende, yet because of his im|portunitie he wyll rise, and geue hym, as many as he nedeth.

And I say vnto you: aske & it shall be geuen you. Seke and ye shall fynd, knocke, and it shalbe opened vnto you. For euery one that asketh, receiueth, and he that seketh, find•th, and to him that knocketh, shalbe opened.

But the better to stirre his seruautes vnto the instauntnesse of prayinge, and besidesfoorth to putte in them an assured trust to obteine, he added to the premisses, a parable of suche sort as foloweth: how ientle (saith he) and how easie to be entreated, god is, beyng of nature beneficall and full of lyberalytie towardes his children, cōjecture ye of your own selfes. If any one of you be destitute of necessaries, and haue a frende, he wil be bolde to goe vnto him in the middes of the night, and familiarly knockyng at his dores, he wyll bee bolde to saie: Frende, lend me thre loaves of bread. For so it is, that a certain frende of myne takyng my house in his waye, hath soodaynly cum vpon me vnawares, euen late in the euening to lodge with me all nigh•e, and I haue nothyng at home in myne owne howse to sette afore hym to eate. And peraduenture that same frende wyll not even byanby at the fyrst woorde geue the thyng that thou doest aske, but beyng yll willyng to open his dores, he wyll aunswer within his house: Trouble me not cummyng to craue thynges after this sorte in the nyghte tyme, my doores are now shut in for al nyght, and my children are with me in bedde, I cānot arise & geue that thou requirest. That if the partie whiche lacketh the loaves, goe not his wayes byanby at this ex|cuse makynge, but shall continue there still knockyng at his frendes doore, as one that wil haue no nay of the thing that he cūmeth for, this I affyrme vnto you although the respect of frendship do not moue him, yet beyng ouercomed with y<sup>e</sup> importunitie of the partie that maketh suche praiyng vnto him, he wil arise out of his bed, and will geue him not only thre loaves, according to the tenour of his petition and askyng, but he will geue him howe many soeuer he shall haue nede of. If importunitie of praiyng bee of suche force and effect at one mortall mannes hande to the behoufe of an other man: howe muche more than shall it take place and effecte with God, who is muche delited with such maner importunitie, and not offended? And in case he at any tyme make delaye

to geue that is asked, niggardeshippe is not the cause therof, nor yet his harde|nesse that he wyll not be entreated: but therein he enkiendleth our desyre, that he maye the more plenteously geue that we aske, and we on our parties, maye the more derely esteme and loue the thyng that hath been obteyned by impor|tune prayers. Thesame therfore that a frende beeyng in nede would dooe with his frende beeyng a mortall man, thesame leat euerie one of you muche more be bolde to do towarde God beyng a bounteous and liberall father, whome suche importunitie doeth well contente, and who

can neuer be vndoен or made poore by geuyng. Of hym therfore aske ye with hertie prayers from the botome of the herte,<sup>\*</sup> in case ye nede any thyng, and it shall be geuen you. If yee bee ignoraunt in any thyng, make ye due inquisition for it, and through the secrete workyng of your fathers spirite in you, ye shall fynde out the thyng, whiche by mannes witte coulde not possibly haue been perceyued. Knockeye with prayer, ioynynge therunto almesdedes towardes the neighbours, and it shall bee opened vnto you. This is the importunitie wherewithall god is (as ye might saye) ouercō|med, and euen by playn force wonne to your peticions, that he cannot saye you naye, euen as a castell or fortresse is woонne by force of armes. Praying is with man oftentymes made all in vayne: either because he can not perfourme that is asked, or els because he will not. But at goddes hande whosoeuer asketh, doeth receiue: whosoeuer seketh doeth fynde: and whosoeuer knocketh, to him it is opened. And your father best knoweth what thynges are auailable to|wardes eternall saluacion, and thesame thynges doeth he with glad will frely geue, if he bee prayed: insomuche, that if through your beeyng in a wrong opil|nion, or in an errore of iudgement he were asked thynges hurtefull: he would rekon it as a benefite towardes you, to denie vnto you that was naughtly sued for: but in stede of the thyng ye wyshed, he would geue that might bee for your welth.

[ The texte.] If the sonne shall aske breade of any of you, that is a father, wyll he geue hym a stone? Or if he aske fishe, wyll he for fyshe geue hym a serpent? or yf he aske an egge, wyll he offre him a Scorpion: yf ye then beyng euill can geue good giftes vnto your children, how muche more shall your father of heauen, geue the holy spirite to them that desire it of hym.

The naturall affeccion of carnall parentes towardes their children, doeth so worke, that they cannot saye naye vnto them whome they haue begotten, yf thesame shoulde make petition for a thyng perteynyng to the health of the boldye. Makeye a coniecture by comparison of your owne selues. For who is it of you all, that in case he should aske a piece of breade of his father, can suppose, that thesame would geue his sonne a stone in stede of a piece of bread? or in case he shoulde aske fishe, can thynke that the father would offre his sonne a serpent in stede of a fishe? or, in case he should desire to haue an egge, can rekon that the father in stede of an egge would geue hym a Scorpion hidden in an egshell? That if the tendre loue and affeccion of nature be of so great force and strength emong men, (beyng many other wayes naughtie personnes,) that towardes theyr chyldren askyng thynges profitable, they are frendly geuers: how much more your heauenly father, who is the father of spirites, and who of nature is good, will geue vnto you from heauen, his spirite beyng good, whiche shall a|boundauntely geue you all goodnessse yf ye shall make petition to him for it?

[ The texte.]

And he was casting out a deuill, and the same was dumme. And whan he had cast out the de•ill, the dumme spake, and the people woondred. But some of them sayed: he casteth out deuilles, through Beelzebub the chiefest of the deuils. And other tempted hym, and required of hym a signe from heauen. But he knowyng their thoughtes, sayed vnto them: Euery kyngdome deuided agaynst it selfe, is desolate: and one house doeth fall vpon another. If Satan also, bee deuided agaynst hymselfe, how shall his kyngdome endure? Because ye saye, that I cast out deuils through Beelzebub. If I by the helpe of Beelzebub caste out deuils, by whose helpe doe your children caste them out? Therfore shall they bee your iudges. But if I with the fy•ger of God caste out deuils, no doubte the kyngdome of God is come vpon you. Whan a strong man armed watcheth his house, the thynges that he possesst are in peace. But whan a stronger then he commeth vpon hym and ouercommeth hym, he taketh from hym al his har|nesse (wherin he trusted) and diuideth his goodes. He that is not with me, is agaynst me. And h•that gathereth not with me, scattereth abrode.

Satan also hath a spirite of his owne, whome he enspireth to all his ser|uautes, to be a prouker and a mouer of them to all naughtinesse. Yea and the worlde too, hath a spirite belongyng to it, whiche allureth men to the loue of thynges transitory. But with this spirite, your heauenly fathers spirite hath no manier entremedlyng at all. If therfore the spirite of your heauenly father shall dwell in you, the spirite of Satan must bee expoulsed: and the one spirite must nedes auoyd out, for to make roume that the other maie come and inhale|bite in your brestes. And behold a chaunce that might laye manifestlye before their iyes, what thyng the euill spirite wrought in the hertes of the lewes, belyng euermore wrastlers agaynst the holy spirite of God. There was broughte vnto Iesus a certayne man, possessed with a mischievous deuill: and it was a deuill, not of one sorte onely, but both a dumme deuill, and also a blynde, so that he could neither loke vp vpon Iesus, nor yet speake vnto him. Thā Iesus of his owne accorde takyng pietie on the man beeyng in suche affliccion, com|maunded the deuill to voyde out of him, and he voyded. And beholde there wer certain lewes present standing by, whose soules the spirite of Satan did more daungierfully possesse,\* then that same vnclene spirite had possessed the body of this man. For some of them slanderously saied, that the miracle had been doen of the deiill, allegyng, that Iesus did suche thinges not by the power of God, but by the helpe of Beelzebub the prince of deiuels. Some others agayne after seeyng so many miracles, yet stil remayning in vnbelefe, required of hym some notable token from heauen, whereby it might euidently appere that he had fa|miliaritie with God, who dwelleth in heauen, and not with vnclene spirites, whose blindyng of mennes iyes, doeth commonly spryng from the yearth. And this did they speake temptyng the lorde, neuer a whitte the more myndyng to beleue on hym, although he had doen y<sup>e</sup> thyng

that they requyred: but whether he had doen it or not doen it, they had surmised a matier or slaundre one or oþer readie to obiecte agaynst hym. But Iesus, as soone as he sawe theyr vnþgodly thoughtes, made aunswer to their wiþked surmises in suche sorte as followeth: How dooeth your slaundreous reprouyng of me stande together? We see that no kyngdome is hable to stande, if it bee at strife within it selfe by ciþuill discorde of one of the same realme agaynst another.\* Whiche thyng yf it so bee, it cannot be chosen but that it muste come to desolacion, and one house to fall downe vpon another by an vniuersall ruine. That if the thyng bee true, whiche ye thynke, that through the maintenaunce and ayde of Beelþebub prince of deiuels, I dooe cast out hurtefull spirites, who verailly bee his felowes and souldiers: than it foloweth as a true conclusion, that euill

spirites beeyng at variaunce within theymselfes, dooe fyght together, and one of theim to bee chaced awaye by an other. Nowe if Satan fighte against Satan, how shall his kyngdome stande? Ye see deuils to be cast oute, and ye graunt that euill they be whom I dooe cast out: on what grounde than dooe ye coniecture these thynges to bee dooen by the supportacion of Beelzebub, rather then of god? Is Beelzebub woont to doe for the health and safegarde of men, and to chace his souldiers out of their possessions, by whom he exerþciseth his tirannie? And yet if this bee dooen, it argueth and proueth that the kyngdome of Satan shall shortly bee destroyed, and the kyngdome of God to bee nowe at hande. I caste out deuils with a mere worde: I cast them oute freely: I vse thereunto no charmynge woordes of witcheþraft, ne of iugleyng or blyndyng mennes iyes. The acte ye cannot disproue: why than haue ye more mynde to referre the glorye of a good worke to Beelzebub, þe to god? Than yf the hatered, whiche ye beare vnto me dooeth perswade you, that I cast out deuils by the ayde of Beelzebub: these young men beeyng your own sonnes whome ye haue seen doyng the selfsame thyng, by whose helpe do thei chase awaye deuils? Plain homely men they be, they are men of no knowlage ne autoritie, they cā no skill of the malicious sleightes of witches or Nygroþmanciers: and yet do these caste out deuils in the name of me. What thīg thei doe, they doe it on a faithfull truste in God: & therefore shall your vnþþeþfe be condēned by these iudges and none other. The plain simpelenesse of these hath beleued, wheras your wisedom and expert knowelage of the world, striueth against the glory of god. Wherupon seeyng there is neyther ryme ne reasō in saying that one euil spirite driueth out an other euil spirite, and forasmuche as your children do cast out deuils by the helpe of none other then by whose helpe I do cast þe out: it is clere that I doe cast out euil spirites by y<sup>e</sup> vertue and power of god, who is good. For the spirite of him is of more power and might þe al the whole packe of the wicked spirites y<sup>t</sup> are. Neither is there aþny agrement betwene the spirite of god, and þe. For god loueth y<sup>e</sup> preseruaciō of mankynde, and they seke the

destruccion of thesame. Nowe than, if it bee a thyng manifest that the thynges whiche ye see me doe, I doe by the power of god: than is there no doubte, but that the kingdome of god is cum vnto you, whiche Iohn did preache to bee at hande. Reason it is therfore that ye ioyne your selfes with hym, and withdrawe you from the reigne of Satan, which shall shortly haue an ende. Ye cannot be partakers of bothe kyngdomes at once: there is betwene god and Satan a bataill that by no possibylite maye be brought to attonemēt. The cause wil neuer by any condicions be brought to agreement. Satan shall either geat the victorye, orelys by stronge hande bee dryuen out, he shall not by yeldyng or submytting hymselfe continue in hys reigne, ne yet bee receiued vpon any condicions of agreement appoyned vnto him. He hath hiterto reigned without redresse: but nowe is there cum a po|wer more puissaunt & mighty thē his tirannie. For one finger of God is more mightie to preserue & sauē mankind, thā all y<sup>e</sup>hostes of Beelzebub to destroy thesame. Thesame thyng therfore shall in this behalfe cum to passe whiche is cōmonly woont to chaūce betwene two head captayns, both being valyaunt, and strong, and both beyng fierce & couragious, and such as al their affiaunce and trust resteth in their armour and weapon. For whan a man of great forte and puissance beeyng in armour dooeth kepe his fortresse, the thynges that

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bee in his possession, are in peaceable reste and quite. That if any other being of more power thē he, do set vpon him, and do with plain force of armes cōlquere him that was in harnes wel armed, he wil entre no leage of felowship to bee as halfe partener with him in his castell, but dryuyng the other quite awaye, he wyll entre vpon full possession of the wholle house hymselfe. The weapon wherin the other trusted, he will by plain force take away frō hym, all his richesse and substaunce he will rifle and spoile, and distribute it among his souldiers. Now doeth it behoue you to loke aboute you, and see of whether syde ye will bee, and with whether ye wyll take parte, with God beyng the mightier, or with Satananon to bee dryuen oute. If ye haue peace with Satan, ye are out with God. If ye haue peace with god, than cannot ye and Satan agree. And in the one or the others campe must ye fight. The tyme as it now shapeth, will not suffer any persons to sitte idle. And whoso is not on my syde, is an aduersarie vnto me, and euen in this verye poynte dooeth me hurte and s•athe, because that where he ought of dutie to fauour my syde, he doth not fauour me: and whoso doeth not gather with me, scattereth abrode.

[ The texte.] Whan the vnclene spirite is gone out of a man, he walketh through drye places seekyng test. And whan he findeth none, he sayeth: I wil returne again vnto my house, whence I came out. And whan he cummeth, he findeth it

swept and garnished. Then goeth he and taketh to hym seuen other spirites wurse then himself: and they entre in and dwell there. And the ende of that man is wurse then the beginnyng.

And because the Iewes toke vpon them an opinion of righteousenesse, and vpon boldenesse thereof, did either negligently leat slippe the doctrine of the gospell, oreles did vtterly refuse it, and would none of it, he put forth a derke parable wherby to signifie, that a more greuous damnation should lighte on such persones, as whan they haue gone a litel way forward towardes righ|teousnes, did fall backe agayne to their olde enormities, then on suche as ne|uer knowing y<sup>e</sup> light of euangelical trueth, had cōtinued still in the derkenesse of their sinneful liuing. For y<sup>e</sup> people of the Iewes was disseuered by meane of the lawe, from the Gentiles beyng Idolaters: but fallyng euery other day of freashe to their former transgressions, they were cum at length to suche de|gree of vngodlynesse, that whatsoeuer offence their forefathers had doen in putting the prophetes to death, or in conspiryng against Moses, thesame did they seuenfolde double more vngraciously renewe against the sonne of God, and against his disciples. Albeit this parable doeth ferther also touch euery man, who beyng once washed frō his former synnes through baptisme, once deliuered from the euill spirite of this worlde, by the worde of the ghospel, dooeth negligently vse the gyfte of god, nor taketh any care to procede from tyme to time, to ferther degrees of perfeccion. Unto suche an one beeyng wallowed downe again to his former liuyng, baptisme, and y<sup>e</sup> knowlage of holy doctrine shall auaille to none other effecte or purpose, but y<sup>t</sup> he shal of his own sekyng haue the sorer damnacion at the daie of iudgement, as one the whiche to his former sweruyng out of the right waye, hath ioyned vnthankefullnes, & maliciousnesse also. Now of the parable this is the tenour here folowyng.

\*Whan an vnclene spyrite is once departed out of a man, beeyng putte alwaye by the power of God, for as muche as he hath an obstinate will to doe hurte, he goeth walkyng vp and downe by places barain & waterlesse seeking rest. And whan he could no where fynde thesame, he sayeth within hymself. I

will returne backe into my house that I came out of. And returning vnto the same, he founde it in dede sweped cleane with bromes, but altogether empltie. Whā he espieth that, he goeth his waye and taketh vnto him seuen other spirites, more vngracious then himself euer was, and with suche a knotte of company goeth he again to his house, in dede made cleane, but leaft vnkept, nor armed with any defence of vertues semyng for the gospel. For the orna|mentes and garnishyng of ceremonies, in dede make

outwardlye a shewe or semblaunce of godlines: but because they are onely certain vain counterfaſtes of thynges, they kepe not away the assaultes of wicked spirites, but rather are an occasion of a ferther vngodlines. And euen so doeth it chaunce vnto thatsame man, who beyng cleſed from one yll ſpirite, is made ſubiect vnto ſeven that are euery one of them wурſe then he.

[The texte.] And it fortuned that as he ſpake theſe thinges, a certain woman of the cumpany lift vp her voice, and ſaid vnto him: happy is the wombe that bare thee, and the pappes whiche gaue thee ſucke. But he ſaid, yea happy are they that heare the word of god and kepe it.

While Ieſus was ſpeakyng this and a great deale more vnto the people of al ſortes, a certain womā, meruailyng at his wordes beīg ſo wiſe & ſo pithyth as they were, lifting vp her voice amōg al the cūpany, ſaid: blessed is the wōbe of thatſame woman which bare the, & blessed are y<sup>e</sup> pappes of thy nouſrice which thou didſt ſucke. The voice of this womā was pronoūced againſt y<sup>e</sup> synagogue of the lewes beyng euermore a ſlauderous maligner againſte Christ, & the woman beareth the figure of the churche. Wherfore Ieſus doſeth not deny her testimony & preachīg, but maketh it perfite, ſaiyng: Forſoth blessed thei are, whiche heare the word of god, and kepe theſame in their hert, that it renne not out, but tary vntil it may one day bring foorth frute of euerlastyng ſaluation. Thatſame is a muſe more blessed thyng, than it was for the mother to haue borne his body in hers, or to haue nourced him w<sup>t</sup> milke. One woman myghte bee hable to beare ſo great an one, or to geue me ſucke. But this blessedneſſe may be a thyng common to all creatures.

[The texte.] Whan the people were gathered thicke together, he began to ſay: This is an euill naciō, they 〈◊〉 a ſigne, and there ſhall no ſigne be geuen them: but the ſigne of Ionas the propheſe. For as Ionas was a ſigne to the Niniuites, ſo ſhall the ſonne of man be to this nacion. The quene of the South ſhal arise at the iudgement with the men of this nacion, and condenme them: for ſhe came from the vttermoſt partes of the earth to heare the wiſdom of Salomon. And beholde, a greater then Salomon is here. The men of Nōtive ſhall arise at the iudgement with this naſtion, and ſhall condenme them: for they were brought to repentaunce by the preaching of Ioſnas. And behold, a greater then Ionas is here.

And whan at the ſpeakyng of ſuche woordes as theſe, the multitude of people came ſtill thicker and thicker rennyng thyther: Ieſus begon to make aunſwere vnto theim that had to fore required to haue ſome notable ſygne ſhewed vnto theim from heauen, as though the thynges whiche Ieſus had hytherto dooen, were but basſe and lowe matters, nor dyd conteine in them

any poynt at all semyng for a great prophet: and for that the same were doen for the common inferiour sorte: but they thoughte that vnto the Pharyseys for their partes, as menne of learnyng, and of an higher degree ferre aboue the rate of the common multitude, it were mete to shewe some special matter of woondre, euen purposely and specially for them. And this did they speake not of an vnfayned mynde, menyng any good faith therein: but to tempte and

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proue him, to the entēt that if he shewed none, they might finde cauillacions, that al the rest of his miracles had been doen by the helpe and mainteynaunce of Beelzebub, on the other side, if he shewed any, that than they might find sū other matter in hym, whereof falsely to accuse hym, and to lay to his charge. Iesus therefore saied: This same is an euill generacion, and of none vpryght ne plain meaning, where they haue already seen so many miracles doē, thei relquiere yet sum ferther straunge tokē, not wherunto to geue credite, but which they maye slanderously report: but the thyng whiche they do aske in y<sup>e</sup> waye of fraude and guyle, they shal not obteyn, but they shal receiue a signe such an one as they are woorthye. They shall not haue geuen them, wherat to fynde surmised cauillacions, but they shall haue geuen them, that maye conuince their malice and infidelitie. For there shalbe geuen vnto them the signe of Io|nas the prophet. At the preachyng of Ionas, the Niniutes did repēt and refourme their manifold vngraciousnesse, whan thesame Ionas had shewed no miracle amongst them: but this nacion can by no miracles, ne by no benefites bee brought to soften their hertes to repentaunce. And yet is there one presēt among them greater than euer was the prophet Ionas: which Ionas these folkes dooe highly esteme, because thesame beyng in a whales mouthe in the sea, liued there three daies and three nyghtes, and after all that, whan he was esteemed and reputed for dead, sodainly appered aliue. A lyke matter hereun|to, but yet muche more wōderful, and more aboue the course of nature shal it be, that the soonne of man beeyng dead in dede, shall lye three daies buried in the herte of the yearth: and yet contrarye to the lokyng of all euill personnes, the yearth shal yelde hym again a liuesmā on the third day, whom it received dead. Wherfore at the last iudgement, this nacion, who now despiseth all o|thers in comparison of theymselfes, and who thinke theymselfes to sitte euen in the high topcastell of true seruyng of God, shall bee condemned of manye nacions, whiche were thought to bee toto ferre out of the waie frō all godly deuocion. The quene of Saba shal arise at the iudgement with the mē of this nacion, and shall condemne theym, because that she beeyng a woman, and haluyng nothyng to do with the doctrine of the lawe, yet came a great lōg iour|ney from the ferthest partes of the worlde to Ierusalem, of purpose to heare the wysdome of Salomon. And yet euen nowe herein this place there is a greate matter than euer was

Salomon: and yet is the thyng set at naughte that is now presēt here. The Niniuites being folkes without any knowlage of the lawe, and wurshippers of Idolles, shall stande in tryall with this naſcion at the iudgemente, and shall condemne them, because they did repent and amend their abominacions, at the preachyng of a man vñknownen vnto them and an alienē borne, and with no miracles, ne with no benefites shewyng any cause in hymselfe, why he should bee so muche regarded. And behold, here is nowe presente a greaterre matter than euer was Ionas: and yet are they noſthyng moued to amendment.

[ The texte.] No man ligheth a candell, and putteth it in a priuie place, neither vnder a bushell: but on • candelsticke, that they whiche cum in, may see the light. The light of the body is the iye. Therfore whan thine iye is ſingle, all thy body also ſhalbe full of light: but if thine iye bee euill, thy body also ſhalbe full of deckenesse. Take• de therfore that the lighte whiche is in thee bee not dec•enesse. If all thy bodye therfore be clere, hauyng no part decke: then ſhall it all be full of light, euen as whan a candell doeth light thee with his brightnessse.

Now although many there were emong the Iewes, whose hertes by reaſon of their owne wilfull and stubburne maliciousnesse, the light of the ghospel did make more blynde then they were afore: yet the trueth ought not from hens foorth to bee suppressed, forasmuche as the knowlage therof ſhould bryng veſraie many to eternall ſaluacion. For the obſtinate malice of vnbelleuers muſte not be any lette or hindreance to the good. Wherfore the trueth muſte bee brought to open lighte, to the more horrible grieuous damnacion of the eiuill persones and to the ſaluacion of the good ſorte. No body ligheth a cādle (faith he) and hideth it in apriuie derke corner, or couereth it by whelmyng a buſhell ouer it: \* but ſetteth it in a candelſticke, that it maye geue light to ſuche as are wyllyng to enter into the house. Thesame that the house is without a candle, theſame that the body is without iyes, euen theſame is y<sup>e</sup> ſoule without knowlage of the trueth, which commeth by mere vnfayned feith: If thyne iye be ſin|gle, and noſhyng perished ne infected with any other inordinate deſyres of this world: it will receiue the light of euerlastyng trueth, and al thy body ſhall haue the fruicion of this lyght, in ſuche wyſe, as it ſhal no where ſtumble nor iutte algaynſt any thyng. But in caſe the iye of thy bodye be corrupted or bleamished, then ſhal all the whole body be entriede, and ready to take harme in the derke. For of feith commeth iudgement, and ſtatutes or ordeinaunces of good liuing. This is the fountaine of all goodnesse, whiche if it be putrifide, it cannot bee chosen, but that all the other thynges muſt be corrupted alſo. See therfore that this iye wherewith the trueth is ſeen, maie

be pure in thee, and clere without any corrucion, leste that the selfe membre, which onely is apte to receiue light, and which onely must shewe light to al the whole bodye, be encoumbred with derknesse. For thesame thyng beyng infected, which is the heade and y<sup>e</sup> roote of all good workes, euen those verai thynges whiche seme to bee good, are not good: And contrariwyse, the thynges whiche seme vnto the Pharisees to bee eiuill, shall not bee euill, if the fountaine wherhence they do spryng foorth bee pure and clere from all infeccion. What thyng a candle is to an iye well clarifysyd, euen the lyke thyng is the woorde of God to the soule beeyng well pour ged through the singlenesse of feith from naughtie affeccions. Whatsoeuer procedeth not of feith is synne. That if the iye of thy bodye shall be syncere and pure, as a thyng made all light with the candele of euangelicall trueth: than shal it geue parte of his light vnto all the membres, so that there shall not bee any derkenesse at all in any parte of the body: by reason that the iye shal looke foorth to the behofe of all the membres thereof. And so whatsoeuer thyng the hande shall doe, it shall not bee in any daungier of harme in the derke, but all the whole body shall bee lightsome, euen as the whole house is lightsome, whā the brightnesse of the candle geueth his light all about.

[ The texte.] ¶And as he spake a certayne Pharisee besought hym to dyne with hym, and Iesus wente in and fate downe to meate. Whan the Pharisee sawe it, he meruayled, that he had not firste washed before dyuer, And the Lorde sayed vnto hym: Now do ye Pharisees, make clene the outsyde of the cuppe and the platter, but your inwardre parte is full of rauenynge and wickednesse. Ye fooles: did not he that made that whiche is without, make that whiche is within aliso? Neuerthelesse geue almes of that ye haue and beholde all thynges are cleane vnto you. But woe vnto you Pharisees, for ye tythe Mynte, and •ue and all manier herbes and passe ouer iudgemente and the loue of God. These ought ye to haue doen, and yet not to leauue the other vndoing.

And euen immediately herupon there folowed a matter, whereby thesame

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that the Lorde had taught, might (as ye would saye) bee playinly declared. For the phariseis forasmuche as they had an iye foule blemished, & setting righteousnesse in ceremonies longyng to the body, they did wilfully leat slippe those thynges, whiche are not seen but with the pure clere iyes, vnto whom the can|dle of euangelicall trueth sheweth light: supposed the light to bee there, where derknesse was: and than did they stumble and renne agaynst thynges moste of all, whan they thought theimselues to goe gaily well vpright: and they iudged there to bee a grieuous enormitie, where none at all was: and contrariwise where a sore offense or transgression

was, there wened thei to bee none at all. For they had theyr iyes sore  
bleamished with the supersticion of the lawe, with ignoraunce, with  
disdeineful pride, with enuie, with couetise, with hypocrisie, & with other  
naughtie vices. Than a certayne Pharisee prayed Iesus, to come & dyne with  
hym. Iesus made no refusall, as one that was euer readie to offre hymselfe  
vnto euery bodye, to the entente he might drawe all creatures vnto hym.  
And whan the lorde had sette him down at the table without washyng his  
handes afore, (and that, contrary to the guyse of the Pharisees:) this saied  
Pharisee begoonne to meruail with hymselfe secretly in his mynde, what  
the cause should bee, why the Lorde had not washed, before he satte down  
to his meate. And euen by an by of a thyng which neither maketh a man  
good nor ill, there spryngeth a thyng which is in veraye dede euermore yll.  
And as for the Pharisacall ceremonies, whiche consiste in thynges  
perteyning to the bodye, haue this propertie naturall to them, & cummyng  
euen of theyr veraye kynde, that they brede slanderous backebityng, euill  
suspicions, peruerse iudgemen|tes, variaunce, hatred, & muche bralling.  
Iesus therefore well knowyng this|same to be y<sup>e</sup> chiefest corrupcion of  
euangelicall godlynesse, did sharply rebuke the Pharisacall supersticion,  
saying: Moses did in olde tyme appoynt certain ordinarie constitucions, &  
customes of purifyng, which neuerthelesse did con|teyne a figure &  
representacion of pourgeyng & clensyng the soule. For to this ende it  
serueth al that euer that same lawe did derkely set foorth in shadowes. But  
as the tyme now is, where in consideracion of the trueth clerely apperyng  
foorth, it is mete for those shadowes of the olde lawe by litle and litle to  
vanish awaie, ye Pharisais, whiche professe the perfect knowlage of the  
lawe, do en|brace thatsame parte of the lawe onely, whiche is of least  
weyght of all to|wardes true godlynesse. And ye do not onely offend in this  
behalf, that ye en|brace the carnalitie of the lawe not passyng on the spirite  
of the lawe, but also by reason of carnall ceremonies added to the lawe, and  
constitucions of your owne making, ye wyll in any wyse be reputed to be of  
more holynesse, then the veray cōmaundementes of God. The puritie  
consisteth in the inculpablenessse and innocencie of the herte. But as for ye  
do euery other whyle make muche washyng of your bodye, ye washe the  
pottes and cuppes that ye drynke of, ye washe the platers & dishes that  
your meate is serued in, beyng but outwarde thynges, and nothyng at al  
makynge to the true godlynesse of the mynde: and in y<sup>e</sup> meane tyme the  
innermore, and chieffer parte of you, beyng still vnwashed is all full of  
filthynesse detestable afore god, that is to wete, rauine and iniquitie. Ye  
beleue your selues to be defoyled yf ye drinke of an vnwashed cuppe, or if  
ye eat out of an vnwashed dishe: & yet ye thynke your selfe pure and clene,  
yf both your cuppe and your dishe to, yea and al that is in them conteyned,  
haue been gotten with rauine and with fraude. O fooles and mē of a  
peruerse iudge|mente,

did not he that made the bodye, make also the soule? Than if purenes dooe so highly please you, it had been mete to make all the whole man pure in euery parte of hym.\* But it had been mete, to haue prouided firste for that, that is the chieffer parte. But al this while ye flattre your selues as though ye were pure euen in the best sorte, if on the one syde ye dooe euerie other whyle washe your bodyes and your vessels, that ye eate and drynke in, with a litle water: & on the other syde yf your herte beyng polluted with manyfold guyles, rauines hatred, enuie, desire of worldly promocion, and with other pestilent vices bee purged with almesdedes, whiche almes though ye doe it but for a vainglorye and a shewe onely, yet ye thinke it to bee sufficient for the vttermoste and highest clensyng of the soule that can bee. But woe vnto you Pharisees, who vnder a pretexte and colour of seruyng God, woorke your owne commoditie, tithing euen the vilest and moste common herbes▪ Myntes, and Rue, as though God cared for no mo but priestes and Leuites onely.\* And in the meane tyme contra|rye to the mynde of God, ye deale guilefully with your neyghbour, and relieue not the nedie, but enuie & grutche at them, which haue more wealth then your|selues, and the weake ye oppresse. O a iudgement in veraie dede ouerthwarte and peruerse. The thynges whiche the lawe hath appoynted for a season to be kept after the fleashe, in dede it had bene your partes not to leaue vndoien: but tho thynges whiche God would moste chiefly of all to be doen, which are euer|more good, and acceptable vnto hym, outh first and most principally to haue been doen. Suche thynges as concerne your owne commoditie, ye dooe euen scrupulously looke vnto: but the thynges that concerne helping of the neigh|bour, ye passe nothyng on.

[ The texte.] ¶Woe bee to you Pharisees, for ye loue the vppermoste seates in the Synagogues, and gretynge in the market. Woe vnto you Scribes and Pharisees, ye hyprocrites, for ye are as graues whiche appere not, and the men that walke ouer them, are not ware of them. Than aunswered one of the lawiers, and sayed vnto hym: Mayster, thus saying thou puttest vs to rebuke also. And he sayed: Woe vnto you also ye lawiers: for ye lade men with burdens which they bee not hable to beare: and ye your selues touche not the packe with one of your fingers.

Woe vnto you Pharisees, who though ye outwardely beare a shewe of holynesse, yet neuernesse withinfoorth swell in ambicion, sekyng to haue the higher seates in the synagogues, and ye reioyce to heare suche honourable tyltes as maister, and masters, of such as bidde you good morowe, and good ea|uen, in the stretes abrode, nothyng els entendyng ne sekyng, but that ye maye please the iyes of mē, & estemyng it as a thyng of nothyng to displease the iyes of god with the filthinesse of the soule. Therfore woe vnto you with your hypo|crisie, which are lyke vnto dead mennes toumbes, whiche shyne & loke smothe without foorth by reason of whyte worke, with titles, and many soondrye pic|tures, whereas

within foorth they are full stuffed with all vnclenesse. But in the meane tyme  
the thyng that outwardly appeareth, sheweth faire to the iyes of suche as  
passe by, but the thyng that they hide within them, is vnseen. Neuerthelesse  
men maye be beguiled, but God can loke into the moste priuest cor|ners of  
the herte. Whan the Lord with great sharpenesse spake this and other  
thynges against the cloked holynesse of y<sup>e</sup>Pharisees, one of the lawiers  
beyng desirous to bridle the playn speakyng of Iesus, sayed vnto hym.  
Whyle thou speakest this on y<sup>e</sup> Pharisees, thou doest also reproche vs. An  
herte y<sup>t</sup> knoweth

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his conscience guiltie, cannot abide playne speakyng, but feareth leste the  
exāple of playn speakyng agaynst others maye at last light vpon hymselfe.\*

But Iesus bee yng the euerlastyng trueth, whiche can no skill of flattreing  
(because the sayed trueth, onely is faultlesse and vnculpable, and yet neuer  
chyldeth but to emende that is a misse,) aunswere vnto the lawier: If the  
wordes whiche I speake touche you too, as thou acknowlegest: woe shalbe  
vnto you lawiers also, who beyng not contente to exacte euerie triflyng  
obseruaunce of the lawe, at the handes of the poore ignorauntes, do  
moreouer besydes the au|thoritie of the lawe, adde many poyntes of your  
owne, and heapyng burden vpon burden, ye laye vpon the shoulders of the  
simple people a whole fardel vnpossible to be borne, and in the meane  
whyle ye take your owne pleasures to the vttermoste, beyng to ferre from  
touchyng the thynges whiche ye laie on other folkes shoulders, that ye do  
not so muche as kepe those chife poyntes neither without whiche the reste  
do nothyng.

[ The texte.] ¶ Woe vnto you, ye buylde the sepulchres of the Prophetes, and your  
fathers killed them. Truely ye beare witnesse that ye allowe the dedes of your  
fathers: for they kylled them, and ye buylde the sepulchres Therfore sayed the  
wysedome of God. I wyll sende them Prophetes and Apostles, and some of  
them they shall sleagh and persecute: that the bloud of all the Pro|phetes  
(whiche is shed from the beginnyng of the worlde) maye bee required of this  
gene|racion, from the bloude of Abell vnto the bloude of Zacharie, which  
perished betwene the aultare and the temple. Uerayly I say vnto you, it shalbe  
required of this nacion.

Woe vnto you, who for vainglorious bosting of your perfeccion, do buylde  
vp the toumbes of the Prophetes where the moste parte of the same wer  
slayne of your forefathers. For therby cōmeth it to passe, that euen by the  
veray same thyng, wherewith ye would moste faintest cloke your

maliciousnesse, ye do moste of all bewraye thesame. For whyle ye garnyshe  
the sepulchres of the prophetes, ye graunt that they were persons  
detestable, whiche were the kyllers of suche men, whose memorie is high  
and holy emong you that are theyr offspring. And forasmuche as your owne  
selues dooe towardes the Prophetes of this tyme, beyng ferre superiours to  
the Prophetes of times past,<sup>\*</sup> attempt wurse harmes, then your auncetours  
committed against the Prophetes of olde time, do ye not playnly declare,  
that beeing blynded with lucre, ambicion, enuie and hatred, ye doe wetingly  
allowe the wicked actes of your forefathers, whiche actes of theyrs ye doe  
not onely folowe, but also earnestly labour to passe and to go beyond  
them? So often hath the goodnesse of God called you backe to emend|ment:  
and at all tymes haue ye wickedly shewed more extreme crueltie against  
them that layed the trueth euen in your lappes: whiche trueth was vnto you  
for none other cause odious sauing that it contraried your naughtie lustes  
and desyres. Wherfore the wysedome of God, whiche ordreeth all thynges  
by suche prouidence as cannot in wordes be expressed, before it wil  
punishe the obstinate malyce of this nacion, hath determined to leau  
nothyng vnassayed, whereby they maye bee conuerted to better wayes. But  
after that aswell the bo|tomelesse goodnesse of God, as also the  
peruersenesse of them not possible to be woonne to goodnesse, shall once  
bee declared to all creatures: so muche the more greuous tormentes shall  
they endure, howe muche the longer space they haue been suffred, and  
with how muche greater benefites they haue been pro|uoked and  
occisioned to repentaunce. Wherfore thus spake the wysedome of God  
within it selfe: what shall I doe more then I haue dooen to this vnrewly

nacion? I sent Moses vnto them. I sent many prophetes of olde tyme. I sent  
Iohn the Baptiste. Against Moses there was conspiracie wrought: the  
propheteſ euery one, they either slewe orels plagued with affliction: no  
nor Ihō neither would thei not heare though he were more then a prophet:  
neither did he escape scotfree for geuing good aduertisement. The sonne of  
man is come: and to hym do they woorkē deſtrucción and death. I shall  
hereafter ſende vnto them the last prophetes of all, who ſhall ghostely  
expound the lawe vnto them: I ſhall ſende the apostles, that ſhall haue great  
verte in workyng mil|racles, that ſhal freely doe good to all people, that  
ſhall bryng vnto al folkes ſaluaſiō, with excedig ſmal charge to be bought,  
that is to wete, with faith. And yet will they not heare these neither, but wil  
persecute them, tormēt thē, driue them awaie, yea and ſum of them wyll  
they ſlea: ſo farre ſhal their malice excede the goodnes of god. At laſte,  
whā their malice ſhalbe ſo ferre gro|wen, that they ſhall not onely matche,  
but also excede and pasſe the abomina|cions of all ages past, than ſhall the  
vengeaunce of God fall ſodaynely vpon them, and than ſhall bee required at  
their handes the bloud of all the prophe|tes, which hath been ſhed sens the

first creaciō of the worlde, that is to wete, from y<sup>e</sup> bloud of Abell, (who was firste of all men slaine by his brother Cain beyng enuious against him) vnto the bloud of Zacharie, the prieste, sonne of Ioas,<sup>\*</sup> who callyng backe the people to better aduised wayes, was stoned to death by sedicion of the people, betwene the temple and the aultare. And the sayd zacharie euen at the momente whan he departed from this life, bothe te|stifiyng his own innocencie, and theyr wickednesse, sayed: The Lord see this and require it. And euen now approcheth the tyme of this vengeance. One nacion shall, as ye would say, bee punished for al the hainous dedes of their forefathers, because it hath gone beyond all the malice that euer hath reigned in them all. It shall cum to passe vndoubtedly, that the wisdome of god hath sayd afore shall cum to passe. The lewes of these daies, because they excede the rebellion, the peruersenesse, and the crueltie of all that in olde tyme haue been, shall in suche greuous sorte bee punished, as though they alone had ac|complished and dooen all the yll partes that euer their auncestours haue in soondrie ages wickedly played.

[ The texte.] Woe vnto you lawiers: for ye haue taken away the key of knowlage, ye entre not in your selues, and them that came in, ye forbad. Whan he thus spake vnto them, the lawiers and the phariseis began to were buisy about him, and capciously to aske him many thinges laiyng wait for hym, and sekyng to catche sum thyng out of his mouth wherby they might accuse hym.

Woe vnto you lawiers, and woe again, who openly professyng the knowel|lage of the lawe whiche is ghostly, and takyng into your handes, as due vnto you the keies of science and cūning, whiche ought to haue opened a way into the kyngdome of heauen:<sup>\*</sup> yet neither haue ye intred in thither your selfes, but others y<sup>t</sup> wer willing to haue gon in, ye haue kept out. For while ye peruersly expound the lawe, ye do (as one might say) lay battrey against that whiche is the principall chefe foundacion of al the lawe. At these maner woordes of Iesus, (beyng in dede halfe bitter by reason of so plain speakyng of y<sup>e</sup> trueth, but yet workers of hearth, if suche as thei wer spoken to had been willing to receiue the medicine;) wer both the Phariseis and also the lawiers sore offē|ded: but because they knew priuely in their owne consciences that the thinges whiche wer spoken, wer euen very true, they would make no countenaūce at

it before the people, but yet in the meane tyme they lay sure awayt to all the saiyngeſ of Iesus, huntyng and serchyng if any thyng might procede foorth of his mouthe, wherupon they might grounde or make a foundacion of sum surmised matter against him, to the end they might seme to persecute him,

not of a certain priuate hatred, but of zele to religiō and of a loue towardeſ god. For this propertie also hath pharisaical hypocrisie, that it worketh ne attēp|teth none ſo wicked an acte, whereon it layeth not a fayre glose of loue and duetie towardeſ God.

The .xii. Chapter.

[ The texte.] As there gathered together an innumerable multitude of people (in ſo muche that they trode one an other,) he began to ſay vnto his diſcipliſes: firſt of all beware of the leauen of the Phariſeis, whiche is hypocrify. For there is nothyng couered, that ſhal not be vncouered: neither hid, that ſhall not be knownen. For what thynges ye haue ſpoken in derkenes, ſhall be hearde in the light. And that whiche ye haue ſpoken in the eare, euen in ſecrete places, ſhalbe preached on the top of the houses. I ſay vnto you my frendes: Be not afraide of them that kyll the bodye, and after that, haue no more that they can do. But I wyll shewe you, whom you ſhall feare. Feare him whiche after he hath kylled, hath power to caſt into hell. Yea, I ſay vnto you: feare hym. Are not fiue ſparowes bought for two farthinges? And not one of them is forgotten of god. Alſo euen the very heares of your head are all noumbred. Feare not therfore: ye are more of value than many ſparowes.

**A**nd because the Lorde Ieſus knewe the malice of the Pharyſeis, the Scribes, and the lawiers to be vncurable: it was his pleasure openly to notifie and publishe theyr hypocrifye, to the ende no creature mighte vnawares be deceiued by their cloked counterfaytyng: and ſo many coumpanyes of people euen than ſtandynge round about in ſo thicke preſſe, that they trode one vpon an others heles, he began to ſay vnto his diſcipliſes.

Beware ye of the leauē of the phariseis which is hypocrisie. Endeavour your ſelfes earnestly to be ſuche, as ye would be taken for. Nothyng that is cloiked ſhall frō hensforth be hable long to be hidden. There ſhall a tyme come whiche ſhall vttre and make manifeſte vnto the worlde aswell your innocenſcie, as alſo their malice: Neither is there any thing now at this preſent ſo close vnder couerte, whiche ſhall not ſhortly bee vncouered, ne any thing ſo ſecreſtly hidden, the whiche ſhall not cum to the open knowlage of men. Wherefore beware ye that all your life be void of all cloking or counterfayte glose, and that ye neither ſpeake ne do, no nor yet thinke any thyng alone by yourſelfes, which ye would not by your good willes haue to be knowē of al creatures, for whatſoeuer ye ſhall now ſpeake priuelye in the derke, ſhal one day in time to cum bee reported agayne in the clere light: and whatſoeuer ye ſhall nowe ſaie to folkes in their eares within your bedchaumbers, ſhall one day bee oþpenly talked in the house topes. The trueth ſhall offend the wycked sorte beeyng peinted with a counterfait ſemblaunce of godlynes: But leat not the feare of any euil

person lede you away from the sincere preaching of y<sup>e</sup>trueth of the gospel.  
The vttermost extremitie of all the mischiefe that they can doe

to you, is but to kylle, yea and the bodie onelye can they kille. But thus  
muche doe I say vnto you my frendes, forasmuche as ye maye boldlye truste  
on my sure defence, leatte not the crueltie of these felowes anye thyng at all  
feare you, who though they attempte all that euer may bee dooen, may  
sleagh the poore carkesse, and that doen, they haue nothing besides to  
dooe any ferther harme vnto. But he dyeth not that is slayne for my cause.  
That if your fantasie be to take feare for to bee one of counsayle in thys  
case, it is good reason, that the lesser feare geue place to the greater, and  
that he rather bee had in feare, who hath power with a becke to destroye  
the whole man altogether. And if ye wil nedes haue it shewed vnto you who  
is he, euen God it is, who onelye hathe power whan he hath kyllled the  
bodye, to caste the soule into hell too. Leat not the cruelnesse of wicked  
persones make you anye thyng afrynde, who can dooe you no more but  
lyghte harme, nay can not dooe you any harme at al, no and not that  
neyther, but by the sufferaunce of God. That yf ye shall vpon the dreding of  
man, growe cleane out of kynde from the sincerite of preaching the  
ghosspell: while ye laboure to eschue lyghte and transitory mysaduentures,  
ye shall fall into harmes for euer to endure. Leat therefore one nayle dryue  
out an other nayle: and leat the feare of God dryue out the feare of menne.  
And feare ye not leste ye shall peryshe before your day. All men must  
without choice ones come to death: neyther dooeth it force howe long a  
man hath lyued, but howe well he hath liued. And blissedly dooeth he  
departe hens, whosoeuer dileth for my names sake. And yet shall no suche  
thyng chaunce beefore the tyme prefixed vnto you by youre heauenlye  
father, that ye shoulde not lyue a whit the longer, though the feare of death  
should neuer so much vexe your mindes. Yea and that poyncte also will  
youre father prouyde for, that euerye one shall dye at hys due tyme.  
Although these thynges seme in apparence to bee dooen by chaunce and at  
all aduentures, yet shall there nothyng chaunce vnto you, but by the  
permission of youre father who careth for all thynges belongyng vnto you.  
What is of a lower prycce or a thyng more contemned then a selye sparow?  
May not a man bye fyue of them for two ferthinges? And yet doth not God  
leaue them vncared for, and not so muche as anye one, no not euen of the  
vileste vermine liuing, doeth perishe without the knowelage of the  
heauenlye father. But as for you whome he hath specially pyeked and  
chosen a veray fewe in number out of all the reste to sette furth the glory of  
hys name, he dooeth so greatelye not leaue vncared for, that he hath euen  
the veraye heales of youre heades numbred out by tale.\* Agaynste the will  
of hym it were a wickednesse to striue, for nothing will he desyre, but what  
he shall know to be beste. Therefore all youre carefulnesse concernyng

youre lyfe, caste ye full and whole vpon hym. He that taketh care for the selye sparowes will not leauue you vncared for, being so ferre better then all the sparowes in the worlde.

[ The texte.] I saye vnto you euery one, whosoeuer confesseth me before men, him shall the sonne of man knowlage also before the Aungells of God. And he that denieth me before men, shall bee denied before the Aungels of god. And whosoeuer speketh a worde againste the sonne of man, it shall be forgeuen him. But vnto him that blasphemeth the holy goste, it shal not bee forgeuen. When they bring you vnto the synagoges, and vnto the rulers and officers take ye no thought, how or what thing ye shall aunswere, or what ye shall speake. For the holy ghoste shall teache you in the same houre what ye ought to saie.

Wherfore bee not ye of the will for feare of any eiuilles or mischieves

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whiche men may bee hable to dooe vnto men, to fall from the profession of my name, as menne remembryng that by these affliccyons lastyng but a shorte while, lyeth the waye to euerlastyng blisse. For he shall not bee a partaker of the ioye, who shall refuse to bee partaker of the worldely reproche. Albeit this open shame here emong men,<sup>\*</sup> is the true glorye before god. For this one thing I say to you of assuraunce: whosoeuer shall professe my name here in presence of menne (whiche to dooe shall afore the worlde bee a thynge odyous and detestable,) I also shall professe hym at what tyme the maiestie of the sonne of God shall bee opened and shewed foorth in the face of the Aungels of God.

And contrariewise, whoso shall not acknowleage me here in the face of men, shall not bee knownen of me beefore the Aungels of God. I knowe that the infirmitie of this humayne bodye of myne shall bee a slaundre vnto malnye: but a faulthe, whiche eyther procedeth from a man beeyng deceyued by a wrong opinion, or elles cummeth of the weakenesse of nature, although it be greuous, shall neuerthelesse bee easilie forgeuen. Therefore that they call me Samaritane, a drinker of wyne, a frende of the publycanes, and Iesus the carpenters sonne, shall soone bee releasssed yf they amende. For it is a reproche whereunto the weakenesse of thys bodye hathe opened an entreaunce and occasion.<sup>\*</sup> But whoso shall speake raylling woordes agaynste the holye ghoste, through whome God woorketh these miracles: because suche an one doothe of a sette and prepenced malice wetingly and willingly resisteth agaynst the glory of god, he shall not fynde any pardone, neyther in this presēt world, nor in the worlde to come. Lyke as to the wicked Aungels there is no waye leaft to come agayne vnto repentaunce, (because they resisted God, not of any infirmitie or weakenesse, but of an

obstinate malice) nor thesame wicked Aūlgels shall euer emende ne haue  
anye hope of forgeuenesse: euen in thesame state shall men bee sure to  
bee, if they folowe the peruerse facion of the others. They see me a manne,  
taking reste and slepe, sufferyng houngre, yea and they shall see me dying,  
therefore it maye bee pardoned if they speake any thyng of me, that may  
truely bee sayde of a mortall man: But that beyng corrupted with enuie,  
they impute those actes to the spirite of Beelzebub, whiche they knowe to  
bee of the power of God, forasmuche as on the one syde they deſſraude god  
of his glory, and on the other syde they put ouer vnto wicked ſpiſrites, that  
cometh of god and is due to him: theyr ſo doyng verayly is of deiuſlishe  
malice, whiche for theſame cauſe ſhall not obteine pardon of god, though  
beeyng moſt ſingulaſrely enclyned to ſhewe mercye, because he can no  
ſkille to repente himſelfe of his goodneſſe. Many wayes than ſhall there be  
murmouſring agaynſte youre preaching, For ſome perſoneſ ſhall persecute  
you eyther strayghing out of the right way of mere ſimplicite, or els of a  
malicioſenesſe miengled with theyr errour. Othersome agaynſt the  
conſcience of theyr owne harte, ſhall labour to deſtruie the veritie whiche  
they euidentlye ſee, & trie, and knowe, and that ſhal they doe for none  
other reſpect, but because it contrarieth theyr naughtie affecccions. By  
meaneſ of ſuſe perſoneſ ſhall the eiuill ſpirite of Satan reſell againſt the  
good ſpirite of god, & by helpe of his garde y<sup>e</sup> wickeſ men, he ſhall inuade  
you with all kyndes of ingiens. And although ye bee ignoraunteſ of the  
worlde, poore men, and of lowe degree, there is no cauſe why for you to  
bee afearde of the vproare and ſedicion of the world agaynſte you. The  
ſpirite of god being graciouſe & playne without any guile or deceite, is  
ſufficient againſte all aswell fraude as violence of this worlde. Therefore  
when ye shall bee haled into theyr synagogues, appoached of greate crymes,

when ye shall bee drawen to come beefore magiſtrates or rewlers,<sup>\*</sup> and  
prynſces, doe not ye as the common ſorte of people doe, whan they are  
broughte alfore a iudge to theyr aunſwe, who are muche carefull what  
aunſwe they maye make, or what they maye ſpeake, to ridde theyr handes  
of the mattyer. Thus muche ſhall bee geuen to the puplique autoritié of a  
magiſtrate, that beſyng called ye ſhall appere. But cauſe is there none why  
ye ſhoule bee afearde of the ſighte of them, or why ye ſhoule bee  
carefull, howe to defende youre ſelues with an oracion prepared for afore:  
The playne tale of the trueth, ſhall continually from tyme to tyme bee ready  
and freshe in memory vnto you. And ſuſe kiende of wordes to ſpeake, the  
holye ghoste ſhall ſufficientlye minister vnto you as often as nede ſhall  
require: of ſuſe ſorte as your life is, ſuch ſhal your wordes also bee. And  
nothing there is more pithie or effectuall, then the playne trueth without any  
coloures.

[ The texte.] ¶One of the coumpany sayde vnto hym: Maister, speake to my brother, that he deuyde the enheritaunce with me: And he said vnto him: Man, who made me a iudge or a deuider ouer you? And he sayde vnto them: take hede, and beware of couetousenesse. For no mans life standeth in the abounding of the thinges which he possesseth. And he put furth a silmilitude vnto them saying: The grounde of a certain riche man brought furth plentifull fruictes, & be thought within himselfe saying: what shal I doe? because I haue no roume where to bestow my fruictes. And he •ayde• his will I doe. I will destroy my barnes & builde greater, & therein wil I gather al my goddes that are growen vnto me: and I wil say to my soule: Soule thou hast much <◊> •aied vp in store for manye yeres, take thyne ease, eate, drinke, and be mery. But god saied vnto him: Thou foole, this nighte will they fetche away thy soule again from thee. Than whose shal those thinges be which thou hast prouided? So is it with him that gathereth richesse to himself, & is not riche toward god.

And as the feare of iudgemente maketh many goe a crosse way from the sinceritie of professing the gospel: so doth the greedy desires of money corrupt a great mayny. To the ende therfore that the Lorde might vtterly plucke that affeccion also out of his disciples hertes, as a thynge basse or vyle, and vnmeete for suche as haue entred the charge of heauenly affayres, there was a matier euen there offered vnto him whereby the thing mighte bee doen. For where there was a very great multytude of people about Iesus, and yet no manne that had before that daye beene so bolde to aske so lowe and so basse a mattyer of him, one sayed vnto him: Maister, so it is that a brother of myne vsurpeth my parte of the enherytaunce whiche shoulde serue vs bothe, and fyndyng manye euasyons and stertyng holes, he delayeth from daye to daye to make particion therof: here leat the autoritie of thy woerde bee a succoure and ayde vnto me. Say vnto him, and bidde him, to deuide the enheritaunce with me. Than Iesus (as ye woulde saye) taking skorne and indignacion, so to bee in|terrputed from his heauenly busynesse of preaching, vnto carnall and fylthye ca•es: & in the meane while all vnder one, geuing a lesson to his seruautes that suche an one as beareth the office of an Apostle, ought not to bee enwrapped in secular and filthie affayres of the world, answered: Thou felow, with what face doest thou in the myddes of my preaching interrupt me agaynste thy brother in diuiding youre enheritaunce? who hath made me a iudge betwene you two being at variaunce about a light tryflyng mattier and shortly to decaye? Or who hath geuen me vnto you to bee a diuider of enheritaunces? Hath not this worlde iudges enough to ende such lowe matiers of trauerse? I haue no suche commission, that this or that partie shall growe in richesse by cūming to

temporall goodes or landes by succession: but that all creatures may come to the enheritaunce of the lyfe immortall in heauen. And than turning to his dis|ciples and to the rest that were there present, he begoon euen by the exaumple of the partye that had interrupted hym afore in hys sermon, to exhorte them from the earneste desyre of geatting worldely rychesse: not that richesse are of themselues eiuil, but because that to put the chiefe s•aygh of a mans life in thē, and for the desyre of them to be called away from tho thinges whiche doe ear|nestly concerne euerlasting blisse,<sup>\*</sup> is a veary folye. Beware ye (sayeth Iesus) in any wise from all thinges belonging vnto auaryce. For oftentimes vnder the colour of necessitie of making prouisyon aforehande for ones liuyng, there co|meth stealing and creping on a man, a vice neuer voide of pensifenesse and care, which being once suffered to enter into the minde, leadeth him out of the right way vnto all kinde of dishonestie. Yea and vneath may it possibly be eschewed, except that euen those very thinges whiche we doe possesse of our owne good right, be possessed of vs after an vnearnest sorte, and with suche contempt, that we can set them at naught when it is expedient so to doe. But suche people as doe in suche sorte put theyr trust and affiaunce in theyr richesse, that they sette a certain great staygh and assuraunce of mans felicitie in the same, doe veraye sore deceiue themselues.<sup>\*</sup> For aboūdaunce maketh not to felicitie, but rather to pensife carefulnesse: yea and on the other side to the contempte of the thynges, whiche onely and none other are to be sought, and acquired. For the necessitie of nature is appeaced and satisfied with a litle. And because he woulde more diepely empriente thesame in the hertes of the grosse people: the Lorde added thereto a parable, by the whiche euerye manne myghte trye and examyne hys owne affeccion. There was (sayeth he) a certayne ryche felowe, whose lande had broughte exceeding aboundinge of fruictes and profytes, (as the fruite|fulness of the yeres are not all lyke, but some yeres better then some.) The manne hauyng all the whyle no mynde at all of relieuynge the extreme pouer|tie of the neigboures, but in sorte as though that that had growen, hadde bene brought furth to the behoofe of himselfe and no moe, toke care for laying it vp in store, and not for bestowyng anye parte thereof to the nedye in the waye of alines or liberalitie. For he sayd within himselfe in his hearte. What may I beste doe? The plenteouse aboundinge of my corne and other fruic|tes is ouer greate for all the barnes I haue, to laye vp in store the thynges that haue come of this yeres growth. If he hadde taken charitie to bee of counsayle with him whan his herte thus boyled, charitie woulde haue sayde vnto hym, looke well aboute howe manye there bee that lacke the thynges which thou haste superfluitee of. Acknowelage and remember to whome thou arte beholding, and whome thou arte bounde to thanke for thys fortu|nate luckienesse of this yere of thine: God hath of a speciall greate tendrenesse towardes thee, geuē thee a stocke of goodes, wherof thou maiest gather great increase and gayne of godlye weorkes. Make thou an exchaunge of Goodes trāsitory, for goodes that shall euermore kepe at a staygh: of earthly goodes for heauenlye: of humayne goodes for dyuyne:

so shall thy lyberalitie bee a gayne vnto thee. But because he had more mynde to take folye and vnbe|thinking to bee of his counsayle,\* he did by the instinct and mocion thereof, say within himselfe: I will downe with myne olde barnes, and I will make larger, and in them will I lay vp in store, all the whole increase of thys yeres growyng and the reste of my goodes, that nothyng maye decaye of miscarrie.

And whan all thinges are fully stablyshed, and all thing sette in good safetie, thā taking thoughte ne care for nothing I wil say to myne own soule. Soule, great abound aunce it is that thou hast of thynges layed vp in store for thee, euen enoughe to serue thee for a greate maynye of yeres: take thyne ease, take thy fil of eating and drinking, and make as mery as thou canst. This dreame of most fortunate state long to endure, whan the sayde riche manne did thus caste in hys mynde, there came sodaynely vnto hym the voyce of God, saying: Thou foolish man, where thy veray life is vncertayn to thee, why dooeste thou hoorde vp thynges in store for manye yeres to come, seeing thou canste take no fruicion of the thinges whiche thou layest vp, any longer, then while thou arte in thys lyfe, whiche lyfe no man is assured of, so muche as for one dayes space. Why dooeste thou promise thyselfe many and many yeres? This same veraye nyghte shall they require to haue thy lyfe and soule awaye. And these thynges whiche thou haste prouided, whose shall they than bee? Certes they shall bee none of thyne. Thou must of force leue them vnto an heyre of thyne owne, or to an other if any will enter to take possession of them. But ghostlye rychesse, whiche by bestowyng thy richesse in almes thou myghtest haue got|ten, would haue gone with thee whan thou haddest bene dead too: Thou hast nowe heard the exaumple and state of a man whiche hoordeth vp the richesse of this world to his owne vse, and is ryche to his owne behalfe onely, & is not ryche to wardes god: who would fayn be refreshed and cherished in his mem|bres, by suche persones as haue more then will serue them, and muche more blisfull are they ryche, that after suche sorte dooe growe to pouertie.

[ The texte.] ¶And be spake vnto his disciples: Therfore I say vnto you. Take no thought for your life what ye shall eate: neyther for the bodye what ye shall put on. The lyfe is more then meate, and the body is more then rayment. Consider the rauens, for they neither sowe ne reape, which neyther haue storehouse nor b•tus, and god fedeth them. Howe muche more are ye better then fethered foules?

Whan the lorde had thus muche sayde to the multitude of al sortes & degrees, anon turning to his disciples, whome it was requisite not only to be fer from alauarice, but also to bee voyde of al carefulnesse of thys lyfe, to

thentent that nothing might hinder or put backe theyr myndes from the charge of teaching the ghospell: for this cause (quod he) as I haue already afore thys time sayde vnto you, euen so repetyng the same agayn and agayn I shall warne you. Be ye nothing carefull concerning the lyfe of your bodies, as folkes in perplexitie and feare lest ye shoulde want meate & drinke, no nor yet about the incommo|ditie of youre bodye, lest it shoulde wante clothes. For youre heauenly father, who hathe geuen you that is the better, will also geue you that is lesse of valour. The soule & life is better then meate, although in the mean time without meat it endureth not in the tabernacle of the body, and the body is more preci|ous then the garmente:<sup>\*</sup> dooe ye thynke, that your father being no lesse bountifull then riche will suffer, that seeing he hath of his bounteous liberalitie geuē lyfe, there shall lacke meate wherewith the life must be continued? or seing he hath geuen the body, he will so doe, that the body shall want wherwith to be couered? where the prouidence of god dooeth not slacke that thing in beastes whiche are brute and of no price, will it (trowe ye) bee slacke in you whome he hath specially chosen and deputed to so high a matier? Consider ye the rauēs & ••owes: they neyther sowe corne, ne reape, they neyther haue storehouse ne

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bar••, and yet god dooeth prouyde also for them concernyng theyr foode, as one that neglecteth none of the thinges whiche he hath created. Howe muche more than will he beeyng youre father prouyde for you, whome he so muche more derely loueth aboue all crowes and rauens?

[The texte.] ¶Which of you (with his taking thought) can adde to his stature one cubite? if ye than bee not hable to doe that thing whiche is leaste, why take ye thought for the remnaunte? Consider the lilies how they growe. They labour not, they sprune not: and yet I say vnto you: that Salomon in al his royltie was not clothed like one of these. If god so cloth the grasse (which is to day in the fielde and tomorrow is cast into the fornace) how much more will he cloth you, O ye of litle fayth? And aske not ye, what ye shall eate, or what ye shall drinke, neither clime ye vp on high: for al such thinges do the heathen people of the world see. For your father knoweth, that ye haue nede of such thinges. Wherfore seke ye after the kingdome of god, and all these thinges shallbee ministred vnto you.

And what, that to be troubleously vexed with the care of suche thinges is a poyncte not onelye of mistrustefulnesse towardes God, but also of folye? For it is a playne folye to bee vexed with carefulnesse of mynde whiche shall nothing auayle. No manne is hable with all hys carefulnesse to make hys lyfe one day longer then it shoulde bee.<sup>\*</sup> What that not so muche as the

quantitie or stature of youre bodye, no nor the shape therof is in your hande? God geueth it suche shape as himselfe beste pleaseth, he geueth it suche stal|ture as hys will is, and euen so dooethe he geue it lyfe too, as long as hym ly|keth. And who of you (I praye you) is hable throughe hys carefulnesse to adde one cubite more of heithe vnto the stature of his bodye: or what man is hable by his carefull thoughte takyng, to make one whyte heare of his head blacke,<sup>\*</sup> or one blacke heare whyte? If than in thynges whiche are in mannyer of no weighte at all, your carefulnesse can nothyng auayle: to what purpose is it to bee carefull concernynge lyfe? Nowe to the entente ye maye not bee troubled with care about clothing of your body, considre me the lilies whiche growe in the fieldes without anye mannes laboure, howe they shoote vp to theyr full heithe and quantitie, no manne dressyng them, or bestowyng anye laboure abouthe them. The lilies dooe neyther laboure, ne spynne, ne weaue: and yet the prouydence of youre father dooeth insomuche not suffer them to lacke clothyng, that the moste ryche kyng Salomon, whan he moste of all shewed the princely porte of hys regall estate, was not at anye suche tyme so well arayed as anye one, whiche soeuer it bee, of the fyelde lilies, whiche shall last but for a shorte tyme. That if god dooe with so greate prouidence cloth a blade euen commonly growing euery where, and anone after to vade and pe|risme away, and suche a blade as this daye is freashe and greene in the fielde, and the nexte morowe whan it is dried vp, is caste into the founrane mouthe to be burned, howe muche more will he not suffer you to bee vnclothed, o ye of litle feyth? For thys carefulnesse of youres commeth of none other thyng but onely of a mystrustfulnesse towardes youre father beeyng aswell moste mightyfull, as also moste lyberall, yea and also moste prouydente. If he feedethe, if he clotheth, if he gouernethe all thynges whiche he hath created: than dooe ye also caste away all care concerningyng thynges of the basseste sor•e, that is to wete, meate, drynke, and clothyng, lette neyther penurye of suche thynges as these kylle your heartes, nor more then suffysaunce sette you in pryde. Neyther as ydle folkes hange ye all together of the weather, obseruyng and markyng all lykelyhoodes and fore geassynges of tempestes,

weaxing pale for woe as often as the planetes shall threaten penurie or derth of Corne. For concerning suche thinges as these to make great inquisition and serche afore a long tyme to come, is the condicion of the Gentiles, who beelyng wholly wedded vnto the world, doe not knowe God. But ye that knowe howe gracious and bountifull a father ye haue in heauen, why dooe ye with vayne carefulnesse tormente youre owne heartes? For youre father knoweth well enough, that ye haue nede of suche thynges as appertayne to the necessi|tie of nouryshyng and coueryng the bodye. Neyther is he so harde, that he will suffer you to peryshe for defaulte of

suche thynges, forasmuche as ye are earnestly occupied about his businesse.\* But rather leat youre chiefe and pryn|cipall care bee, to sette foorth the kyngdome of god, whereof I haue specially chosen and appoyncted you to bee publishers, and also the mynsters. Espelcially afore al other thynges, seke ye the ryghteousnesse therof, not consistyng in Iudaicall ceremonyes, but in those thynges whiche I haue aforetaughte you: and with whole hearte and mynde bee ye earnest in thys thyng whiche is of all the moste greatest. The other smaller thynges, god himselfe will of hys owne accorde and mocyon geue vnto you euerye one of them, and will not suffer any thyng to be wanting.

[ The texte.] ¶Feare not litle flocke. for it is your fathers pleasure, to geue you the kingdome. Sell that ye haue, and geue almes. And prepare you bagges, whiche were not olde, euen a treasure that sayleth not in heauen. where no these cometh, neither mothe corrupteth. For where your treasure is, there will your hearte bee also.

Leat nothyng make you afearde, o litle litle flocke, ye are but afewe, ye are of meane and lowe degree, ignoraunt persons ye are of learning or worldlly knowelage: ye are not wth anye richesse, with anye power, with any wealpon, or with any bendes of harnessed men, armed agynst thys worlde beeyng full of wiekedenesse, and readye to aryse agaynst you with all kynde of engylens. Yet is there no cause why ye shoulde bee afearde.\* So hath it lyked youre father, to reiecte men of power, men of learnyng, and the proude hearted, and vnto you being in worldely acceptacyon, persones moste abiecte, to geue hys kingdome, whiche througher priuie richesse of the soule, and whiche by reason of celestiall fortresses, is vnpossyble to bee subdued. Wherfore beeyng spelcially chosen out to so highe a dignitie of the kingdome celestyall, contemne ye these basse and vile thinges: and being marked to goodes that shall euermore contynue in theyr perfeccyon, take ye no regarde of thynges that shall in shorte space decaye and come to naughte.\* That yf yearthlye possessyons dooe hynder you or pulle you backe from thinges beeyng so ferre better then they, fel ye that ye haue in your possession, and deale the money that is made thereof about for relieuing the nede of the poore. Richesse cannot be layed vp in more safe custodie, they can not be put to the banke of exchaunge with greater and more assured encrease or intereste. Whoso geueth an almes, layeth out hys goodes to receiue intereste at goddes hande, who can not vse anye deceipte or fraude, and who (as he is both riche & bountiful) will for vile things repaye most precious, for earthly thinges, celestial, for thinges transitory, and shortly to bee taken awaye, thynges eternally for euer and euer to endure. Endeavour your selues therefore to bee grounded ryche menne in suche goodes as these: geat you treasour bagges, that dooe neuer weaxe olde, and laye vp treasour for your vse in heauen, whiche shall neuer fayle, and whiche shall bee safe for

you aswell from theues as from mothes. For this thing we see commonlye to chaunce, that in what place euery manne hath hys treasoure, there hath he his hearte also.\* For what thing a man dooeth earnestlye loue, the same can he not forgeat: lyke vnto a ryche manne that hath great goodes eyther layed vp at home in hys cofers, or dygged in the grounde, thoughe he bee abrode from home, yet he hath hys hearte at home, full of care and feare leste some priuye these shoulde robbe them, leste any other casuall chaunce may eyther bewray or perishe hys treasour. Agayne they that be in loue, haue theyr myndes euer|more earnestly fixed and set on the thyng that they loue. But your herte muste euermore be in heauen. And in heauen will it euermore bee, if ye shall haue nothing on the earthe, whiche ye dooe eyther hyghly esteme, or loue, but shall haue all your treasour safely layed vp in heauen.

[ The texte.] ¶Let your I•ygnes bee girt about, and your lightes burning, and ye your selues like vnto men that awyte for theyr lorde, when he will returne from the wedding: that whā he cometh and knocketh, they may open vnto him immediatly. Happie are those seruaūtes whome the Lorde whan he cometh shall fynde wakyng. Veryly I say vnto you, that he shall girde himselfe about, and make them to sit downe to meate, and he walkyng by shall minyster vnto them. And if he come in the seconde wachte, yea if he come in the third wachte, and fynde them so, happie are those seruautes. This vnderstande ye, that if the good man of the house knewe, at what houre the thefe woulde come, he woulde surelye wachte, and not suffer his house to bee broken vp. Be ye therfore ready also: for the sonne of manne will come at an houre whan ye thynke not.

The tyme is shorte: with all earneste endeuour ye must attende, that ye hoorde vp in heauen a great heape of good weorkes. The daye approcheth eluen at hande, in whiche euerye one of you shall for the seede that you haue so|wed of temporall thynges, reapen harueste euerlastyng. But because thys daie is to you vncertaine, ye muste continually frō time to time bee preparyed and readie against it come. And that shall ye bee, if ye shall not bee stopped ne staighed with any lettes or impedimentes of wordely thinges, if ye shall not haue leat slippe any occasion of doing good. Agaynst the cumming of thys day than,\* eat your loignes from time to time be wel girt about, leat light bur|ning candels be in your handes, that ye may be like vnto wise and feithful seruautes who because they are vncertayne what houre their lorde wil returne frō the wedding, they stande continually in a redinesse watching with torche-light, to the ende that assone as he beyng come home agayne shall knocke, they may by and by open the doores vnto hym. Thys diligence of seruaantes shall not be displeasaunte to the lorde

or maister, but happy may they bee yf the maister sodaynly cumminge shall see theym watching. For this I saye vnto you for a certayntie, that the maister shall geue agayne to theym an excedyng large rewarde for that pleasure and seruice, whiche neuerthelesse it was their bounden dutie to doe. For he agayne on hys partie shall girde hymselfe, and diligently watching what euery one requireth to haue, he shall as a seruitoure geue it theym hys owne handes. Neyther dooeth it make any force in what parte of the night he cometh (for it was his pleasure to haue that thyng vncertayne) but at whatsoeuer watche of the night he cometh,\* whether in the secounde or in the thirde, or in the veray dead of the night: happy shall the seruauntes bee, yf the lorde shal finde them in a due readinesse. There is therfore no slackenesse to be vsed in this life. But so muste men liue as though that day shoulde come euen at this present houre. For it shall sodainly and vnwares steale vpon the worlde: therfore muste men alwaies prouyde that it maye

not come vpon theim beyng vnready. For after that he shall be ous already come, it will by that time be ouerlate to amende the slepiness afore paste. There is none so sluggysshe a mayster of an house, that woulde suffer to haue an hole dygged through into hys house by a nyghte these, if he knewe afore hande what houre the thefe woulde come. That if suche an one dooeth kepe continuall watche that he maye not bee spoyled of hys worldelye goodes,\* howe muche more is it youre parte to watche that ye maye not lese the blisse euerlastyng? As the nyghte thefe comethe stealyng at suche an houre whan the folkes of the house are moste harde and dead in slepe, and leaste lo|king of all is for any body to vndermyne it: so shall the sonne of man sodayne|ly come at suche an houre, whan ye shall leaste of all mystruste or thynke that he will come. Therefore in asmuche as that same tyme is to you vnknownen, and yet vndoubtedt it is that come he will, bee ye contynually readye, well ar|med and furnyshed with good weworkes, and lyghte, as menne clene rydde and voyde from all lettes or encoumbraunces of thinges worldely.

[The texte:] ¶Petur sayed vnto him: Maister tellest thou thys similitude vnto vs, or to all men: And the lorde sayed: Who is a feithfull and wise stewarde, whome hys lorde shall make rewler ouer his householde to geue them their duetie of meat in due season: happie to that seruaunte, whome his lorde whan he cometh shal finde so dooing. Of a trueth I say vnto you, that he wil make him rewler ouer al that he hath. But and if the seruaunt say in his herte, my lorde will differre his cumming (and shall beginne to smyte the seruauntes and maydens, and to •ate and drinke, and bee dronken) the lorde of that seruaunte

wil come to a day whan he thinketh not, and at an houre whan he is not ware, and will he•e him in pieces, and geue him his rewarde with the vnbeleuers.

Petur whan he had hearde these woordes, sayde vnto the Lorde: maister, whether is it thy pleasure that thys parable shall appertayne properlye, and directlye to vs alone that are thy disciples, or els dooeth it indifferently con|cerne and touche all people? Than the lorde in suche sorte attempereth hys aunswere, that he denyeth it not in some behalfe to perteyne to all menne that couet to atteyng euerlastyng saluacyon: but specially he signyfyeth it to con|cerne suche, as haue the despensacion and disbursing of gods worde commit|ted vnto them. And he added an other parable to that that wente afore, to the ende he woulde the better enkiendle his disciples perpetually to bee incūbent vpon theyr office, and he also propouned and set before them aswel a rewarde whan they had duely executed theyr office, as also a punishmente to any suche as were slacke in his office.\* A rare thing it is (saieth he) emong men to finde an experte and a feithfull stewarde to haue the dysposicion of ones goodes: who whan hys maister is from home in a straunge countrey, will see well to hys householde, of whiche he is made ouerseer and deputye, not to vse hymselfe as a Lorde or a tyranne ouer it, but oute of the tresoures of hys Lorde, to bring furth & pay vnto euery body his due allowaunce as much as conueniēt is, and at suche times as is requisite. Blessed shall that seruaunt be whome hys lorde sodaynly returnyng home, shall finde attendaunt vpon his office. For hauing approued and tryed hys vpright trueth and diligence in the proporcions assigned out vnto him, he wil make him rewler of all his goodes, and wil •ouchesalue to vse hym in manyer as halfe a partener with hymselfe of all his goodes and substaunce. In the contrary parte, in case the said seruaunt be neither one of honestye to truste vnto, nor yet wyse and experte in hys offyce,

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but taking a pryd through the absence of his lorde and by reason of the office of stewarde or deputie commytted vnto hym,\* shall saye in hys owne mynde: my maister doothe nowe sette a long daye of cummyng home agayne, and peraduenture he will neuer come agayne: in the meane tyme I will dooe all as myne owne fansie seruethe me: and thus shall beegynne to vse crueltie ouer his felowe seruautes bothe men and weomen, not onely not feedyng them of his wheate that is theyr mayster aswell as hys, but also pumbleyng and beatyng them, and vsurpyng a certayne tyrannye ouer hys other felowes, he dooe for hys owne parte all the whyle eate, and drynke, and bankette, and vse to drinke himselfe dronke, wastfully consuming his maisters goodes in filthyne sensuall pleasures and in tyottous excesse: what iudge ye that suche a stewarde shall haue for hys laboure? Forsouth hys

lorde shall returne home agayne at suche a daye whan he was not looked for, and at suche an houre as he was not knownen of: and the seruaunte dooyng whatsoeuer hymselfe lus|teth without feare or care, hys lorde shall separate and cutte of from hys hous|holde, nor shal vouchsalue to suffer hym to bee one of hys house, but shall rekon hym in the noumber of the other vnfeithfull persones, assured to suffre condygne punyshemente, forasmuche as he woulde not bee myndfull of hys office.\* An euangelicall stewarde and dispenser of Goddes woerde, can not by any thyng better winne his lorde and maisters herte vnto hym, then whan his lorde is absent, to represent the gracious bountie of him, towardes the neigh|boure, and not to thynke himselfe a lorde ouer the neigboure, but remembre that he is a felowe seruaunte with him.

[The texte.] ¶The seruaunte that knewe his maisters will, and prepared not himselfe, neyther did according to his will, shall bee beaten with many stripes. But he that knewe not, and did commit thinges worthy of stripes, shal be beaten with fewe stripes. For vnto whome|soeuer much is geuen, of hym much shalbe required. And to whome men haue committed muche, of him will they aske the more.

And certes the more perfeict knowlage that a man hath or shall haue of the veritie euangelicall, so muche the more grieuous shall hys condemnacion be, if he be negligente or slacke to folowe that he hath learned to be the righte way. For y<sup>e</sup> Gentiles, to whome the trueth hath neither by meane of the law, ne by meane of the gospell bene shewed, shall be nothing so sore punished, as the Iewes, whome the law of Moses did instruct to some forwardnes in godly exercise. And emong these againe the Phariseis, & suche as are experte in all the poynctes of the lawe, shall be more sharpelye punished, then the symple ig|norauntes. But moste grieuous punyshemente of all others shall they haue, whome the trueth, being wel knownen, whom so many miracles, & whome my liuely exaumple hath not moued to the zele and earneste exercyse of theyr due|tie towarde God. I haue hydden nothyng from you. Whatsoeuer thyng my heauenly fathers will hath bene that ye shoulde knowe by meane of me, I haue opened and declared it vnto you. Beware ye therefore by the exaum|ple afore goyng of the negligent seruaunt, that regardeth not hys maysters commaundemente. For suche a seruaunte, as hys maister hathe had and vsed in higher degree aboue the rest, as one to whome he hathe commytted the dis|bursing and bestowing of hys goodes, to whome he hathe opened the priuelties of his counsaille, whome he hath put his truste in whan he went into fer parties from home: excepte he shall dooe that he is commaunded to dooe, and shall prepayre hymselfe to the executyng and dooyng of suche mattyers as

he knewe that hys maister woulde with all his hearte haue to bee dooen, he shall abyne with manye a sore strype. But whoso shall bee of the noumber of the seruautes, to whome the lorde hath not opened the will of hys hearte, yf suche an one shall dooe any offence woorthye punishmente, he shall drinke but with a fewe stripes. Than is there no cause, why the despensacion of Goddes woorde and of the ghospell beeyng commytted to youre charge, shoulde make you any thyng the more haulte in takyng vpon you,\* but rather the more carefull to discharge youre duetie well. He dooeth more verayly take vpon hym a charge then an honoure, whoso taketh in hande any office or ministracion in the churche. It is a thyng of free gratuitee, that is so commytted vnto anye man, and it is committed vnto euerye man of veray purpose to bee broughte furth, and vsed to the common vtiltie of all the whole houshalde indifferently. And lyke as maisters doe require a more streight and precise accoumpte at the handes of suche an one, whome they haue put in trust with moe thinges then an other, so at the handes of such an one to whome a larger gifte or ministracion of knowlage and of autoritie hath bene geuen of God, there shall more be required, then at the handes of the others: and to whose credyte a larger and greater ministery hath bene deputed, the moe persones that he oughte to haue dooen good vnto, so muche the more shall there at hys hande bee required. The more learning that thou hast, with so muche the better will teache thou: the richer that thou arte, so muche the more gladly relieue thou the poore: the more that thy power is, so manye the moe persones leat thyne auctoritie draw and bryng vnto the ghospell. It is an other mannes that thou haste, and not thyne owne, and the true owners will is, to haue lyberally bestowed vpon others that he hath lent to thee.

[ The texte:] ¶I am come to sende fyer on the earth: and what is my desyre, but that it weare al|ready kiendled? Notwithstanding I muste bee baptised with a baptisme: and howe am I payned tyll it bee ended? Suppose ye that I am come to sende peace on earth? I tell you nay but rather debate. For from hensfoorthe there shall bee fyue in one house deuided, three against two, and two against three. The father shall bee diuided against the sonne, and the sonne agaynst the father: The mother agaynst the daughter, and the daughter against the mother. And the mother in law against her daughter in lawe, and the daugh|ter in lawe against the mother in lawe.

I thirst the saluation of man, and for the cause therof am I come into the worlde, and to the earnest desire of my hearte all taryng or delay semeth long. It is no washe doctryne, ne worldely, that I haue brought downe from heauen. It is mere and pure fyer, whiche will surelye eyther clese and purifye a man, or els burne hym. And I am euen of purpose come, that this same fyler maye bee kiendled on yearthe. For what other thyng els dooe I desyre or wante? Beeyng once kiendled it will ferre and wyde so daynelye

take all the vniuersall worlde with the slaine. But thys fyer shall not leape ne  
sparcle foorth, onlesse thys flint stone of my body bee first striken on the  
crosse. That same baptisme is yet behynde to come,<sup>\*</sup> whiche my father  
hathe precisely aplpoyncted vnto me, to be dieped in myne own bloud, to  
the end I shal through my death suffer paynes and tormentes for the sinnes  
of all the whole worlde. At that houre and neuer afore, shall that same  
sparcle of euangelicall charitie, appere vp and shewe furth it selfe emong  
men, whan they shall see an innocent giltlesse man to haue willingly  
suffered a vyle & shamefull death for malefac|toures, that haue  
transgressed. For this is a sparke of perfeict charitie & loue.

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And from this baptisme doe I not onely not abhorre: but for the loue that I  
beare to the saluacion of mankinde, I am in a great agonye, to haue it  
accomplished with all expedicion. The nature of my body abhorreth the  
matier: but the entier loue of my soule greately longeth for it. But thys fyer  
being kien|dled shall stiere vp great vproares in the worlde. For it shall bee  
a vehemente fyer and an heauenlye, aswell discussyng as also strieking  
foorthe all naturall affeccions of men. For doe ye beleue that I am come to  
bring suche peace in|to the earthe, as thys worlde loueth, with whome it is  
than altogether quietenesse and tranquilitie, whā the lustes and appetites of  
the herte bee all pleased and satisfied, and whan the eiuill persones dooe  
agree with the eiuill? No verayly: I am not come to set suche concordes at  
one, but to sende debate and variaunce. People will not euery one obey the  
ghospel, and for the gospels sake, all other thynges are to bee contemned.  
Whereupon it shall so come to passe, that in one house, in whiche there was  
a naughtie peace afore, there shal aryse an holesome variaunce. For fyue  
sortes of persons being of nature most nere ioyned together,<sup>\*</sup> shall for my  
cause bee at dyuisyon emong themselves, three agaynst two, and eft two  
agaynst three. For what is more nere coupled together by nature then the  
sonne to the father? And yet shall the father for the gospels cause, fall out  
and bee at distaunce with the sonne: and the sonne shall for the  
gospels sake despise the father. In lyke mannier shall the mother bee at  
variaunce with the daughter, but the charytie of the ghospel shall bee of  
more force in the daughters mynde, then naturall affeccyon towardses hyr  
parentes. The mother in lawe also shall bee at playne defyaunce and warre  
agaynst hir owne daughter in lawe: but the loue of eternall saluacyon shall  
with the other in her mynde outweigh the respecte of alyaunce of the  
fleashe. For the bandes of the spirite dooe muche more streygne the hearte,  
then the bandes of nature dooe.

[ The texte.] ¶He sayde also to the people: whan ye see a cloude aryse out of the  
weke, straight waye ye saye: we shall haue a shoute, and so it is. And whon ye

see the southe winde blowe, yt say? we shall haue heate, and it commeth to passe. Hypocrites, ye can skill of the facyon of the earth, and of the skie: but what is the cause that ye cannot skill of this time? yea and why iudge ye not of your selfes what is right? While thou goest with thine aduerserie to the rewler, as thou arte in the way, geue diligence thou mayeste bee deliuered from him, lest he bring thee to the iudge, and the iudge deliuere thee to the •ayler, and the •ayler cast thee into prieson. I tell thee, thou departest not thence tyll thou hast made good the vttermost mite.

After these woordes, Iesus turning to the people, sayde: Wherefore than dooe notye prepaire your hertes to the kingdome of God, whiche is euen ve|ray nighe at hande? Doe ye not perceiue & fele it to approche, so many tokens of thinges as ye haue? Why are ye in this behalfe nothing good cōiecturers, seeing that in mattiers of so muche lesse weight and importaunce, ye haue so quicke a smelle to caste and geasse at thynges to come? For whan ye see any cloude arysing out of the west,<sup>\*</sup> ye streyghte waye tell afore hande that there is a shower toward, and the thing commeth to passe which ye doe so prophelcie. And agayne whan ye perceiue the winde to blowe from the south, ye tell aforehande that a greate heate will folowe, and youre geasse dooeth nothyng beguile you. Neuerthelesse litell it forceth, whether it rayne or rayne not: but it maketh veray great force, that through euangelical feith ye procure &

atteyne euerlasting saluacyon. O ye hypocrites after what sorte all youre dooynges are cloaked and counterfaicte. And euen suche as youre holinesse is, euen suche lyke is youre wisedome also. In thynges perteynyng to thys pre|sente lyfe ye haue a witte and a forecaste: but in thynges belongyng to im|mortalitie ye haue no syghte at all. Ye marke the parte of the skye and of the yearth,<sup>\*</sup> that is nexte to you, and therof ye gather coniectures and likelihoodes of thynges to ensue. But howe happenethe, that of so manye tokens as haue bene shewed vnto you, ye doe not marke nor espie the time to be now at hande, whiche shall beyng to all creatures, eyther healthe if it bee duely accepted, or eternall damnacyon in case it bee neglected? Ye knowe what the Prophetes haue promised: ye heare so manye thynges, whiche are sayde and wroughte e|mong you: ye see the worlde to bee chaunged to a newe state: and can ye not yet of all these thinges caste ne coniecture the tyme to bee at hande, that hath bene promised?<sup>\*</sup> This onely thyng was with all youre earnest endeoures to bee attended vnto: neyther shoulde anye thing bee of so greate weyghte or relgarde with you, for respecte or cause whereof ye shoulde susteyne anye losse or hindreance of good procedyng in the ghosspell. If thou haue good or sub|staunce, and the same bee a leatte vnto thee, selle it: If anye bodye haue dooen thee anye

offence or dyspleasure, forgueue it rather then to take the vttermoste of thy righte at the lawe. That if the mattier come so ferre, that ye bee goyng to the iudges, euen as thou goeste thitherwarde on the waye, take thou suche wayes, as thou mayeste bee rydde of thyne aduersarie. It is better to ende the variaūce betwene you euen with condicions to fare wurse then equitie would thou shouldeste dooe, then to abyde the vncertayne ende of the iudgementes of the lawe, in whiche iudgementes the better cause dooeth not alwayes preluaile and geatte the ouer hande. Otherwyse thou putteste thy selfe in hasarde and auenture,<sup>\*</sup> leste the iudge shall delyuer thee to the gayloure that taketh charge of persones condemned, and he to caste thee in priesone: whiche thyng if it so chaunce, this I tell thee for a mattier of certaynetye, thou shalte not get out from thence, vntyll thou paye that is demaunded, euen to the vttermoste ferthing. A busy mattier it is to trauerse the lawe: and whoso maketh hast to the marke or gole of euangelicall perfeccion, hath no vacaunt tyme to be long letted with suche coumberouse tariers. Firste and formoste weigh it well with thy selfe, howe muche more gaynes there is in forgeuing a wrong or displeasure doen vnto thee, then in extreme folowyng the suyte of the lawe for it: in geuing ouer or leattyn goe of a thyng, then in recoueryng it by the lawe. First thou arte sure to gayne frendeskipppe of the other partie, which by entreyng trauerse of the lawe is in hasarde of lesing: secoundlye thou winneste the aduaantage of a great deale of tyme, whiche by folowing the suit thou muste nedes haue loste: besides all this thou gayneste tranquilitie and perfect quiete of mynde, which quiet the troubleouse suites of the lawe are wont to take away from a man: & finally thou do|este escape w•tsoeuer mishappes or harmes the vnluckie ende of trauersyng the lawe may be hable to cause vnto thee.

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¶The xiii. Chapter.

[ The texte.] ¶There were present at that same season, certayne men that shewed him of the Galileans, whose bloud Pilate had miengled with their owne sacrifice. And Iesus aūswered, and saide vnto them: Suppose ye that these Galileans were greater sinners than all the other Galileans, because they suffered suche punishmente? I tell you nay: but excepte y• repente, ye shal likewise perishe: Or those .xviii. vpon which the toure in Siloe fel, and slew them: thinke ye, that they were sinners aboue all men that dwelle in Hierusalem? I tell you nay: but except ye repent, ye shall lykewise perishe.

**W**hyle Iesus speaketh the premisses and many thynges moe to the multytude of all sortes of people there assem|bled, partelye prouokynge and luryng them to theyr duetie towardes God with promise of rewardes, and

partlye makynge them afearde with the terroure of punyshe[m]entes if they woulde bee negligente in that behalfe, and vsing all meanes possible howe to enkiendale the myndes of the audience vnto the erneste endeuoure and excercyse of a better lyfe: there came, euen as happe was, certayne persones, whiche brought hym newes of a straunge matier and horrable to heare, concerningyng certayne men of Galile, being haynouse offenders, vpon whome Pylate the lieutenaunte of Iewrie, had caused execucion to bee dooen of a straunge ex[a]mple, and the firste that euer was of that sorte, whiche was, that whan the parties aforesayde were founde guiltie and were condemned for theyr offence, he miengled theyr bloud with the bloud of beastes which thesame Galileans slewe in sacrifice after the ordinary facion of the Iewes. And because it was an offence of great enormitie that they had doen,\* they were punished with an horrible kynde of death, to the terroure and feare of all others. Nowe the vullgare people vseth commonly to detest persons so condemned, and to crye out on them, and to reioyce in theyr owne behalves, that they haue not committed any suche acte, when one that maketh suche reioysyng is manye tymes euill in an higher degree of vngracyousenesse and myschiefe, then they whose malnyfeste and openlye knownen cryme hath beene satisfied and pourged by open execucion of deathe. But Iesus beyng mynded that the terroure of thys ex[a]mple shoulde come vnto all persones, whereas they that made relacyon thereof, supposed it not to touche anye others sauynge onelye suche partye as had dooen thesame transgressions: made aunswere vnto them thys wyse. Dooe ye beleue that these Galileans onely and no moe, were haynous transgressoures among all the people of Galile, because the rigourous sharpenesse of the iudge hath shewed thys vttermoste extremytie of punyshemente vpon them alone? It is not enoughe for you to kepe youre selues from dooyng the lyke of theyr highe offence: but ye muste amended from all sinnes.

Whiche thing onlesse ye doe,\* though the mercifull fauoure of God suffer you for the tyme, or purpose to haue you conuerted ••t shall ye all at laste peryshe by the sembleable vengeance of GOD. And because the vengeance being for a tyme delayed shall not put you in hope to escape vnpunyshed, excepte ye amende in season he shall come sodaynelye and take you ere ye bee aware, lyke as these same eyghteene persones were of late dayes sodaynely taken and oplressed with falling of the toure vpon then in Siloe.

Although ye escape the vengeance of menne, yet the vengeance of God can by no meanes bee auoyded. The exaumple of those fewe toucheth you all. Doe ye beleue that whan the falling of the sayde toure oppressed thosesame menne, there were not many in Hierusalem euen more vngraciouse and more mischievous than they were? But the mercifulnesse

of God differreth them vpon hope of repentaunce. The crymes of some persones are manyfeste and open, and some mennes are vnknownen: and euerye bodye laugheth on theyr owne eiuill properties: but emong you all there is not one good, neyther shall any man escape with his naughtinesse vnpunished. Yea and thus muche I boldly assure you of, except ye amende from your former naughtiness, the vengeance of God shall in lyke manier lighte vpon you euerye one. See ye therefore that ye doe not abuse the fauourable sufferaunce of God to sinne the more at your libertie (as it were) out of the checke, remembryng well that the later the vengeance of God dooethe come, so muche the sorer it will lyghte, whan it falleth. God dooeth manye soundrye wayes prouoke to repentaunce: now speakyng fayre, an other tyme putting in feare. At the last whan he seethe the obstinate malice of men by no meanes to be brought to amēdement, he vt|trely destruieth all the whole man at once, to the ende the partie which would not bee good to himselfewarde, may bee a profitable exaumple to others.

[[The texte.](#)] He tolde also this similitude: a certain man had a figtree planted in his vineyard, and he came and sought fruicte thereon, and found none. Then said he to the dresser of his vineyard: beholde, this three yere haue I come and soughte fruicte in this figtree, and finde none. Cut it downe, why coumbreth it the grounde? & he aunswere and sayde vnto him: Lorde, let it alone this yere also, till I digge rounde about it, and dounge it, to see whether it will beare fruicte, and if it beare not than, after that shalte thou cut it downe.

And because Iesus woulde the more diepely impreinte this sentence in the hertes of the grosse multitude, he added to the premisses a similytude apte to bee applyed to the case aforegoynge. A certayne man (sayeth he) had a figtree planted within his vinearde. The partie that had sette it, came vnto it at the due tyme, seekyng to haue the fruicte whiche nowe in the begynnnyng by cummyng foorth of the leaues, it seemed lykely to yelde, and founde thereon nothyng at all sauynge onelye leaues.\* Than callyng hym that had the charge of dressyng and housbandyng the vinearde, he sayde: Beholde, the thirde yere is nowe paste, that I come to this figtree, seking to haue fruicte thereof and yet can I none fynde, therefore cut it downe. To what purpose dooeth it occupie and coumber a roume in the grounde, bothe hurtyng the vyne with the shadowe, and also drawyng vnto it selfe the sappe and moysture where|with more profitable and fruictfull trees myghte haue beene nourished: But the baylife of the vinearde sayde vnto hys maister: Maister, thou hastef suf|fred it to stande nowe three yeres, leatte it alone yet thys one yere more, vntill I may trie euen the vttermoste of my cure to bee doone vpon it. For it maye so bee, that it is barayne through the defaulte of the soyle. I shall therefore digge rounde about it, and ca•te doung about the roote. If throughe suche cherishing the tree bee reuiued and stiered vp, and dooe bring foorth the fruicte, thou shalte preserue the tree: but in case thou shalte afterwarde see it to bee of desperate baraynesse, than shalte thou

come to that that is the vttermoste ex|tremitie, and shalte cutte it downe, that at leastewyse it may dooe no harme to thy vineyarde. By this present parable did the lorde in generall warne and ad|uertise all persones, not to make lighte of god prouoking them to repentaūce. But particularely and most directly he noted & signified, that the naciō of the

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Iewes, whiche hauyng so manye tymes beene prouoked and moued to take better wayes, aswell by the patriarkes, by Moyses, and by the lawe, as al|so by the prophetes, by Iohn the baptyste, and lastelye by so manye miracles, and by euangelicall preaching: yet, because they dyd stubbernelye persiste and continue in theyr obstinate malice, shoulde of the romaynes bee vtterly cutte vp by the roote.

[ The texte.] And he taught in one of theyr Synagogues on the Sabbath daies. And beholde, there was a woman, whiche had a spirite of infirmitie .xviii. yeris: and was bowed together, & coulde in no wise lifte vp hir head: whan Iesus sawe hir, he called hir to him, and sayed vnto hir: woman, thou art deliuered from thy disease. And he layed his handes on hir, and immediately she was made streight, and glorified God. And the rewler of the Sinagogue aunswered with indignacion (because that Iesus had healed on the Sabbath daie,) and saied vnto the people: There are sixe daies in whiche men ought to wearke, in them come, that ye may be healed, and not on the sabbath daie. But the Lorde aunswered him & said: Thou Ipocrite, doth not eche one of you on the Sabbath day looce his o•e or his ass• frō the stall, and leade him to the water? And ought not this daughter of Abraham, whome Satan hath bound (loc .xviii• yeris) be looced from this bonde on the Sabbath day? And whan he thus saied, all his aduersaries were ashamed, and all the people reioyced on all the excellent dedes that were dooen by hym.

And beholde immediately an exaumple of the barrayn figtree, in suchewise as the very presente case myght laye playne before the iyes of menne thesame thyng, whiche the figure of the parable afore goyng had but (as ye woulde say) tricked and drawnen out in grosse. The obseruacions of the ceremonies of the lawe, were (as one mighte saye) the leaues of the Sinagogue, which in outward apparence semed to promise most swete fruicte and vnto god most pleasaunt, of true godlinesse, and of charitie & loue towardes the neyghbour, where it hath not onely broughte foorthe no suche lyke thyng, but also hathe broughte furthe bitter frui•tes of enuie, hatted, backebytting, blasphemie, and murder. Nowe Iesus whan according to hys accustomed wont, he was tea|ching on the Sabbothe dayes, there was presen•e there in the Synagogue a certayn woman, who had continually by the space of eighteene yeris beene arayed with a disease both incurable &

piteouse to se. For she was in her body so shrounen and clonged together, that she coulde not lyfte hir heade vp|righte, ne looke vpwarde.\* Loe therefore a mattyer and occasyon of shewyng foorthe good frui•te, if the figtree had not been vtterlye baraine. Thys weo|manne did represente a figure of the Gentiles, and of suche as beeyng openlye wicked and full of mischiefe, did nothing hyde, but rather shewe foorthe theyr extreme eiuill case, altogether fixed downewarde vpon earthlye thynges, and not so muche as once thynkyng on thynges eternall and heauenlye. Con|trariewise the Iewe stode bolte vpryghte in the vinearde of the Lord, which is the Synagogue, well decked and garnished with the woordes of the lawe and with corporall ceremonyes, as it were with leaues, which Iewe coulde nothing els dooe, but enuie and surmuise false matiers of accusacion. But the Lorde Jesus firste of all with these same •oste mercifull iyes of hys, bee|helde the womanne.\* And that same veray pointe was euен already a lucky to|ken of health b•anby to folowe. And not so contented, he of hys owne mere mocion called hir vnto hym. Happie and blessed is he that euer he was borne, whomsoeuer Jesus calleth vnto hym, and fortunate that heareth hym whan he calleth. The woman cometh to hym beyng full of good hope. The disease

was of long continuaunce, and vncurable: but there is none so great vngodli|nesse or iniquitie, that is not through euangelicall fayth clerely abolished and put away for euer. Leat vs then see the fruite of the good tree, which Jesus would fain haue had, & could not find in the Sinagogue. Woman (saieth he) thou arte ridde from thy great disease and sickenesse. He taketh no disdain ne skorne to touche her with his holy body. He laieth his hande vpon her, & im|mediatly was she able to stand bolt vpright with her bodye, and knowelalgyng the celestial benefite, she glorified god: So sodainly was the congrega|cion of the Gentiles chaunged: and forsakynge all idols, forsaking the earnest desire and gredines of money, forsakynge the moste fylthy and abomynable lustes, with whiche it was a long tyme in suche wise bound, that it could not haue any desyre to cum to the knowlage of thynges heauenlye: it begoon to geue laude and praise to the mercifulnesse of god, through whose fre benefite and goodnessse it hathe clerelye been delyuered from all her synnes, vnto the whiche beyng a long tyme captiue and thrall, she had in mooste piteous wyse liued as a bondseruaunt vnto Satan. Now on the contrary part consider me the euyll frute of an euill tree. Whan the reweler of the Synagogue had seen this matter, (beyng in dede the sayed figtree it selfe barrain, but yet set|tyng out it selfe to the iyes of menne, as it were to sale, onely by reason of the leaues of the lawe,) takyng indignacion that Jesus had healed the woman on the Sabbath daye, turned hymselfe to the people there congregated, as though he would haue taught them sum great matter. Nowe heare then a verye ryghte voyce of a Pharisee, and by

thesame voice of this one manne, e|steme thou all the wholle doctrine of that secte. This deuout godly man fealryng leste the people should through the exaumple of Iesus fall vnto all vn|godlines, prouideth to take a good way for their preseruaciō, sayīg w<sup>t</sup> great autoritie: There be sixe daies in y<sup>e</sup> weke, in which it is leful to worke. Ther|fore if any body be desirous to be made whole, let him cū in one of these wor|king dayes: but to violate y<sup>e</sup>sabbath day, is a thyng not standing with gods pleasure. This so folishe a saiying could not y<sup>e</sup> most merciful lord abide, who had made y<sup>e</sup> sabbath day, not for any such purpose, y<sup>t</sup> men should rest or ceasse frō helping the neibour, but had made the sabbath to the end there should be frō al euil doynges a perpetual resting, which rest y<sup>e</sup> same outward rest of the lewes sabbothes did figure. And because this voice of y<sup>e</sup> ruler of the Sylagogue was spokē by y<sup>e</sup> mindes of al the Phariseis, the Scribes, & the la|wiers, vnder the person of him alone, Iesus made aunswer to them all, say|ing: ye hypocrytes,\* which not passyng on the very pith of the lawe, lye alto|gether on the rynde or barke therof only, and make a glorious paynted shewe of righteousnes without forth, where in dede ye are fer frō al true godlines, see ye how wicked Judges ye are in this matter. Who is it of all you, whom the reuerence of the Sabbath should let, but that he would vntye an Oxe or an asse of his owne from the stalle to haue thesame to water? If ye iudge the sabbath daye not to be violated for a commoditie whiche is beestowed on a bruite beast that doth you seruice, doe ye lay vnto my charge, as such a perill|lous sore acte, that I haue on the sabbath day healed this same doughter of Abraham rightly borne, as one, who in synceritie and purenesse of faith doth perfitleye resemble her sayed parente Abraham that she came of? Is youre owne priuate commoditie of so great estimacion among you, that ye haue no

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scrupulositie at all to vntye the haulter vnto an Asse on the sabbath day, that he may not perishe for default of drinke, and haue ye indignaciō that I haue on the sabbath daye looced and deliuered this woman here, beeyng one of your owne nacion, whom Satan hath by the space of eyghtene yeres kepte fast tyed and bounde? If workyng and labouryng on the Sabbath daye bee forbidden, whether of the two doeth more bodily labour, he that vntieth an Asse, and ledeth hym to the water, or els I, who with a mere worde, and onlly touchyng haue made whole al this whole woman bothe bodye and soule too? Are ye in suche sorte more mercifull and fauourable to an oxe or an asse, then to your syster or brother? And do ye in suche wyse obserue the law, that for supersticion thereof, ye neglecte that whiche is the highest and chyefeste poynte of all the whole lawe? These woordes of Iesus, because they cōpri|sed a veritie both clere and manifest, and also agreeable to the common reasō of mannes owne nature, made these slanderous

raillers full euill ashamed. For it was no small grefe vnto them, whan any parte of their glorye was abated in the face of the multitude, before whō thei had alwaies set out them|selfes as muche as they could to their owne glory.

[ The texte.] Than said he, what is the kingdō of god like? or wherto shal I compare it? It is like a grain of mustard seed, which a man toke & sowed in his garden: and it grewe and wered a great tree, and the foules of the ayre made nestes in the braunches of it: And again he said: wherunto shal I lyken the kyngdome of god? It is like leauen, whiche a woman toke and hid in thre peckes of meale, till it was leauened.

Iesus hereupō, minding to open, that al that same vain glorious bostyng of the Phariseis whiche conteyned an high portly shewe of holy conuersation, should shortly vanishe awaie: and contrariwise, that the vertue of the ghespel should from most lowe beginninges grow vp to so high state of dignitie, that it should drawe all the whole vniuersall worlde vnto it, and that y<sup>e</sup>same should be by meane of death, and by meane of Apostles beeyng poore meane men and ignorauntes, put foorth two sundrye parables at once of one mealyng. Ye see ({quod} he) that the kyngdome of the Synagogue fighteth against the kyngdome of god. Notwithstanding, thesame that is more of puissaūce and might, shall in the ende haue the victory. Therfore the lord as it had been one enspired with a newe spirite, to the entent he would make the multytude of the people geue the better eare vnto hym, sayed: to what thyng shall I say y<sup>e</sup> kyngdom of god to be like, or to what thyng shal I compare it, to make you vnderstande what maner a thyng it is,<sup>\*</sup> by comparison of some thyng that is to no creature of you all not exceedingly well knownen? And whan the people euery one of them looked to heare sum royll hygh symilitude taken of sum comparison of the sunne, or of lightenyng, or of some other such lyke matter: Iesus thought better to take a parable out of a litle sede y<sup>t</sup> no body estemeth or setteth by. It is lyke (sayth he) to a litle grayne or corne of mustardsede, which for a time that it is whole,<sup>\*</sup> like as it is one of the least thīges possible, so is it a thyng of the least value that can bee in the worlde, and a thyng, that neyther with the colour, ne with the sauour is pleasaunte to the iye: and yf it haue any strength or vertue, it hath it withinforth, and not without. A certain wyse felowe whan he had gotten one of the sayed litle sedes, he did not set it at naught, ne cast it away, but sowed it in his gardē. And thissame sede of lest value and regarde spronge vp, and grewe to a mighty great tree, in so muche that euen the birdes made themselves nestes in the braunches therof, and for

one litle litle grayne that was sowed, it brought forth many thousandes. And  
••ght so the kyngdome of God, whan it shall moste of all seme to bee  
extincte, and vtterly abolyshed for euer, euen than shall it sprede furthe it  
selfe albrode in moste largest compace of all. And agayne, to what thyng  
may I saye the kyngdome of God to bee like? It is lyke vnto a litle lumpe of  
leauen, which a wise housewyfe did hide in three bushels of mele poured  
together, and there leafte it (as ye woulde saye) buiried vntill the strength of  
the leauen by litle and litle turned all the sayed mele, though there were a  
great quantitie of it: so in lyke manier the lowe and humble doctrine of the  
gospel shal one day throughly possesse all the vniuersall nacions of the  
worlde.

[ The texte.] And he went through all cities and tounes, teachyng, and iourneyng  
towardes Hierusalem. Than sayed one vnto hym: Lorde are there fewe that be  
saued? And he sayed vnto them: stryue to enter in at the streight gate, for  
many, I saye vnto you, wy I seke to enter in, and shall not be hable. Whan the  
good manne of the house is rysen vp, and hath shut to the doore, and ye  
begynne to stande without, and to knocke at the doore saying: Lorde, Lorde  
open vnto vs, and he aunswere and saye vnto you (I knowe you not, whence  
yeare,) than shall ye begynne to saye: We haue eaten and dronken in thy  
presence, and thou haste taught in our stretes. And he shall saye: I tell you I  
knowe you not whence yeare, departe from me all •e that woorke iniquite.  
There shall be wepyng and g•ashyng of t•the, whan ye shall see Abraham, and  
I|saac, and Iacob, and all the Prophetes in the kyngdome of God, and ye your  
selfes thruste out. And they shall come from th••aste and from the weste, and  
from the north• and from the south, and shall sytte downe in the kyngdome of  
God. And beholde, there are last, which shall be firste. And there are firste,  
whiche shalbe laste.

Iesus after that he had thus muche spoken, made haste to the place, where  
the grayne of the saied mustarde seede was to bee dygged into the yearthe,  
and where the leauen was to be hydden in the meale. For he was on his  
iourney towardes Hierusalem, where he knewe that he shoulde bee slayne.  
But by the waye as he went throughe euery citie, and strete or village, he  
taught all crea|tures, because there shoulde no piece of tyme be loste to the  
ghospelwarde. And because he had tofore taught certayne high mat•ers  
concernyng that menne shoulde sell all the substancce that they had,  
concernyng howe men should liue from hande to mouthe after the manier  
of the rauens and the lilies,\* and con|cernyng howe one ought not to continue  
in strife and contencion with the ad|uersary: a certaine persone cometh  
vnto him and saied: Mayster is it true, that there are but fewe, whiche  
atteigne to saluacion? For I iudge that there is not so great a multitude that  
wyll embrase these thynges whiche thou teacheste. And yet on the  
othersyde, the parable of the grayne of mustardsede, and of the lumpe of

leauen, appereth to promise the contrarye, that is to wete, that the effectuall power of the kyngdome of God shall come to many.

Than Iesus willyng to shewe, that in dede the fame and the knowleage of the doctryne euangelicall, yea and also the working of miracles should come vnto veray many, but yet that no man should come to saluacion, which would not lay clene a waye from him all lustes and desires of this worlde, and bee a folower of poore Christe, sayed: dooe all the earnest endeuoure and labour that ye can, to enter by the narowe gate. That thing maye not suche persones at[teygne as iye slugging full of slouthfulnessse. Menne muste putte their good willes and labour therto: the entreyng is narowe, but it leadeth to the wyde waye of the kyngdome of heauen. This gate can not receyue suche as are bur|dened

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with rychesse, suche as haue an heape of honours and promocions vpon theyr backes, suche as are full paunched with excessiue delicate fare, suche as are heauie laden with couetise, suche as are puffed vp and swollen with pryd. They that are of suche sortes, do choose the brode and the wyde roumed waye, and at the fyrst vieu delectable and flatteryng, but ledynge the streight pathe to death. And therefore make ye greate shifte to entre now whyle the waye thereto lyeth open: shake of and caste from you all your packes and fardels, that the narowe entreaunce maye be hable to receyue you. For this I playnly saye vnto you: \*There shalbe one daye many whiche shall bee desirous and faine to enter, and shall not be suffred to enter, by reason that the commyng thereto shal nowe be stopped vp. For whan the good man of the house shall be gon in, and shall haue shutte the doore after him, which dooeth now stande wyde open for all personnes that will doe theyr true endeuour to goe in: than beeyng ouerlate to emende, ye will acknowleage your errour, and hauyng enuie at suche as are entred, ye shall begynne to stande watchyng at the doore, and to knocke at the gates, saying: Lorde and Maister open the doore vnto vs. Than the good mā who could not be heard afore whan he desyred you to come in, shall agayne not heare you, but shall aunswere in this manier: I heare the name of Maister, but I knowe none of you for my seruautes: goe ye, and seke hym, whome ye haue serued. Than shall ye begynne to saye: Maister, how happeneth, that thou wilt not nowe knowe vs? Thou were borne emong vs: we haue eaten and drō|ken with thee in coumpany: and in our stretes hast thou taught many a lesson: and we are thy disciples: yea and moreouer in thy name we haue healed sicke folkes and haue cast out deuils. Here at these wordes shall the good man aun|swere: These thynges that ye reherse do not make vnto me disciples of the true right sorte. Him that foloweth thesame steppes that I haue goen, hym will I knowe for my disciple. Whose men or from whence ye are, cannot I tel. Hence, away from me, it shall nothyng auayle

you, to haue knownen the lawe, to haue heard me teache shall nothyng  
auayle you, the cousinage or kynred of birth or nacion,\* or the familiaritie of  
conuersacion in eatyng and drynkyng with me shall nothyng auayle you,  
miracles shewed and doen in my name shal nothing auayle you. Whosoeuer  
enuieth or hateth his brother, whosoeuer seketh waies for his owne glory  
with the iniurie of Gods glorye, whosoeuer preferreth molney before the  
loue of his neyghbour, suche an one of whatsoeuer nacion he is come, is  
none of myne. Go your wayes hence therfore to receyue the rewarde mete  
for you at the handes of hym, whome ye haue wurshipped and serued. My  
seruautes, because they haue with me, and for my cause, suffred  
persecutions and tribulacions, shall with me enioye the pleasaunt  
swetenesse of the feaste that neuer shall haue ende. Ye, the which haue set  
more by the pleasures of the world,\* then by eternall felicitie, goe ye hence  
to the place where there shal be wepyng and gnashyng of teeth. For the  
blisselful state, whan ye shall see it, of others whom ye had persecuted  
afore here in this worlde, shall encrease your woefull distresse. For ye shall  
se your progenitours, Abraham, Isaac, and Iacob, and all the prophetes,  
whome your forefathers eyther persecuted, or els slewe, sitting at the  
glorious feast in the kyngdome of God: and your selues that haue been  
descended of theyr stocke and linnage, to be shutte withoute doores,  
neither the prerogatiue of bloud or kynred to haue any thyng at all auayled  
you, your obseruyng of the lawe to haue nothing at all auayled you, the

hearyng of vs, or the workyng of miracles in tymes past to haue nothyng at  
all auailed you. Ye should haue entred into this blisse through faith. There  
shal an other thing moreouer be added vnto y<sup>e</sup> premisses,\* which shal yet  
more bitterly cause your hertes to burne. You beeyng putte of, who beleued  
your selfes alone and no moe to be receyued in: there shall come out of  
euery nacion of all the whole world, out of all coastes and quarters of the  
world, mēgled one with an other, of al ages and degrees without any choice  
or accepcion of persones, many whiche neuer had any kinred with  
Abraham, Isaac, and Iacob, no knowelage at all of the lawe, ne any  
familiaritie of conuersaciō with me, and all these beyng so dainly through  
fayth made the childrē of Abrahā, by adopcion,\* shall sytte at the feaste in  
the kyngdome of God. Thus shall the matter, muche otherwyse then ye  
looked for, be turned to the contrary. Thei that semed to be nerest to  
saluacion, shall bee reiecte and cast ferre from saluacion: and they that by  
your iudgement were reputed to bee fertheste out of fauour frō god (as  
Idolaters, captains of garrisōs, publicanes, souldiers, harlottes) shall haue  
the chefe & principall honour in the kyngdome of God.

[ The texte.] Thesame day came there certayne of the Phariseis, and said vnto him: geai thee oute of the way and depart hens: for Herode wil kyl thee. And he said vnto them: Goe ye and tel that foxe: behold I cast out deuils, and heale the people to day and to morowe, and the third day I make an end.

Neuertheles I must walke to day and tomorrow, and the day folowynge: for it cannot be that a prophet perish any other where, sauе at Ierusalē. Ierusalem, Ierusalem, whiche killlest Prophetes, and stonest them that are sent vnto thee: How oft would I haue gathered thy chyldren together, as a byrd doeth gather her young vnder her wynges, and ye would not? Behold, your habitacion is leaft vnto you desolate. I tell you, ye shall not see me, vnyll the tyme come that ye shall say, blessed is he that commeth in the name of the Lorde.

Now because Iesus did here and there abrode with great playnnesse and without sparyng of any body, teache suche thinges as I haue a fore rehersed beyng thinges odious & hateful vnto the eares of the Iewes: certaine Phalriseis, of a purpose to stoppe the mouthe of the ghospell by castynge hym in a feare, came to Iesus, and sayed vnto hym: Take a wyse way for sauynge and sparyng of thy lyfe, and forsake Galile. For Herode the king of this prouince beareth the malice, and seeketh an occasion to slea thee. That excepte thou beware, he wyll handle the with no more fauour ne mercy then he dyd handle Iohn the baptiste. But Iesus declaryng that there coulde bee no daungyer towardes hym at the handes of any mortall man, onlesse hymself wer cōtentē therwith: & declaryng that he should not dye, but at suche time, as it was decreed by his heauenly father, neither by any kynd of death, nor in any other place thā was appoynted and determined, sayed vnto them. Go ye, and thus say vnto thatsame foxe, who veryly thinketh himself by his worldly subtyltie and wylinesse, hable to doe feates againste the wisdome and working of God: Beholde it is no workes of manne that I dooe, nor I may not leauē of before the time prefixed by god: Herode hath no maner power ne medling at all in this buisinesse. For lyke as his autoritie or woerde cannot geue vnto al ny man the gyft to dooe the lyke of these thynges whiche I dooe: so hath not he any power to lette any man, to goe thorough with that he hath begonne, till he hath ended it. And why should he lette me, if the thynges be good that I doe? I caste deuils out of men, I put away diseases, and all this I dooe

freely, and shal not long doe them. The time is but short, which many people would full fain that it wer longer: but so is it determined by me & my father, that I shall for the health of man continue doyng suche lyke actes, this daye and to morowe, and the third day I make a finall accomplisemente and full ende of al this kynd of my doinges. Wherfore duryng this so little and short tyme I must not ceasse from the offyce appoynted vnto me: but the shorter

space of time that I haue to worke in, with so muche the more earnest  
ende|our must I doe that is by commission deputed vnto me. I therfore  
must not fle from Herode, but to Ierusalem muste I goe, where it is decreed  
that I must dye,<sup>\*</sup> to the ende the vngodlynesse of that citie maye bee made  
open to all creatures, where it vaunteth it selfe in the name and behalfe of  
deuoute wurlshippyng and seruyng of God. For Ierusalem is thatsame  
auncyente sleac• and murderer of the prophetes. Neither is it conueniente  
that any prophete perishe by suche death, in any other place then at  
Ierusalem. And yet in the meane tyme the mercifull Lord, who for his  
goodnesse was desirous & faine to haue all people sauued, because he  
foresaw an vtter destrucciō and ruine to hang ouer the said vncurable citie  
of Ierusalem, bewaileth thesame, for that by reason of so often tymes  
settyng at naught and despising the goodnesse of god, callyng it to better  
wayes, it had woorthyly deserued to haue extreme vengeance of god to  
light vpon it. Ierusalem, Ierusalem, thatsame auncy|ent murderer of  
prophetes, and stoner of suche men to death as are sent vnto thee, how  
many a time and oft haue I assaied to gather thy children together, and to  
ioyne them vnto my selfe, none otherwise then the hen gathereth in her  
chickens vnder her winges, that thei may not miscarry. But thy stubbernes  
hath gon beyond my goodnes: and as though thou haddest euen vowed and  
beheasted thy selfe to vtter ruine, so dooest thou refuse all thynges  
whereby thou mightest bee recouered and made whole. Therfore sence  
thou makest no measure ne ende of thy wickednesse, there hangeth ouer  
thee a mercylesse de|struccion. For your house shall bee leaft vnto you  
deserte and waste, in suche sorte as there shall scarcely remayn any marke  
or token that euer there was any suche citie as this,<sup>\*</sup> which now at this day  
vaunteth it selfe to be the head of all holinesse and religion. All your glory  
shall be transposed from you, and shal go from you vnto the Gentiles. And  
your own selfes shal geue sentence and iudgement against your selfes. And  
as for me, in dede ye shall put me to death: but this I playnly affirme vnto  
you, ye shall not see me, before that ye shall saye: Blessed is he, that  
cummeth in the name of the Lorde. This shall be your open protestacion,  
whiche the trueth shall enforce you to vtter: but yet this notwithstanding, ye  
shortely returnyng at once to the naturall inclinacion of your forefathers,  
shall put him to death, whom ye magnified afore with suche high wordes.

The .xiiiij. Chapter.

[ The texte.] And it chaunced, that he went into the house of one of the chiefe  
Phariseis to eate bread on the saboth day, and they watched him. And behold,  
there was a certain man before him, which had the dropsie. And Jesus  
aunswered, and spake vnto the lawiers and Phariseis, saiynge: Is it lawfull to  
heale on the sabbath day? And they held their peace. And he toke him, and  
heale• him• and let him goe: and aunswered them, saiynge: whiche of you shall  
haue an asse, or an ore fallen into a pitte, and wil not straight way pull him out  
on the Sabbath day? And they could not aunswere him again to these thinges.

**A**nd so it befell afterwarde, that beyng desyred to dy|ner by a certayne manne that was one of the chyefe almong the Pharyseis, he wente to the mannes house, and there toke his repaste with hym. And it was a sab|both daye. And there sate at thesame table also many Phariseis, who according to their accustomed woont, watched Iesus, yf he shoulde speake or dooe any thyng whiche thei might slanderously repreoue in him. And loe euen ready for them an occasiō of a false accusacion againste hym. For there was there in presence a certayne manne possessed with the dropsie, a disease for the moste parte vncurable by any Physike, tallowe coloured, and swollen all his body ouer. But a blessed turne it was for this pieteous creature, that he came in Iesus sight. For vnfortunate is suche a sinner as withdraweth or hydeth himself frō the sight of him, who would faine haue all people to be sauēd.\* Nowe Iesus knowyng well enough what thought the phariseis and lawiers had in their myndes, demaunded of them whether it were a thyng standyng with Gods pleasure to geue health on the sabbath daye vnto a man beyng otherwyse ready to perishe and dye. Whan they held their peace and would make none aunswer, Iesus calleth vnto him the partie whiche had the dropsye, and by touchyng him with his handes he healed the man, and bidde him goe his waies. Immediatly the mannes cou|lour was chaunged, and the swelling of his fleshe abated to the due course algain. And although this dede was woonderfull, yet the solemntie of y<sup>e</sup> sab|both day beyng broken (as they interpreted it) did highly offend the Phariſeis. But Iesus shewyng their religion to be of a peruerse contrary sorte, in that they would be offended in the preseruyng of a mannes life, and in sauing of an asse were not offended, made aunswer to their secrete thoughtes, & said: If an oxe or an Asse of any of youres had fallen downe in a diepe pitte on the sabbath daye, whether would the partie tarie vntil the sabbath day were al past, orelys makynge no tariaunce at all would he straight waye euen thesame daye geat out his beaste, that it might not miscarry? If the preseruyng of an oxe or an asse doeth weigh so muche with you, that ye thinke not the sabbath daye to bee broken, why is your herte offended, for that I haue on y<sup>e</sup> sabbath day geuen health to this man, who was in ieoperdy to haue died out of hand of the disease of the dropsie? In case it bee the bodily worke and laboure that is weighed, there is more bodily labour in halyng an oxe or an asse ouer of a great depe pit, thē in makynge this man whole of his disease. I haue no more but seen him, touched hym, and bidden hym goe his way. If it be the persone that ye esteme, then ought ye more to tendre the preseruyng of one sole māne, then of a right great noumbre of oxen or asses. At all these woordes the Phariſeis plaied mum. For their hertes were so corrupt & so peruerse, that whan thei had no aunswer to make against the plain and clere trueth, yet could thei not mollifie thēſelfes to allowe that they sawe doen of Iesus. That in case thēſelfes had been hable to haue doen

any suche lyke thyng, they would w<sup>t</sup> al the trompettes in a countreye haue blowen abrode their own glory. But be|cause the lord Iesus would that the glory of all his doynges should redouē to his father, which was god of heauen: he euerywhere discouered the pein|ted holynesse of the phariseis, who had ouerlōg already mocked and seduced

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the plain simple people with their cloked hipocrisie. For they hūted for their own glory among men: and therfore they enuied at y<sup>e</sup> glory of god. And this was a true dropsie of the soule, growing first of a corrupt iudgemēt of the mind, as the dropsie cūmeth of the liuer being corrupted or perished. For the said phariseis setting al their glory in such thīges, wherin there was no glo|riyng to be made, were swollē w<sup>t</sup> outforth and puffed vp in haultnes & pride, where al their entrailes withinforth wer miserably corrupted and putrified.

[ The texte.] He put forth also a similitude vnto the geastes, whan he marked how they pressed to the high|est roumes, and said vnto them: whan thou art bidden of any man to a wedding, sit not down in the highest roume, leste a more honorable man than thou be bidden of him, and he (that bid him and thee) come, and say to thee: geue this man roume, and thou then begin with shame to take the lowest roume. But rather whan thou arte bidden, goe and sitte in the lowest roume, that whan he that bidde thee cummeth, he may say vnto thee▪ frende sitte vp higher. Then shalt thou haue wurship in the presence of them that sitte at meate with thee. For whosoeuer exalteth himselfe, shalbee brought lowe: and he that humbleth himselfe, shalbee exalted.

The Lorde therefore, who had with onely touchyng healed the man that had the dropsie, was very desyrous to cure these mens disease also, with the medicine of holsome woordes and doctryne. For whatsoeuer the Pharisēis did, they did it for pride and for vainglorious bosting. For they woulde goe walkyng vp and downe in their philacteries: they would stand praiyng in y<sup>e</sup>open stretes where soondrie waies mete, & much people passe by: thei would haue a trumpet to blowe afore thē whan they gaue almes. Whan they fasted thei had a feate to discolour their faces that thei might loke pale: thei would goe hunting about to haue glorious salutacions and gretinges in y<sup>e</sup>stretes: and where they came to diner or supper, they loked and sought to sit vpper|moste at mens tables. So great was their desyre of moste foolishe vainglo|rie, and so great was their swellyng in prydē: but withinforth there was no|thing syncere & void of corrupcion. But the partie that was diseased with the dropsie, was easily and soone healed, because he acknowledgēd his

infirmitie, and desired to be made whole. The disease of y<sup>e</sup> soule cānot possibly be cured if one will not acknowelage it.\* Iesus therefore mynded to reprove the hault myndes of the other cumpayne of Pharyseis, whom thesame head Pharisey had at that tyme not for hospitalitie, but for a vain bostyng of hymselfe bid|den to that diner, for that thesame Phariseis, whan they were desired to take any repastes in mens houses, they looked & made meanes for to haue the vplpermoste seate, thinking themselves ioly felowes if it happened them to haue a place of preeminence at the table, & contrariwise all sad without any mirth if it had cum to their lo•te to be placed at the lower end, euen much of a sorte, as we do now in these our daies see the solemne pompes for the moste parte to be of our graunde sen•ours, and mayster doctours, as often as at any acte or commencemente in any vniuersitie, they come with great solemnitie from the Sinagogue to their feast. Within the Sinagogue they haue theyr seates made on high, where they sitte (as it were) loking doun vpon the reste from aboue, more likely and ready soner with theyr elbowe to iastle and tounble theyr nexte felowe downe from his place, then to let any man haue their roumes. Whan they muste cum in, a bedle cūmeth before them, and maketh way for them, repeatyng at euery other woord their honourable title of Mayster doctour, Maister doctour. They are offended yf any man arise not to do them

honour as they passe by, yf one do not put of his cap, if any presume to sit down before the sayed Maister incepTour doctour is come in, and sette in his place. And with these fonde ceremonies, is the tyme consumed awye therewhyle, so that there is no tyme to learne any thing at al. For the sayed Maister doctours come not for any such purpose, as eyther to learne, or to teache: but to hunt for vayne glory emong the people by shewyng themselues in theyr degree. And with a great pompe come they first in, but with a greater pompe do they goe foorth agayne. One that knew it not, would saye, that it were some solemne stage playes in playing, or els the corpse of some great ryche cobbe, that were goyng to buiryng. And here eftsones is no small a do for places in what ordre and how to go. Not one of them, but he thynketh hymself to haue had a great iniurie doen vnto hym, yf he go on the left hande of an other that semeth to be his iuniour or inferiour. Againe at the sitting downe to the feast, meruaylous striuyng there is for placynge of euery manne in his degree and ordre. What nedeth many woordes? It is the disease of the dropsie all that euer they doe, and an huntyng for vayn glory it is, whereas all the whyle they would emong the people be reputed and vsed as God almightyies felowes. Iesus therfore coluetying to minister a lesson of good doctrine to them that were sicke of such a disease, (that is to were, how that it is not true glory which is sued and sought for, but which thou eschewest as muche as thou mayest, euen whan thou moste deseruest to haue it:) propouned a parable as here

foloweth, in suche wife af|ter a ciuile & curteous sorte touching the conscience of euerie one, that neuerthe|lesse he vttered ne bewrayed none of them by name. Whan thou shalt be desired (saieth he) or bidden to a weddyng feast, beware y<sup>t</sup> thou do not in thine own per|sone preuent and take the chife place to begin the table: leste percase after thou be set, there come in sodaynly some other manne of higher degree and better reputacion than thou arte: \* and nowe the partie which desyred both thee and him to the feaste, come and byd thee to aryse and to let a better man haue thy roume. And than for the glory which thou soughtest to haue, thou shalt wynne shame, and shalt bee constreyned with read chekes to be content with the lowest place of all. Therfore rather, whan thou shalt be desyred to any wurshypfull table, choose and take vnto thy selfe, the neythermoste place of all to sit in, that whan the maker of the feaste shall come, he maye saye vnto thee: Frende go vp to a place of more honour: Than shall thy humilitie turne to thy glory and wurship emong the reste of the geastes. Thy humilitie shall they perceyue well enough by that that thou chosest out the lowest roume of all to place thy selfe in: and thy dignitie shall they knowe by the maker of the feast. Euen lykewyse it is in the lyfe of man. The greater mā of dignitie that one is, somuche the more must he humble hymselfe, vnyll he come, who doeth with true and perpetuall glory exalte suche as are of lowe degree to the worldewarde, \* and the proude and high he casteth downe. And so lykewyse in the kyngdome of God, the inferiour peo|ple hath been receyued euen vnto the high degree of Apostolicall dignitie: and the priestes, the Pharisees, the Scribes, and the lawiers haue been reiecte. The Gentiles acknowleagyngh their basenesse, haue been lyfted vp to the bro|therhood of eternall glory: and the Iewes, who woulde alone haue reyngd at the feaste, nowe eyther haue no place at all, or els haue the laste place.

[ The texte.] ¶Than sayed he also to hym that had desyred hym to dyner. Whan thou makest a dyner or a supper, call not thy frendes nor thy brethren, neyther thy kynsmen, nor thy ryche neygh|bours:

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lest they also bidde thee agayne, and a recompence to bee made thee. But whan thou makest a feast, call the poore, the feble, the lame, and the blinde, and thou shalt be happye, for they cannot recompense thee. But thou shalt bee recompensed at the resurrecccion of the iuste men.

And this parable forsouth aforegoyng, concerned the proude Pharisees. The Lord added thereto another parable, whiche directly concerned the prin|cipall head man of the Phariseis, whiche was the maker of this dyner. For the ryche cobbes, whyle they would seme to be men of good

hospitalitie, they call not to dyner & supper whom they maye refreshe: but suche persones, of whom they maye be bidden to as good a feaste agayne, or where hence they maye seke for glory to themselues ward. And in dede suche makyng of feastes is not hos|pitalitie, but ambition, or auarice, or els both together in one. For that is to be called liberalitie, which with ready wyll doeth a benefite to any man without any respect, and without hope of any thanke or recompense to returne to hym|selfe agayne therby. The tenour of the parable was this here folowyng. If thou be disposed well to bestowe a feast or repaste of thy makyng,<sup>\*</sup> or yf thou at any tyme haue a mynde to gyue a dyner or a supper, call thou not thy frendes, whiche haue no nede of thy liberalitie, or suche as haue doen thee some great good turne afore, leste thou maiest seme either to make a recompense for a be|nefite receyued, or els to seke to haue some benefite by them whome thou doest call, or els to call them for very shame that thou mayest not seme vnthankfull: neyther call thou thy brethren, that is to saye, menne of thyne owne bloud and kinred, or els thy neighbours whiche dwell about thee, leste thy benefite maye seme to be a thyng dooen for the onely respect of kynred, and not for any good herte and zele to dooe a good dede: ne call thou not thy riche and welthie neigh|bours, leste the thanke of the feast that thou hast made, maye perishe and be vt|trely loste. For truly it wyll perishe and be loste in dede, if they bidde thee algayne, and a diner either as good as thyne was, or els a fyner and deintier be geuen thee again. For thy benefite beeyng so recompensed or payed for, they shall ough thee no thanke at all. But in case thou be mynded well to bestowe a diner or supper,<sup>\*</sup> wherby there may come backe agayne to thee, a veraye large rewarde not from men, but from God: call thou the poore, the weake, and the feble, the blynde, and the lame. In refreshyng of these, doe thou refreshe God. Thou wilt peraduenture saye: In suche ones shal both my labour and my cost be lost. For they haue nothing to recompense me agayn, and they be alwaies in nede of another, whan one is paste. Euen in this veray poynte shalte thou bee blissed,<sup>\*</sup> that they haue nothyng to geue thee agayne. But they haue an incom|parable riche patron, who will suffre all to bee imputed as doen to hymselfe, whatsoeuer shall be bestowed on them. He wyll for these transitory thynges repaie euerlastyng. Dooe thou not ouer hastely aske recompense. It is one of perfecte true dealyng to whom thou lendest it. He will vndoubtedly make re|compense, if not in this life, (albeit he will here also recompense it) yet at leaste|wyse at the resurreccion of the iust. And truely this parable of the Lorde dyd concerne not onely refreashing of the poore with foode of meate and drincke, but also relieuyng of all manier necessitie of the neyghbour, whether he bee to be taught, or to bee tolde of his faulfe, or to bee coumforted, or by whatsoeuer other ientyll poynte of charitie to bee ferthered towardes his health of

bodye or of soule. And al these thynges are to bee reputed as dooen to god, and not to the man.

[ The texte.] Whan one of them (that sate at meate also) heard these thinges, he said vnto him. Happye is he that eateth bread in the kingdom of god. Than said he vnto him: A certain man ordeined a great supper, and bidde many, and sent his seruaunt at supper tyme, to say to them that wer bidden: Cum. For all thynges are now ready. And they all at once began to make excuse. The first sayd vnto him: I haue bought a ferme, and I must nedes goe and see it, I praye thee haue me excused. And an other said, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And an other said: I haue married a wife, and therfore I cannot come. And the seruaunt returned, and brought his maister woord again therof. Then was the goodman of the house displeased, and said vnto his seruaunt: goe out quickely into the stretes and quarters of the citie, and bring in hither the poore, & the feble, and the halt, & the blinde. And the seruaunt said: Lord it is doen as thou hast commaunded, and yet there is roume. And the Lord said to the seruaunt: goe out vnto the high wayes and hedges, and compel thē to cum in, that my house maye bee filled. For I say vnto you, that none of those men whiche wer bid|den, shall taste of my supper.

Whan Iesus had spoken the premisses as well concerning the wedding feast, as also concerning the resurreccion of the iuste, one of the geastes at the table being as it wer half in a dreame, touched with the desire of the celestiall feast whiche Iesus had made mēcion of, said: blessed is that man whiche shal haue the happe to eate bread in the kingdome of god, whiche he spake (as ye would say) geuing half a watche woord, that fewe there should bee to whose lotte that same felicitie should cum, and as though not euery bodye withoute excepcion should be receiued to the feast, but the Lewes onely, or the head mē of the Lewes. But Iesus by meane of a parable whiche he propouned vnto them, taughte them that in dede the Lewes were called in the first place, to the ende they might not complayne or fynde faulte that they were naught set by: but for as muche as they beeing wedded to the affayres of the worlde, refused to cum whan they were called, as menne that sette more by goodes whiche should afterward perishe, then by the lyfe euerlastyng: all nacions in|differently should be called, to the ende that the noumbre of Christes church and congregacion myght be made complete: the parable was this here folowynge. A certayne oute ryche manne had appoynted to make a sumptuous greate supper.\* And to this supper had he bidden a righte greate coumpayne. And whan the tyme of supper was euen at the verye poynte of the houre, he sente a seruaunte of his to geue knowelage vnto all the bidden geastes, that the supper tyme was nowe verye nere to warde, and that they should therefore cum with sped. He had bydden theyin long afore by the Prophe|tes, he eftsones geueth theim woerde thereof by Iohn, and by the soonne of

manne, cum your wayes (sayeth he) for nowe are all thynges in a readinesse. In this case whereas they myghte at their pleasure haue had full fruicion of the supper long tyme looked for, they beginne euerye one to make theyr ex|cuses together, one by one coulour, and an other by an other. For the fyrst of theym beeyng a manne whollye bente to encreacyng of his substaunce, and settyng more by the gaining of worldly possessions, then of euerlasting blisse, made this aunswere to the seruaunte beeyng earneste with hym to haue hym cum awaye. I haue boughte a piece of lande in the fielde here, and I muste remedilesse goe thyther, to see that I haue boughte: I praye thee lette thy maister hold me excused. Then went he to the second. And he being sicke of a

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lyke dysease, aunswered: I haue bought fiue yoke of oxen. I muste therfore nedes goe to proue them, whether I haue made a good mercate in biyng of them,\* or not. I praye thee cause thy maister to haue me excused. For I would with all my very herte come if I might. Than wente he vnto the thyrde. And he also made an excuse, saiying: I haue maryed a wyfe, & thou knowest what a buisie matter that is, how many cares it bringeth with it at his tayle: ther|fore though I wer neuer so wel willing, yet I maye not nowe come. Thus whan they had euery one of them made their excuses one by one coloure, and an other by an other: to the ende they myghte bee wurse pynched at the herte roote in time commyng whan they shoulde haue perfite intelligence as well howe great a thyng they had despysed, as also what maner personnes hadde now succeeded them vnto the felowship of the blisselful state so refused, he said vnto his seruaunte that was the bidder of the geastes: goe thy waies quick|ly into all the stretes and laues of this citie, and whatsoeuer personnes thou shalt mete, impotent, blynde, and lame, bryng them to my feaste. I called the others first in the way of theyr honestie and preferrement, thei haue no cause to fynde any faulte.\* Though they lothe my feaste, yet shall it not therfore bee lost. There be that shal haue the ful pleasure therof, though they set not by y<sup>e</sup>honour that is offred them. I shall make that they whiche thinke themselves great states, shall haue enuy and despite in their very hertes to see themselves ferre wurse then the blynde, the impotente, the lame, and others the mooste abiectes of all creatures. The seruaunte came againe: and all thinges accom|plished whiche the good manne of the house had geuen hym in commaunde|ment, he saied vnto him: Maister, I haue brought all that I coulde geat at a|uenture whatsoeuer they were, euen out of the middes of the stretes and the wayes, and yet shall some piece of thy feaste bee vacaunte, and shal lacke geal|stes. For thou hast purueied and dressed an excedyng plentifull feast, & place, to receiue an innumerable coumpany of geastes. Upon this the Lorde beyng very desirous, that the feaste which was prepared shoulde serue to the com|moditie of very many, sayeth vnto the seruaunte: Go thy waies once

againe, go thou, euen without the precinct of the citie too, into the waies and hedges and gather folkes together from whēce soeuer thou can geat them,\* beggars and straungiers, be they neuer so vnacquainted. Whom, yf they bee lothe to come, compell them euen by importunitie, to come vnto me, that my house may at last be furnished euen full.

And this I affirme vnto you, that not one of all those menne, who had so muche honour shewed them, as to be firste called, and nowe haue dysdayned and lothed my feaste, not one of them shal taste a bitte of this supper of mine. It will one day peraduenture repent them, whan they shall see the delicates, with the goodly furniture and seruice of the feast,\* and they shall haue enuy at suche persones, to whom theyr skornefull lothing of it, hath made roume to sitte in their stedes. But they shall than in vaine desire to enter, forasmuch as whan they might haue so doen, they made their excuses, and would not cum.

[ The texte.] There wente a greate coumpayne with hym, and he turned, and sayd vnto theym. If a manne come to me, and hate not his father and mother, and wife, and children, and brethrē, and sistres, yea and his owne lyfe also, he cannot be my disciple. And whosoeuer dooeth not beare his crosse and come after me, cannot be my disciple. Whiche of you disposed to buylde a toure, sytteth not downe before, and coumpteth the coste, whether he haue suffycient to per|fourme

it: leste after he hath layed the foundacion, and is not hable to perfourme it, all that beholde it begyn to mocke hym, saying: this man began to buylde, and was not hable to make and ende. Or what kyng goyng to make battayl agaynst an other kyng, sitteth not down first, and calleth in his mynd: whether he be hable with tenne thousand, to mete hym that cōmeth agaynst hym with twentie thousand? Or els while the other is yet a great waye of, he sen|deth ambassadoures and desyreh peace. So likewyse whosoeuer he bee of you that forsaketh not all that he hath, he cannot be my disciple.

After that Iesus had hearde al these wordes at the feaste of the Pharisees, he went furth still on his waye towarde Hierusalem. And there folowed hym in coumpanie, a mightie great multitude of people. There folowed hym with theyr feete a great maynie whiche had not been hable to folowe hym in the ex|aumple of his lyfe. For he went towardes his crosse, whereunto he must be re|die whosoeuer is willyng to be a disciple of his: Turnyng hymselfe therfore to them that folowed hym, he sayed: Not euery one that foloweth me with the feete of his body, is my disciple in veraye dede. Let none ioyne hymselfe to me as my disciple, excepte he be readye to suffre the lyke, that I dooe nowe make haste vnto: he must vtrelly renounce all worldly affeccion,

whosoeuer is dispensed to bee a perpetuall disciple of myne. For yf any persone come vnto me for suche a purpose, and dooeth not yet hate his father, his mother, his wyfe, his children, his brethren, and his sisters, yea and moreouer his veray lyfe too, he cannot bee a disciple of myne. And he that is lothe or vnwilling to beare his owne crosse, and so to folow me, cannot be my disciple. Or any manier way els, yf one come to me beyng entangled with the worldly affeccions of rychesse, of promocions, of sensuall pleasures, of parentes, of kynsfolkes, of alyaunce, or clogged with desyre to lyue styl in this worlde, with feare of death: whansoeuer any occasion is layed afore him, he wyll be readie to sterte backe from his purpose and profession that he hath taken vpon hym. Therfore before thou enter the matier, prepare thou a mynde nothyng nyce, ne coye, ne delicate, to endure to the vttermoste all thynges of hardnesse and of aduersitie. Otherwise it is more pardonable not to haue entred a matier, then afterward to fal from the thyng that thou hast begonne.

There is at leastwise in this case so muche prouidence and circumspeccion to be perfourmed and made good,\* as men commonly shewe and perfourme in affayres muche more lighter then this. For who is there among you all of so litle forecast and circumspeccion, that beyng purposed in his mynde to buylde a toure, he wyll euen at the fyrste chop and vnauidedly without any consyde|racion set vpon the doyng of that he hath in his head? For he dooeth not onely thynke this in his mynde, I wyll haue a toure: but before he cast any foundacion, he wyll with good lasure at a vacaunt tyme sitte downe, & cast his peny|woorthes in his mynde, what charges will bee requisite for the finishyng of suche a toure. That yf he shall fynde his substaunce to be so litle, y<sup>t</sup> he cannot be hable to beare the necessarie charges thereof, he holdeth his handes, and let|teth it alone, leste that if the foundacion being once layed, he should afterward leauue of, in consideracion that he is not of habilitie to perfourme it: all folkes whiche passyng by the waye should see the worke begonne, and leafte of in the middes ere it were all finished, woulde begynne to mocke hym saying: This felowe here hath begonne to make buildynges, whiche he hath not been hable to bryng to a perfeccion. Therefore yf shame bee a thyng

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of so great weight among menne, that none dareth be so bolde as to begynne a building, but he will aske counsayle of his substaunce & habilitie aforehande: howe muche more is it expedient to weigh the strength of your herte before ye professe that ye wyll be my folowers? from whome yf ye shall once begynne to steppe backe agayne, it shoulde bee a foule shame vnto you before the Aungels of God. It is no matier of nice delicatenesse to folowe me. Neither is it enough to sette a face or a braggue on the matier with high woordes, onles your strēghth be sufficient and hable for thesame. And what kyng hath so litle remembraunce or consideracion with himselfe, that in case he entende to furnishe a voiage of warfare agaynst an other kyng, wyll not ere he make any stieryng towardes warre, sitte downe leasurely, and firste weigh and ponder diligently in his minde the puissaunce of his royalme, whether it bee expedient to goe with a power of ten thousande menne, and mete his enemy cumming agaynst him with twentye thousande menne? That in case he perfectly knowe his po|wer to be ouerweake to bicker with him, he wyll, before that the other bryng his armie any thyng nere, sende ambassadours to treacte vpō articles of peace. For truely so to do is better to bee suffered, then to trye the hasarde of battayle with powers and strengthes vnegually matched. For it is more honestie for suchē an one,<sup>\*</sup> before battayle be ioyned, to make treactie of atonement, then af|ter the receiuing of a great plague to bee glad to take peace, yea and thesame vpon condicions more to his dishonour. That yf menne can skyll in suchē af|faires to make theyr accoumpte what they are hable to doe before they beginne: howe muche more mete is it the same to dooe in this buisinesse, then whiche there is none other more greater or more

requiryng a stoute courage? Whosoeuer therfore of you all there bee that foloweth me, and hath not with the veray affecciō of the herte renounced al things that he hath in his possessiōn, he may not be a disciple of myne. He must bee a ientilmanly disciple of the ryght makynge, orels none at all. For there is nothyng more abiecte or vile then suche an one as beeing ouercummed with the desires and lustes of the fleashe, hath stepped backe and gon a waye from the profession of euangelicall perfec|cion once taken in hande.

[ The texte.] ¶Salte is good, but yf salte hath loste his saltenesse, what shal be seasoned therewith? It is neyther good for the lande, nor yet for the dounghill, but men caste it out of the doores. He that hath eares to heare, let hym heare.

And a disciple of myne ought to bee lyke vnto salte. Salte yf it haue quicke strength, is of good effecte for preseruyng and seasonyng of all meates. That if it ceasse any longer to bee salte, (that same native strength vanished away, in sorte that the salte selfe haue nede of other salte to make it sauery:) than can it by no meanes be brought to any suche passe,<sup>\*</sup> that it wyll be good to serue for a|ny vse or occupacion. For neyther can it serue to poudre or season any thyng, ne yet be seasoned and made sauoury of other salte. Other thynges although they be corrupted, yet they serue for some occupacion or other. As (for exaūple) wine, after it hath loste the verdure, is turned into vyneager. But salte being a thing made in dede to a great effecte, (albeit to no moe effectes but the same one only, that is to we•e, for seasonyng of meates,) yf it bee once waxed vnsauerye,

than is it mete for no bodyes vse, insomuche that it is not good to be caste on the dounghill neither, on whiche are all suche other thynges caste, whiche are moste full of corrucion. For yf it should so be mingled with the ranke dounge, it would cause baraynesse: and so ferre is it from seruyng to any vse, that it also hurteth whatsoeuer it toucheth. By these woordes did the Lorde Iesus geue halfe a rebuke to the vnadvised rashenesse of some, who woulde nedes appere to bee disciples of Christe,<sup>\*</sup> whan he ryght well knewe, that euen these, whom he had specially p•eked out and chosen but a veray fewe out of all the whole num|bre, would afterward shrynde awaye and fall from hym, at the terrible sighte of the crosse. But to the ende these sayinges might be dieply enpriented in their hertes, to be better vnderstandinge afterwardes, he sayed moreouer: let suche an one heare these my sayinges, as hath eares apt to receyue suche thynges. For not the eares of euery body can abyde suche manier talke.

[ The texte.] Than resorted vnto hym all the Publicanes and synners, for to heare hym. And the phaſeſees and Scribes murmoured, saying: He receiueth synners and eateth with them. But he put furth this parable vnto them, saying: What man emong you hauing an hundred ſhepe, if h̄ lose one of them, dooeth he not leaue the foure ſcore and nyne in the wyldernesſe, and goeth after that whiche is lost, vntyll he fynde it? And whan he hath found it, he layeth it on his ſhoulders with ioye. And as ſoone as he commeth home, he calleth together his louers and neyghboors, ſaying vnto them: Reioyce with me, for I haue founde my ſhepe, which was lost. I ſay vnto you, that lykewyſe ioye ſhall bee in heauen ouer one synner that repenteþ, more then oure foure ſcore and nyne iuft perſones, whiche nede no repentaunce.

**W**HAN the whole multitude of the people drewe nere vnto Christe, and came thicke aboute him on euery ſide, and he neyther putte any one from him, nor despised or ſette at naughte any of them: certayne of the Publicanes and certayne notable synners were ſo boldened with it, that they feared not to approche nere vnto him, whiche kynde of people the Pharisees did much abhorre and accoumpte abhominal, because they woulde haue it to appere that theimſelues were holy menne in dede, whereas the moſte vndoubted token of holynesse is, not to contemne ne disdeyne a synner, but by all manier meanes to labour that theame maye amende, and to reioyce whan he doeth amende.

Therfore whereas the Pharisees were withinfurth full of disdeyne, enluye, hatred, couetife, and pryme, yet in theyr owne ſight and iudgement they ſeſmed righteouſe: whan they ſawе Ieſus willyngly to ſuffre the Publicanes to approche his presence, as ofte as they would, and not the Publicanes onely, but others also whiche lyued in ſlaundre and obloquie, for theyr transgrefſiōs notoriouslie knownen to the worlde, (as for exaumple) bawdes, and harlottes, with ſuſe others: they murmured agaynst his mercifull dealyng, and ſayed: This manne whiche dooeth profesſe a certayne newe and vncouthe trade of holynesse, yet dooeth nothyng eschewe the coumpaニー of naughtie perſones, but receyueth euen knownen synners to talke with hym, and dooeth in ſo muche not flee ne abhorre to haue them come and bee with hym in coumpaニー, that he euen eateth also with theim, nothyng remembryng

howe that the good men are defoiled by the coumpaニー and conuersacion of the eiuill emong them.\* Than Ieſus to the entente he woulde vttrely wede out of hys diſciples hertes this merciles disdeyne, putte foorthe three

parables of soondrie tenours, but yet cumming all to one poynt and conclusion in the effect of theyr exhortacion: that is to wete, to all possible mercifulnes towardeſ a ſin|ner refourmyng hys naughtye lyfe. For ſuche an one is not onely not to bee caſt of and reieected whan he returneth agayne to better grace, but also by all manier wayes to bee exhorted that he will amende. The firſte parable ren|neth thus: How greatly God tendreth a ſinner (ſayeth Ieſus) and turneth not awaye his face from theſame synner turnyng agayne to grace, and amending: euery man maye coniecture by his owne herte and affeccion. Is there any man of you, whiche hath an hundred ſhepe of his owne (for in dede euery man derelly loueth any thynge that is his owne, nor would not haue any parte therof peſrishe or miſcarrye.) And what would he do, if it ſhould chaunce that one of the hundred ſhoulde breake of and straygh from the flocke? would he not with the losſe of thatſame one bee ſo greatly moued, that the nyntie nyne residue leaſte in the wielde field, he would carefully go rennyng about to the other that were loſte, and would not be in quiet vntill he had founde hym? And what yf he chaunce to fynde agayne the litle ſelye ſhepe whiche to fore was loſte? Forſooth as a man muſe reiocyng, he wyll laye him on his ſhoulder and putte hym among the residue of the flocke, a gladder man of that one ſhepe receyued agayne whiche he feared had been loſte, then of the ſafetie of all the rest of his flocke, for whiche he hadde taken no feare of miſcaryng. And ſo great is his gladneſſe, that it cannot staigh ne refreyne it ſelfe, but it muſt breake out in the presence of others. For ſo ſoone as he commeth home, euen as one that had gotten ſome notable great gaines, he calleth his frendes & neigbourſ together, ſaying vnto them: Declare and ſhewe your ſelues glad on my behalfe, reioyce ye lyke true frendes at my ioye: (for among frendes it becummeth that all thyngeſ bee in common) because that I haue founde my ſhepe whiche I had loſte. If this bee the affeccion of a good ſhepeherde towarde his flocke, of what affeccion doe ye thynke God to be towardes mankynde whom he created, whō he nouriſheth, whom he hath for the glorye of his owne name predeſtinate to euerlastyng blyſſe? will he (trowe ye) diſpife the ſinner whom Satan hath ſe|duced and led a contrary waye from the flocke• or els (as he is al mercifull and tendre louyng ouer all thyngeſ whiche hymſelfe hath made) will he not rather doe all that maye bee doen to recouer and wynne ſuche an one into his owne handes and poſſeſſion agayne, and with great ioye receyue the synner agayne, when he repenteſ, for whom he tooke great grieve and thoughte that he was loſte?\* Be ye on my woerde right well assured, that as the ſayed ſhepeherde for the receyuyng of theſame one litle ſe•e ſhepe maketh muſe reiocyng with his frendes and neigbourſ: euen ſo there ſhall be greater ioye to all the aun|gels in heauen for one synner repenteſ and amendyng his naughtie lyfe, then of nyne and nyne iuft menne the which haue no •ede of repentaunce. This image or parable did in dede moſte directly and properly ſignifie and represent the Lorde Ieſus, who onely is that ſame ſhepeherde of goodneſſe in|comparable, who whan mankynde had fallen and trespaced, dyd reconcile theſame agayne to his father, paying

of his owne body that whyche we had deserued, and carrying in his owne  
bodye all our transgressions. And albeit

he found neuer a nacion that was not muche burdened and endaungered  
with sinne, yet the Iewes, if they were compared to the other heathen  
nacions, semed to haue a lykelyhood and a shewe of righteousnesse for that  
they wurshipped one God alone, and for that they obserued and kept a lawe  
geuen by god. And some there wer emōg the Iewes, who, because they dyd  
after a more streighter sorte cleue to the outwarde preceptes of the lawe,  
thought themselves in theyr owne opinions to nede no repētaunce. But the  
righteousnesse of these brought lesse ioye vnto the tendre louyng  
shepeheard, then did the heathen nacions tur|nyng from great and manifest  
synnes, as from idolatries, from adultries, frō straunge and vnnatural  
misusages of the body. And emong the Iewes Paule did more sette foorth  
the mercie of god in that he chaunged from a persecutour, and became an  
Apostle, then if he had secretly miengled Christe with y<sup>e</sup> lawes and  
supersticious customes of the Iewishe profession, whiche thyng was at that  
tyme doen of no small noumbre. As for the parable dooeth generally  
con|cerne the apostles and their successors the bishops. For these ought  
to beare the affeccions of Christ theyr guyde and captayne towardes his  
flocke, at least|wyse if they be not hyrelynges but true shepehearde. For  
oftentimes it cōmeth in vre, that suche as bee once reclaymed and throughly  
conuerted from many|fest synnes of great enormitie vnto true godlinessse,  
dooe in the ensuyng of god|ly conuersacion, outrenne and passe those,  
whiche neuer fell into the lyke hay|nous enormities. Suche persones will not  
the euangelical shepeheard despise or disdeyne, but rather seke always  
possible vntill he shal eftsōs haue brought them home agayne, and restored  
them to the shepecotes of the churche. The rel|pentaunt synner  
endeuouryng to walke a newe life, he will take to hym again with great  
gladnesse, and with a common reioycyng of all the feythfull con|gregacion.  
Leat the Pharisees murmour and clatter agaynst him, whiche trul|styng to  
their deceiptfull and false righteousnesse, doe not perceyue nor  
vnder|stande how muche more acceptable mercie is vnto the lorde, then  
any kynde of sacrifice dooen vnto hym. Suche as are righteous in veray  
dede, suche as are vnfeigned frendes and fauourers of that good  
shepeheard, will shewe them|selues more gladder for the receiuyng again &  
the recoueryng of one lost shepe, then for many suche as doe put their  
trust and confidence in theyr owne colde and naked righteousnesse. For  
they doe not any ferther charge or burden hym with his old faultes and  
misdooynges, whiche God of his mercie hath freely remitted and forgotten:  
but with muche reioycyng they shewe forth their glad|nesse whiche they  
conceyue for the returnyng of a synner vnto a newe life. He could not haue  
returned, except the shepeheard laying hym on his shoulders, had brought

hym home againe: and therefore the whole compainye of sayntes rendreth thankes and reioyceth at the goodnesse of God, not enuyng thesame benefite vnto another, of the whiche benefite euery one of them haue had expe|rience and proufe in themselues before: estemyng and reputyng it common to them all, whatsoeuer hath chaunced to euerie particular membre, whether it wer good or eiuill. And good reason it is, that the reioycyng and gladnesse of y<sup>e</sup> churche should bee cōmon to them al, seeing y<sup>t</sup> the grieve & sorowe was common to them all. And this was the firste parable whereby our lorde checketh and relproueth the proude and arrogant righteousnesse of the Pharisees, whiche did nothyng but onely hate synners, and eschewe theyr coumpainie: whereas it is the duetie of true holinesse to procure and studie for the health and emende|mante

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of all creatures, and suche as are guiltie and faultie toward God, to call home agayne by ientilnesse to better wayes: and with all possible affeccion of loue and charitie, tendrely to receyue suche as repente and emende their liues. If Christe, who neuer knewe sinne did vse this mercifulnesse toward sinners: how muche more doeth it beseme a man beyng his owne self subiect to vice and synne, to shewe and vse thesame mercie towardes his neyghbour?

[ The texte.] ¶Either what woman hauyng tenne grotes (if she lose one) doeth not light a candle, and swepe the house, and seke diligently till she fynde it? And whan she hath found it, she cal|leth her •ou•rs and neighbours together, saying. Reioyce with me, for I haue found the grote whiche I had loste. Lykewyse I saye vnto you, shall there be ioye in the presence of the Aun|gels of God, ouer one synner that repenteth.

\*The secound parable renneth thus. What woman (saith Christe) is there emong you, whiche yf she had tenne grotes, and should lese one of them, would neglecte the losse of one grote, because she had the other nyne safe enough and sure in her custodie? What than will she do? truely she will light a candle, turne and tosse vp the rushes, serche euery corner of the house, she wil remoue al thing out of his place, and shorte tale to make, she will neuer make an ende of sekyng vntyll suche time as she hath found her grote that was lost? That if it chaunce her to fynde it, than is there so muche reioycyng made of the woman for that one grote receyued agayn, that she can not tempre or staygh her selfe, but euen emong her frendes and gossops she must declare and tell it out. And her sayed gossops beeyng called together, she will saye vnto them in this wyse: Reioyce ye, and shewe your selues glad for my cause, that I haue found again my grote whiche I had lost. She maketh no boste at all of the other nyne whiche were not lost:

she glorieth of that one grote and no mo, whiche she hath founde and gotte agyne, and thinketh herselfe a richer woman with that same one grote, then with the other nine. If a woman be so affecionately set toward her money that she is muche grieued with the losse of any parte therof, and greatly reioy|ceth for the fyndyng of thesame agayn, be it neuer so litle a porcion: how muche more will God bee of the mynde, that no parte shoulde bee loste of men, for the redemyng and sauynge of whom he hath willyngly geuen hymselfe to be han|ged on the crosse, because he fourmed and made manne after the paterne of his owne lyknesse?

[ The texte.] And he sayed: A certayne man had two sonnes, and the younger of them sayed vnto the father. Father geue me the porcion of the gooddes, that to me belongeth: and be deuided vn|to them his substaunce. And not long after, whan the younger sonne had gathered all that he had together, he toke his iourney into a ferre coūtrey, and there he wasted his goodd•s with •iottous liuyng. And whan he had spent all, there arose a great derth in all that lande, and he began to lacke and wante, and came to a citezen of that same countreye: and he sent hym to his •erme, to kepe swyne. And he would fayne haue fylled his bealye with the coddes that the swyne dyd eate: and no man gaue it vnto hym.

Than added he ferthermore the third parable, whiche albeeit it generally apperteineth to all synners, arysyng from theyr synnes and trespasses, yet for the rate of the tyme in whiche it was spoken, it dooeth more directly touche the Gentiles called and receyued to the grace of the ghospell, and the lewes (who semed to themselues alreadie iust) enuying the felicitie of thesame Gentiles. The discourse and processe of the parable is this that foloweth. A certaine man (sayeth Christe) had two soonnes, of whiche the younger folowyng the in|stinct

and leding of youth and folye, went vnto his father and faied vnto him: father geue me my childeſ part of your goodes,\* and I wil after myne owne fashiō assay what profite & gaines I can leuie therof. The father being tēdre ouer him, and lettyng him folow his own bridle and course, deuided his sub|staunce betwene his two sonnes, and either of them had his own porcion de|liuered him, and free libertie withall, to put it to suche vse as he would him|self, but yet not without hope that thei would thriue and do good therwith. The elder planted himself not ferre from his fathers house: but the younger within fewe daies sold al his substaunce that he had, and whan he had turned it into ready money, he strayed from his fathers, and went into a ferre coun|trey. What should he dooe beeyng a young man, beeyng at his owne libertye and mayster of hymselfe, and liuing ferre from his father, in a

straunge coun|trey? He vtterly diuorceth and disseuereth hymself from god his most ientell father, who maketh himself a straungier and a pilgrime of this world. This disseueryng and sundering is not of place, but of affeccion & herte. Euill talk• dooeth corrupt and marre good maners. The lewes had receiued a lawe by the instruccion and guydyng whereof, they did knowe what was to bee followed, and what to bee eschewed: and the Gentiles also had their giftes, as quicknesse of witte, the knowlage and vnderstanding of the thinges created, and made of goddes handy woorke, by the whiche they mighte haue knownen the maker (as in very dede a knowlage of him they had.) Yea and they wrote and setforth bokes very absolute and perfite, of the manier and fourme howe to line wel: but not hauing in their mind that thei ought to referre & attribute these very •ame rychesse vnto God as the autour of them, whiche he did ten|derly geue, not to any suche ende or purpose, that they should folishly abuse them, but that with thesame they should wurship and honour their most be|neficiall father, and by this wurshippyng, prouoke him to ferther lyberali|tie to geue them more. But how ferre had they strayed and gone wanderyng awaye from god, in that thei did wurship wood, stones, dogges, oxē, apes, serpētes, oynions and lekes, as yf these thynges had been Goddes? And how ferre were they gon frō god in that they fell into suche filthines, as the verye perceiuing and reason of nature hath euermore remoued and kepte the bruite and saluage beastes from? Unhappy is that libertie, whiche the fathers pre|sence dooeth not gourne and stay. For what chaunce at length befell y<sup>e</sup> young man now set at his owne free libertie out of his fathers tuicion? he spēte and wastefully consumed among straungiers all the substaunce, not of his owne, (for nothing it was that he had of his owne) but of his fathers. And he spent it out riottously at dyce, on harlottes, and in feastyng and banquettynge. For plaineriotte it is,\* whatsoeuer is spent about the inordinate lustes of y<sup>e</sup> body without necessitie. Verily the saied inordinate lustes and desires do corrupt and marre euen the right precious giftes of nature. And whā he had wasted all his substaunce, folowynge in all behalves his owne sensuall mynde & pleasure: there arose a great famine in the said countrey where the yoūg mā kept himself as a straūgier and pylgrime. For this worlde hath nothyng in it that may fully satisfie the soule of man, but onely that whiche is the chiefest and moste best thing of all, whiche thyng is no where els but only in the fathers house. Well what should the young man do beyng a straungier among suche as he knewe not, beyng naked without clothyng, and beeing in the daungher

of death through great houngre? wheras before it was grieuous vnto hym to obey the commaundemente of his moste ientle father, he was now of force constreyned to bee as a bonde seruaunte to a foreyne & vncurteous citezen of a straunge toun.<sup>\*</sup> Whan men refuse to receiue the swete yoke of the

Lorde, than are they compelled to beare the moste hard and heauye yoke of Satan. Wilt thou heare how miserable a kynde of bondage it is to serue the desires of the world? The citezen that was his maister sent hym to his mainour in y<sup>e</sup> coūtrey, there to kepe and fede his hogges. Frō how great dignitie into how great reprochefulnesse was the miserable young man brought throughe hys owne folye? Of a ryche inherytour of an excedyng ryche house, he was nowe made a boude man and a swyne heard: and yet notwithstanding dyd not that same his cruell maister so muche as geue hym meate to eate. What needeth many woordes? so greate was the famine and houngre of the trueth & grace of god (whiche trueth onely and none but it is hable to fede and satisfy y<sup>e</sup> soul of man) that he desyred to fill his bealye he cared not wherewithal, no not yf it had been with the very huskes & coddes, wherwith the hogges wer fedde• and yet was there no man whiche would geue him thesame, in so muche that he was in wurse case then the very swine, to whome he rather was a bonde seruaunte, then a rewler or a maister ouer them. The verye gyftes of nature wer now defaced in him, and had clene forsaken the young man: and the freedome of his owne will (as poore as it was) yet lost and gon it was: and yet the stomake and appetite of his soule beeing extremely corrupt, was eagre to haue sum meate to appeace his hoūgre. Euery vayne & voyd pleasure of y<sup>e</sup> worlde which dooeth but for a short space pacifie, neither satisf•yng y<sup>e</sup> soule, nor makynge it fatte, be as huskes and coddes that the swyne feede of: with these are the yl spirites delited: and suche as are their sworne serua•es, they doe rather tolle and traine with those baites then fill them. And yet haue they not alwaies plentie or aboundaunce of these readye at hand neyther, or in ease they haue, yet is it marred and disrealised with muche galle of griefes and sorowes.

[ The texte.] Than he came to himself, and said: how many hyred seruauntes at my fathers haue breade enough, and I perishe with houngre? I will arise, and goe to my father, and I will saye vnto him: father I haue sinned against heauen, and before thee, and am no more worthy to be callled thy sonne, make me as one of thy hired seruauntes.

Well than he was now come to the poynte of extreme calamitye and dy|stresse. But happy is that distresse whiche constraineth a man to amende his ill liuyng.\* For the first degree and steppe toward saluacion is this: to call to remembraunce from whence a man is fallen, and to acknowleage howe ferre he hath swerued and growen out of kynde. And this was the fathers owne drawyng vnto him. For he had gon away and leaft his father: but the father is euery where present. In tymes past he had been a young man past himself, and out of his right mynd, he was a mā distraughte with deceytfull snares of this worlde, fleeyng all suche thynges as were onely to bee desyred, and desiring those thinges whiche only were to bee eschewed and auoyded. But the matter is than in good state whan the

synner and mysdooer thorough the secrete inspiracion of his moste ientle father,<sup>\*</sup> cūmeth to his herte agayn. The young man therefore beeynge at length cum well to himselfe agayne, spake to

himselfe in this maner: from what degree to what condicion and state am I come wretched creature that I am? Out of mine owne countrey into exile & banisnement: out of a rich & welthy house, into a countrey of famine: from li|bertie, into seruitude: from a moste louyng father, to a moste cruell Mayster: from the dignitie of beeynge a soonne in my fathers howse, to the most vileste condicion of bondage that may bee, and from the feloweshyp of my brethren and of the other seruauntes, to lyuyng among swyne. How many hyred ser|uauntes are there in my fathers house,<sup>\*</sup> whiche through the bountie of my fa|ther, haue plentiful stoore of breade at will as much as they will eate? and I beyng the soonne of suche a good householder, dye here for hungre. Many of the lewes are hirelingers whiche do after a sorte obserue the cōmaūdemētes of the law, not of any godly affeccion, but eyther of a seruile feare, orels for the reward of thynges temporal: and yet a matter of sōwhat it is, to lyue as a couenaunt seruaunt with so ryche and so bounteous an housholder, and not to be disseuered or put asundre from so fortunate and happy a house. For one shall of an hired seruaunt be made as his soonne, if he haue thaffection that a soonne ought to haue. And a godly kinde of enuie it is, which prouoketh the young manne to the hope of forgeuenenesse.<sup>\*</sup> For after that he had with himselfe bewayled his estate of extreme myserye, wherein he than laye altogether walowyng, he begonne somewhat to lift and set hymselfe vpright, and to take some herte vnto him, saiying: I will arise, and I will go vnto my father. And yet alas (sayeth he to himself) how darest thou be so bold? hast thou any thyng whereby to make thine excuse or pourgacion vnto hym? thou foūdeste hym euermore a moste tendre louyng father, to leat thee haue all thyne owne will: thou diddest eagrely require thy childe part of his goodes, he gaue it thee without once saiying nay vnto thee: and of thyne owne mocion & dooynge it was, that thou leaftest thy father beeynge to thee bothe louyng and fauou|rable: thou hast shamefully wasted thy fathers substaunce,<sup>\*</sup> not geuen thee for any suche purpose. Thou canst impute this thy calamitie to none other per|sone but vnto thyne owne selfe. To stand in defense of this my dede should li|tle helpe or preuail, this is my only hope: forasmuch as I know my father to bee a right father in very dede, that is to saie, of his owne nature a man mer|cyfull and easye to be entreated: it maye so bee, that some part of his old loue & charitie remaineth still in his hert, though I haue vtterly cast of al y<sup>e</sup> whole nature and duetie of a true soonne. I wil not goe about to make my fault and trespace lyght, nor I will not denye it. Plain and simple confession of all the matter shall more weigh with him, and a mynde

in very true dede mislykyng it selfe for his naughtinesse: then the best excuse or pourgacion y<sup>t</sup> may be made with studie. The more verily that I shall hate my selfe, so muche the more easily shal I stirre vp and kendle his loue toward me again: and last of all in this my extreme desperaciō, to whom should I rather committe my self then vnto myne own father? he only & none but he is hable to restore the trespacer that hath had such a foule fall: yea and also if there be any in the world that will bee willyng to do such a good dede, it is he that wil be willing. I will not tary till he shall knowe my fault, till he shalbe aduertised and enfourmed of my wretched state and woefull distresse by other men then my selfe, who peraduenture will of their instigacion rather incense and prouoke hym to pu|nishe this my wickednesse, then to pardon me. The readiest way to appeace

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the matter & make al thinges quiete, shalbe, if I my self first breake & shewe the plain case vnto him euen as it stādeth.\* Leat him take suche waies & ordre therin as shall please him. For he is my father, and I am his soonne: & what|soeuer I haue faulted, I haue faulted against him alone. And therfore I will say vnto hym: father I haue faulted greatly before thaungels of god and be|fore thee, neither do I iudge my selfe worthy from hence foorth any more to be called by the name of thy sōne. I shal thinke it enough if thou takyng pitye and cōpassion on me, shalt leat me be in like place and fauour with thee, as eluery one of thy common hired seruauntes be. Leat me no more but bee as an hanger on in any one corner of thy househould: there can bee no fitter wordes framed to stirre vp and to enkiendle my moste singuler good fathers mercy & compassion towardes me. Howe muche the plainlyer he confesseth his fault, (whiche faulfe coulde neyther be hidde, nor yet bee excused) the more that he dooeth mislike hymself, the more that he dooeth hūble and submitte himself, the more that he declarereth hīself to haue no hope ne trust remainyng or leafte vnto hym, but onely in his fathers grace and mercie: so muche the more shal he drawe his fathers mynde to dooe euen as he would haue him to doe. And this tenour and fourme of speakyng vnto his father, no art of rhethorike had put in the young mannes mynde: but his owne conscience beeyng grieued and displeased with it selfe, and yet not vtterly conceyuyng an extreme yll opiniō (that is to say) not despairyng of his fathers goodnesse.

[ The texte.] And he arose, & came to his father. But whan he was yet a great way of, his father saw him, and had compassion, and ranne and fell on his necke, and kissed him. And the soonne said vnto him: father I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne. But the father said to his seruauntes; bryng forth the best garment & put it on him, & put a ring on his hand, and shooes on his feete. And bryng hither the fatte

calf, and kyll it, and leat vs eate and be mery: for this my sonne was dead, and is alie again: he was lost, and is founde. And they began to be mery.

This hope therefore and truste conceyued, the young man ariseth, and to arise (as I saied before) is the first step and degree towardes saluacion. Backe goeth he therefore home again al the way that he had cum, weping & sighyng all the way, wheras he had to fore departed from his father as perte & fierce and as rashe and wilful as could be. Thus hast thou a plain paterne & exaūple declared vnto thee, of a man returnyng from extreme naughtinesse: nowe beholde a paterne of the gracious mercifulnesse of god. The young man was not yet full come to his fathers house, whan his father espyed him cummyng a ferre of (as in dede naturall fatherly loue hath alway the iyes open and can see ferre.)<sup>\*</sup> He that dyd more tenderly loue of the twoo, dyd first espy y<sup>e</sup> other. He sawe his soonne cummyng woondreous ougly and pieteous to behold, who had wilfully departed from him a fierce young man, & one that woulde not take it as he had dooen.<sup>\*</sup> He sawe him ragged houngerstaruen, fylthy, la|mentyng, sighyng & weping. This very syghte beeyng so pieteous, begonne byanby to moue the fathers herte: & wheras he had iuste cause to haue been angrie,<sup>\*</sup> this sight turned his angre into pietie and cōpassion. He rēneth forth to mete the young man, as thesame was cummyng towardes hym, and not lookyng to bee praied of his sonne, but beyng ouercūmed with natural loue, caught his sonne about the necke & kissed him. And albeit these thinges were y<sup>e</sup> sufficient tokens of a mynde ready of it self to forgeue: yet the yoūg mā being

angrie with himselfe, sayed: father I haue doen amissem and that greatly, bothe before the Aungels of God and before thee, and yet haue I been so bolde as to auenture to come into thy sight, wheras I am vnwoorthie any more to be callled thy sonne, forasmuche as all the bandes of naturall loue and duetie on my behalfe haue been broken. Here in this man by the only instincte and mocion of nature beyng thus affected toward his sonne, vnderstande thou the goodnesse of God, who is muche more gracious and mercifull towardes a man that hath been a synner, if he truely and vnfeignedly repente and mislike himselfe, then any father can possibly bee towardes any sonne, though he neuer so rendrelye loue thesame. His sonne had not yet spoken all that he had conceyued and re|corded in his mynde before, by reason that wepyng and sobbing did breake his tale. But his teares declared and spake more thē his wordes could haue doen. And what doeth his father therewhyle,<sup>\*</sup> trowe ye? dooeth he speake any thoun|dreyng woordes of crueltie? doeth he threaten to beate hym? dooeth he threaten to cast hym of, and neuer to take hym any more for his sonne? doeth he cast hym in the teeth with his bounteous goodnesse shewed vnto hym? dooeth

he laye to hym his goyng awaye? dooeth he burden hym with his gluttonie, or other ab|hominable poyntes of lyuyng? he remembreth none of all this geare, he doeth so greatly reioyce that he hath got his sonne agayne. The sonne thought hym|selfe vnwoorthie the title or name of his sonne: yet the father restoreth hym to his old state and degree agayn. The sonne doeth vttrely condemne hymselfe: & the father doeth absolue and quitte hym. The sonne did cast himselfe downe to bee a seruaunte: \* the father setteth hym perfectly agayn in his olde state and dignitie. For the father turnyng hymselfe to his seruautes, sayed: bryng ye foorth quickely his former robe and apparell that he was woont to weare, and put it on hym, and sette also a ryng on his fynger, and put on a payre of shooes on his fete. And this doen, fette ye also out of my pastures thatsame beste and fattest calfe that is there, and kyll it. Let vs prepare a feast, and let vs reioyce, for that this my sonne was once dead,\* and is now come to lyfe: and for that he was once perished and vtterly lost, and is now found agayne. So great a ma|tier it is that a true penitent herte maye dooe with God. There is no punishe|ment ministred vnto hym: onely to be of a penitente and coutri•e herte, suffised his moste louyng father. He whiche by his yll demeanour had made himselfe vnwoorthy to come in his fathers sight or presence, thesame did the father espie and cast a mercifull iye vpon, cummyng to wardes hym a great waye of. He that hath deserued for euer to be thrust out of his fathers house, whiche beyng an vnthankefull persone he had tofore wilfully and vnhonestly forsakē: to him returnyng and cūming home agayne, the father in his own persone came forth of the doores, & mette hym, for he hath none in all his whole house more merci|full then he hymselfe is. Hym that had cast hymself into the bondeseruice of ab|hominable maisters, that is to wete, the filthie pleasures of the bodye: hym did his father vouchesafe to embrace in his armes. To hym that had deserued to be scourged with many a sore stripe, is geuen a kysse, for a token of perfeicte loue and attonement. Happie is that synner, whom the Lord vouchesalueth to embrace and kysse. Because he confessed his offences, and refused the name of a sonne, for that in his conscience he knewe himselfe faultie, there was brought foorth and restored vnto hym all the tokens of his old dignitie. He had loste all his apparell that was mete for suche a mannes sonne to weare: but there was

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brought vnto hym, the principall best robe and vesture of his former innocēcie whiche he had lost. He had lost all the worthinesse and dignitie of a soonne of the house, by his owne wilfull seruitude: and yet is the ryng deliuered him algayn. And because he should lacke nothyng that might serue for the deckyng and trymmynge of hym to the vtremoste, he hath shooes put on his feete. The young man hymselfe durst not hope to haue any suche thyng: and how muche the lesse he hopeth or looketh for it, so muche the sooner dooeth he obteyne and geat it. And to thentente that

none in the house should the lesse esteme hym or set by hym for his lyght  
and homely pranke of youth, his father as soone as y<sup>e</sup> calfe was killed,  
moueth and prouoketh al his whole householde to reioyce alltogether, and  
allegeth good causes vnto them why they should be glad. How|soeuer he  
hath behaued hymselfe (sayeth he) my sonne he was, he hath been dead,  
and now is he called to life agayne. For synne is the death of the soule. And  
he renneth towarde death, which leaueth and forsaketh the autour of life.  
He leaueth and forsaketh the autour of lyfe, whosoeuer is in loue with the  
thin|ges of this worlde, for the worldly pleasures are ferre wyde from god  
almigh|ties schoolyng. And suche an one is reuiued agayne, as dooeth  
repente and re|fourme his synnefull lyfe. He was lost without any hope euer  
to bee recouered agayne as concernyng hymselfe: howbeit he was found  
and gotten agayn. To departe awaye frō the fathers house, is to perishe: for  
out of thesame house there is no health. Neither is there any waye to  
returne, excepte his father selfe putte it into his sonnes mynde beeyng now  
brought to extremities. That the father putteth the remembraunce of  
hymselfe in the sonnes mynde, is of his owne beneficall goodnesse  
towarde the sonne: but in that the sonne dooeth not neglechte it whan it is  
so putte vnto him, this is imputed to hym, as a thyng meritorious: and the  
veraye confessyng of the fault, is receyued and accoump|ted for satisfaccion.  
He was loste through his owne folye: And was founde algayne by his fathers  
loue. And because he repented and emended euen from the botome of the  
herte, forasmuche as he did vttrely myslyke hymselfe: his fa|thers  
mercifulnesse did not onely restore hym to his old dignitie▪ but made also a  
feaste, that he might commende and settefoorth his sonne to the hertie loue  
of all that were belongyng vnto hym.

[ The texte.] ¶The elder brother was in the fielde, and whan he came and drewe  
nighe to the house he heard minstrelsie and dauncyng, and called one of his  
seruautes, and asked what those thynges ment. And he sayed vnto hym: thy  
brother is come, and thy father hath kylled the fatte calfe, because he hath  
receyued hym safe and sounde. And he was angrye, and woulde not goe in.  
Than came his father out and entreated hym. He aunswere and sayed to his  
fa|ther: loe these many yeares haue I dooen thee seruice, neither brake at any  
tyme thy com|maundement, and yet gauest thou me neuer a kidde to make  
mery with my frendes: but as soone as this thy sonne was come (which hath  
deuouted al thy gooddes with harlottes) thou hast for his pleasure killed the  
fatte calfe. And he sayed vnto hym: sonne thou arte euer with me, and all that I  
haue is thyne: It was mere that we should make merie and bee glad: for this  
thy brother was dead, and is aliue agayn, and was lost, and is found.

And suche manier an one as the father here, beeyng expressed by the  
simili|tude of a parable, shewed hymselfe towarde his sonne: euen suche  
ones ought curates and bishops to shewe themselues towardes the penitent  
synner. But the proude Phariseis (who faouryng theyr owne faultes, dooe  
nothyng but shewe moste cruell tyrannie vpon other mennes faultes) are

ferre wyde frō this exaumple. And beholde whyle al the wholle house of the father, that is to saye,

the wholle congregacion of deuout and godly persones, was altogether merie and full of all reioycyng,<sup>\*</sup> onely the brother beeing well resembled to the Pha|risees, doeth enuie and grutche at it. For whyle these thynges were in dyng, the elder sonne was not at home, but was busily occupied in the fielde of Moy|ses lawe, labouryng till he sweate agayne with carrying the burdens of the cō|maundementes, and moste peinefullye wadyng and strougleynge to beare the heauye woorkes of the lawe, whereas the younger brother dydde in the meane tyme, receyue and take the moste ientyll yoke of his father.

And whan the saied elder sonne drewe nere vnto his fathers house, he heard the straunge noyse of them that songe and daunced for ioye. For stickyng wholy to the vnsauourye lettre of the lawe, he did not knowe kowe great ioye it is that the spirite of the ghospell hath. Whyle the Iewes neglecteth all the pre|misses dooing nothing but digge and beare burdens in the fielde of the lawe: in the meane tyme is the people of the Gentiles with great ioye receyued and taken into the house of the father, who nothing els desireth but the saluacion of his. Than the folower of the olde lawe meruaylyng muche at the straunge|nesse of this newe matier, and woondreyng what should bee the cause of suche vnwoont mirth, would not vouchesalue to entre in where he might bee partaker of the common gladnesse emong all the rest, whiche thyng his father dyd earnestelie wishe. For the Gentiles were not so receyued in, that the Israelites should bee excluded and shutte out. But euen yet stylly they stande without the doores, fumyng and freating for that the churche reioyceth for the Gentiles receiued to the saluacion of the ghospell.

The elder sonne therfore called out one of his fathers seruauntes, and de|maunded of hym what newe ioye and gladnesse all thissame was.<sup>\*</sup> He made aū|swer, your brother is come: whome, whan your father had gotten agayne, he was veraye glad, and kylled thatsame principall best calfe which he had so lōg fatted, because he had him safe and sound again, whom he thought to had been vttrely loste for euer. Here beholde a Iudaicall herte & stomake: which wheras it ought to haue reioyced for the receyuing of his brother, which ought to haue praysed the mercifulnesse of his father: yet had rather to enuie his brother, and to take indignacion agaynst his father. He caried still therfore without the doores, murmouryng and full of chafyng. And whan his moste louyng father had perceyued hym, who desyred the ioye to bee in common to all that were of his house: he went vnto hym and begon courteously to praye him, that casting all enuie and grutche out of his

stomake, he woulde come in, and make one at the feast emong all the reste, and woulde bee partaker of his fathers ioye.

Yet would not the elder sonne any thyng bough or relente with this his fa|thers courteous entreatyng, but proudly quereled and reasoned the mattier with his father, and vnnaturally accuseth his brother. Beholde (sayeth he) so many yeres am I as a bondeseruaunte to you within your house,\* nor neuer brake or transgressed any commaundement of yours, and yet this my godly o|bedience hath neuer been regarded. For ye neuer gaue me so muche as a young kidde wherwith I might make merie emong my frendes. But now that this|same sonne of yours, who hath wasted and spent your substaunce on whoores and harlottes, is come home again: ye haue killed for hym thatsame your prin|cipall best and fattest calfe.

Doest thou not, Theophilus, thinke thy selfe to see this elder sonne to entre

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in fumyng and chafyng, and thus murmouring against his father, whan thou readest of the Phariseis backebityng Christe because he did eate with Publil|canes and synners? whan thou readest of the Iewes repinyng agaynste the Grekes for that thesame Grekes were admitted to the ministerie and office of Apostles? whan thou readest thesame Iewes scoldyng and raylyng without ende, that the gentyles leauyng theyr ydolatry, without the burden of the law, by fayth only should bee admitted to the grace of the ghospell, and shoulde bee baptysed, and so confyrmed with the holy ghoste? whan thou readest of them hauing enuie, that they absteynyng from the feast, the congregacion & churche of the Gentiles with an vnspeakeable ioye of the spirite, dooeth eate thatsame speciall goodly calfe, whom the father commaunded to be slayne for the redēplcion of the whole worlde? And yet this man also beyng a murmourer, as he is, the gracious goodnessse of his moste good father goeth aboute to appeace. Sonne (saieth he) thou shalt fare neuer a whit the worse for that, though I vse ientillesse and mercie towardes thy brother. For thou art continually with me, and all that is myne is thyne. For continuall felicitie neuer interrupted or bro|ken of, hath not so muche pleasure or delectacion in it. But lyke as a disease or sickenesse afore goyng doeth commende health vnto vs,\* and make it seme the sweter vnto vs after we bee restored to it agayne: euen so the misfortune which I haue had afore for my sonne, maketh our mirth now the more, for that he is gotten agayne.

And thou oughtest to reioyce in thy brothers behalfe, and not to be awaye from the mirth of this feaste, for because thissame thy brother was once dead, & is returned to lyfe againe, he was once loste, and is now founde againe. Therefore dooe not thou thynke that he is returned home to thee

thesame man that he was: but thynke hym of an vnthrifte to bee newe borne an honeste and well disposed manne. Thou must not remembre what he hath been: but bee glad that he is nowe become suche an one, as we wishe and desire to haue him.

With these three parables the Lorde dyd exhorte all his disciples to mer|cie and ientilnesse in receiuing of synners. For the glorie of God is neuer more shewed or better sette foorth, then whan he whiche was veray notoriously eiuil, is sodaynly by the grace of God made a newe manne: of an ydolatre, made the seruaunt of Iesus Christe: of a rauiner, and extorcioner, made a defendour and helper of the poore: of an vnchaste liuer, made chaste: of an ambicious per|sone, brought to humilitie: of a reuenger, chaunged into a bearer and long sufferer. Furthermore the younger sonne found his fathers mynde so muche the more redier to forgeue hym, for that the Gentiles whiche did not knowe God, faulted agaynst hym more through ignoraunce, then of any stubberne or indurate pretensed malice. For ignoraunce and lacke of thynkyng and ca|styng afore what wil come after, is alwayes for the moste parte ioyned and couplid with youth. And therfore so muche the more willingly we dooe forgeue youth, and beare the more with this age whan it doeth offende. But the lewe, whiche to hymselfe semeth iust, and standeth muche in his owne conceypte for fulfillyng of the lawe, dooeth trespace more grieuously with enuying against his brother, then the other had synned by sweruyng and strayghyng out of the right waye.

The .xvi. Chapter.

[ The texte.] ¶And he sayed also vnto his disciples. There was also a certayne ryche man which had a steward, and thesame was accused vnto hym, that he had wasted his gooddes. And he callid hym, and sayed vnto hym: how is it, that I heare this of thee? Geue accoumptes of thy stewardshyp. For thou maiest bee no longer stewarde. The stewarde sayed within hymselfe: what shall I dooe? For my maister taketh awaye from me the stewardshyp: I cannot digge, and to begge I am ashamed. I wote what to dooe, that whan I am put out of the stewarde|shyp, thei maie receiue me into theyr houses. So whā he had called all his maysters debtours together, he saied vnto the first: how muche owest thou vnto my maister? And he sayed, an hū|dreth tunnes of oyle. And he sayed vnto hym: take thy bylle▪ and sytte down quickly, and wryte fiftie. Then sayed he to another, how muche owest thou? And he sayed▪ an hundredth quarters of wheate. He sayed vnto hym, take thy bylle and wryte foure score. And the Lorde commended the vniust steward, because he had doen wysely. For the children of this worlde are in their nacion, wyser then the children of light. And I saye vnto you: make your frendes of the vnrighteous Mammon, that whan ye shal haue nede, they maye receyue you into euerlastyng habitacions.

**A**nd all thissame that hath hitherto been sayed, did moste specially, and moste directly touche the Pharisees, talkyng muche indignacion, that the Lorde Iesus, as one that remēbred not his owne highe dignitie, dyd receyue Publicanes and knownen synners to the familiar cōuerſacion of lyuing with him in coumpayne. But anon after, he returning to his disciples, aduised and exhorted them to a more larger faourablenesse, that they should not onely not murmour agaynst the goodnesse of God: but also they should by all meanes and wayes possible, folowe thesame goodnesse of God on theyr owne behalves: earnestly applying theimselues to dooe theyr neyghbour good by euery occasion: relieuyng thesame with succoure of thynges necessarie for the body: easyng theyr hertes with wordes of coumfort: exhortyng them to goodnesse: teachyng them what they ought to dooe: admoſhing them whan they dyd amisse: and forgeuyng them whan they trespalced agaynst theim. And where he would teache vs that our ientle goodnesse in thus dooyng shall not perishe to vs warde, but that contrariwyse, it is layed vp in store for vs agaynst the lyfe to come, whatsoeuer thyng is here bestowed on our neyghbour: he propouned forth this sentence by a parable of suche sorte as foloweth. A certayn great ryche man there was, who had committed the beſtowyng and housebandyng of all his goodes and thynges vnto a steward of his. This steward was complayned on to his Lorde, that beeyng more prodigall then reason was, he wasted and consumed his gooddes awaye. The Lord therefore callyng for his steward, sayed vnto hym: why doe I heare this bruite & fame of thee? Come on, make thyne audyte and accoumpt of thy stewardship: For I am not mynded ne wyllyng, that thou shalt any longer haue the ordrelyng or disposicion of any more gooddes of myne. But the stewarde as soone as he vnderstoode that it was lyke within a litell shorte tyme to come to passe, that he should be put out of his office of stewarde, did in y<sup>e</sup> same litell short time subtilly and craftily prouyde for hymselfe. Some men haue rychesse, some men haue learnyng, others haue experiance of the worlde, and so one man hath one

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qualtie, and another man another. And what thyng euery persone hath wherby he maye be hable to do his neyghbour good, it is the substaunce of our riche Lorde and Maister: whiche substaunce it is our office vountifullly to bestowe on our neighbour. For no mortall man is hymselfe the lorde of suche qualities and giftes as he hath, but a stewarde and a dispensour onely. This office of dispensyng is soone taken awaye. For all the life here in this worlde is but shorte, and after this lyfe there is no longer power ne libertie to do good. And a plain waster is that manne of the lordes substaunce,

whosoeuer bestoweth after his owne affeccion that that he hath, and doeth not with parte therof relieue his neyghbour. The stewarde therefore beyng sure within a litle tyme to be remo|ued from his stewardeship: consulteth with his owne minde, and aduiseth him|selfe, saying: \* what shall I now best do, seeyng that my lorde and Mayster talketh awaye from me the power and office any longer to haue the dispensyng of his gooddes? And wheron to lyue I haue not. For I gathered nothyng toge|ther for myne owne behoufe whyle I might haue doen. There is nothyng lefte nowe for me to do, but either to digge in the fielde for hire wages from daye to daie, or els to go about euery where on begging. But to digge and delue I lack strength, and to begge I am ashamed. But (as happe is) I haue euen now so|daynly deuised in my brayne, how to make a ioly prouision for my selfe. I will procure and geat my selfe some frendes with my maisters gooddes. And the sayed frendes bearing wel in mynde my beneficiale goodnesse towardes them, wil receiue me into theyr houses, whan I am put out of myne office of steward|ship. Hereupon he calleth together all his maisters debtours, one by one, and saeyth vnto the fyrst: how muche arte thou behinde with my mayster endebted vnto him? the partie aunswered: An hundred bates of oyle, (and a bate as some wryters do accoumpte, \* was a kynde of measure emong the Hebrewes, contey|nyng seuen gallons of liquour, or theraboute.) Than ({quod} the stewarde) haue here, take thyne obligacion, and sitting down quickly, wryte thou fiftie in stede of an hundred. My mayster is ryche enoughe, I wyll haue thee sauе the one moytie clere to thyne owne auauantage by my good helpe. This doen, he sayed to the secounde: and howe much oughest thou? who aunswered: an hundred quarters of wheate. Than (quod the stewarde:) take the bille of thy hande, and wryte four score. As for twentie quarters, whan it is abated, my mayster will neuer perceyue: and to thee beyng a poore man, twentie quarters saued will do good seruice & stede. And after thesame sorte plaied he with the other debtours also. In case this fraude had been espyed or knownen to the foresayd ryche man: his steward had neuer escaped vnpunished for it: But yet the lord Iesus for an exaumple of beneficial liberalitie, praised vnto his disciples, y<sup>e</sup> deuise of the said stewarde, though guylefull, yet wyse and politike: and exhorted al his to the followyng of hym: geuing a sharpe checke to our sluggishnesse, in that, that men seruyng this world, are more prouident and forecastyng, and also more diligēt and industrious in prouydynge for theyr bodily susteynaunce and liuyng, then suche persones (who hauyng clerely renounced the worlde, do ensue thynges eternall) are in making prouision for themselues towardes the euerlasting life in heauen. And a foule shame it is for vs that they in theyr kynde are so wyse & so full of good prouision, all the buisinesse beyng onely for lighte triflyng ma|tiers, and thynges that shall anon after come to nothyng: whan we are slacke

by dooyng good turnes and pleasures to our neighbour, to purchace & geat  
sure stayes of the lyfe immortal: seeyng that by reason of the vncertain  
terme of this present life, euery of vs ought to loke for no lesse to cum, but  
that we must heare spoken to vs by our maister, the wordes which the said  
stewardē heard spoken vnto him: Thou maiest no more from this time  
forwarde exer|cise or occupy thy roume of steward.

And this tyme for as muche as it is bothe to euerye man vncertaine whan it  
shall come,\* and also otherwyse to no man any better then a thyng of veraye  
short continuance, we must make hast, that al our worldly goodes bestowed  
on the poore in the way of almes, we maye prepare and geat our selues  
pro|lisiō to serue and bring vs to the life euerlasting. For by that meanes  
shall it come to passe, that we also shalbe made partakers of the good  
deedes which other men haue doen, for as muche as we haue with our  
temporall goodes holpen them. For whoso dooeth with part of his  
substaunce help to aide and maynteyn any man beeyng buisily occupied  
about the cause or affaires of the ghospell to bee settefoorth: thesame shall  
again in the kyngdome of heauen be relieued and made partaker of the well  
doynges of an Euangelist, that is to say, a writer or a preacher of the  
ghospell.

Therfore saied the lorde: \* And take ye good wayes for your selfes in season  
while time is, after the exaumple of the sayd worldely wyse and politike  
ste|ward. Procure vnto your selfes good frendes of an euil thyng, to thend  
that at suche tyme whan ye shall at the commaundemente of the lord be  
compel|ed to depart out of the tabernacle of this mortal body, thei may  
receiue you in|to tabernacles euerlasting. An happy permutacion it is, whan  
transitory thin|ges make chaūge with thinges eternal. And what is more vile,  
or ferther frō vertue, then the rychesse of this worlde? They are vneath at  
any tyme gotten without guile & falsehode. And other wayes or meanes,  
either to sauē them, or els to encrease them, there is none, but thesame that  
they are gotten by. It is a possession of much buisinesse and  
encoumbraunce, and yet is it neither out of daungier of miscarriyng there  
whyle, ne any waye a thyng of long conty|nuaunce. For they folowe not  
theyr maister whan he departeth hens, yet not|withstandyng with thesame a  
man may bye that is euerlastyng, and whiche may do hym good stede and  
seruice in the life to cum. So it shall cum to passe, that the thing whiche in  
case it be hoorded vp and hiddē, maketh a manne vn|righteous and thrall to  
many cares: thesame, if it bee layed out and bestowed in dooyng charitie,  
shalbee an instrument of euāgelicall righteousnesse, while bothe he that is a  
minister of the ghospell, is relieued with necessaries, and a reward  
cummeth to the geuer with a large encrease of entresse.

[ The texte.] He that is faithful in that whiche is leaste, is faithful also in muche.  
And he that is vnrighteous in the leaste, is vnrighteous also in muche. So than  
if ye haue not been faithful in the vn|righteous Mammon, who wil beleue you

in that which is true? And if ye haue not beene faith|ful in an other mans  
buisines, who shall geue you that whiche is your own? No seruaunt can serue  
two maisters: for either he shall hate the one, and loue the other: orels he shal  
leane to the one, and despise the other. Ye cannot serue god and Mammon.

Whoso, as a steward, hath the disposyng and beestowyng of a mortall  
mannes gooddes, by suche meanes and none els is founde to be faithful and  
trustie, if he after a verye pynchyng sort bestow that he is put in truste  
with|all. But contrariewyse God, who is ryche for and towardes all  
creatures,

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would fain haue it moste bountifull layed out, that he hath purposely  
dely|uered out of his handes to be eueriwhere distributed: and taketh him  
for an vntrustie seruaunte, whosoeuer kepereth to himself as his owne  
propre gooldes, that the lordes will and mynde was to be made common to  
al people as often as the necessitie of the neighbour doeth so require.

Therfore, whoso in disposing of a thing of the least value possible, behaueth  
hymself otherwise then his moste liberal master would haue him,\* shal he  
not sem a person vnworthy, to whose honestie his maister should  
committe the dispensacion of higher thinges? All that euer we haue, is the  
lordes and not ours: corporall rychesse, and whatsoeuer this worlde  
produceth, is the only bounteous goodnessse of God. The doctrine of the  
gospel, & the other ghostly giftes, are the goodes of almighty god, not for  
any suche purpose geuen vnto vs, that our selfes and no mo should haue  
the fruiciō of thesame: but to bestow them lyke good stewardes to the  
vtilitie & profite of our neighbour. But thus muche oddes there is betwene  
those two sortes of goodes or treasours, that suche thinges as pertein to  
coūfortyng or cherishing of the bodie (because they be without vs and not  
in vs) they neyther be our propre owne, nor continuall vnto vs. They are  
the goodes of the world rather then ours. Moreouer because thei haue an  
outward likenesse of felicitie after y<sup>e</sup>worlde, (wheras in very dede, they are  
a sore lette and hinderaunce to the happye or blisfull state of man,) they  
bee not the thyng neither, that they are named to bee. For they are named  
goodes, whereas in very dede they are the thynges whiche bryng a man to  
the state of extreme miserie and wretchednesse. The rychesse therefore of  
the mynd and soule are the true richesse in dede, & riches that maye bee  
called our owne: not as though we were not bounde to God for them, but  
because they leave not their possessour in the life to come, at lest|wise if a  
man vse them now in this present life as he ought to dooe: And lyke as in a  
cōmon weale no mā is auanced to the head office of gouernoure, as  
maiouraltie or suche others, excepte he haue firste in the roume of

Counsta|ble, and in suche other inferiour offyces shewed an ensaumple of his perfye honestie and vprightenesse: and as in a priuate familie the distrybutynge of precious thinges is not cōmitted, but to such an one as hath euidētly shewed himself faithful to fore in matters of lesse weight: so doeth the lord teach vs, that the dispensacion & bestowing of the rychesse euangelicall (whiche onelye and none els are true rychesse in dede, and our propre owne) is not to bee put to the credite and truste of suche an one,<sup>\*</sup> as hath nothyng faithfully distribu|ted money, beyng a thyng, as moste vileste of all, euen so beyng an other mās and none of his owne. For whoso cannot sette worldly rychesse at naughte, will not sincerely distribute the richesse of the soule. And the lord stil beating suche thynges into the myndes of his disciples, saied: whoso is faithful in a thing of leaste value, it is a very great likelihode, that thesame will be fayth|ful in a great matter too. And again he that is vniust in a litle thyng, wyll bee vniust in a great matter also. For that man, whose herte the care of a thyng nothyng worth in the worlde may bee hable to moue to dooe amysse: wyll muche sooner with a greater occasion bee drawen to dooe amysse. That if in the wicked Mammon, that is to saye, in false riches and goodes gotten with falsehood (as commonly in very true dede it is) ye shal not shewe yourselfes faithfull to the Lorde who hath deliuered you thesame to be disbursed and

distributed abrode: what manne wyll commytte vnto you the bestowyng of the true rychesse of the mynde? And if in a thyng of an other mannes, whiche canne not perpetually continue with any man, ye haue been nothyng trustie, who will putte in your handes suche a thyng as might perpetually in tyme to come bee your owne? And a lighter offence and trespace dooeth he, whiche vnfeyth|fully handleth the rychesse of this world, then he whiche vnfeythfully dispēseth the treasoures of the gospell. The kyngdome of god requireth to haue all the whole mā. And the mynde it requireth to haue free from the loue of all worlde|ly thynges.<sup>\*</sup> Neyther is it for any man to attempte or goe about to make a medley of the worlde and the ghospel together, whiche ghospel is the kyng|dome of heauen. For if no man can bee a seruaunte common and indifferente vnto twoo maisters at once, (because that scarcely any twoo men dooe so well agree within themselues, that one seruaunt is hable with his due attendaunce to satisfye them bothe at once, but that, the one or the other sette at naught, he muste of force be compelled to sticke to the one of them alone:) howe muche lesse can ye be hable to serue God and Mammon bothe at once, beeyng may|sters so ferre discordyng together, that there is not so muche as any one poynct wherin they agree? And seruaunt vnto Mammon is that man, what euer he be, that setteth a great piece of his heauen in rychesse, and for that cause labou|reth with al earnest applying of his mynde to geat veray great aboudaunce, and thesame to vpholde, maynteine, and encrease, whan it is gotten. And suche

an one leapeth for ioy, whan his substaunce multiplieth, and is sore vexed in his herte, if it be taken awaye from hym by any misfortune. And seruaunte to God is he, who either shakynge of from hym the gooddes of this world, or els possessingyng them, as though he possessed them not, dooeth with all earnest apl|plying of hymself, go about the prouision of the thynges, whiche make to euer|lastyng saluacion.

[ The texte.] And these thynges heard the Phariseis also, whiche were couetous, and they mocked hym. And he sayed vnto them. Ye are they whiche iustifie your selues before men: but God knoweth your hertes. For that whiche is highly estemed emong men, is abhominable in the sighte of God.

All the woordes and talke afore goyng, (though it wer specially and pur|posely spoken to suche, as beleued themselues possible enough to bee Christes disciples, though they wer charged and loden with the carefulnesse of richesse) the Phariseis also did heare, whose hertes beyng as it were olde bo•tels, could not hold ne receyue this newe muste of the doctrine euangelicall. For they wer couetous and gredie not onely of money, but also of glorie. They wer haulte mynded, fierce, and men that would be auenged of euery matier. Therfore they skorned the doctryne of Iesus, who moued mē to charitable liberalitie, to not caryng for to be auenged, to the not passyng on glorie, ne on theyr lyfe ney|ther. And certes this worlde also hath and euermore shall haue, his Phariseis, who trustyng to theyr owne force, will haue in derision the doctrine of humili|tie, of fauour in pardonyng offences, of tractablenessse, and of liberalitie. A mouth enured and accustomed to y<sup>e</sup> soure turned wyne of worldly wysedome & policie, abhorreth frō this heauēly muste. Maie it also please God to vouche|salue one daye, to dampe the tauntyng mockes of suche persones, lykewyse as he did at this present sharply reprove these Phariseis beeyng scorners, whan

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he sayed: Ye swell in pryd with the vayn countrefaictes of goodnessse, settynge foorth your peynted sheathe in the face of men, who esteme a man of his ryches, of his gaye apparell,\* of the obseruacion of ceremonies: and of those thynges do ye purchase vnto your selues also a laude & prayse of holynesse, where in ve|ray dede ye are neither ryche, nor holy, nor in happie or blisselfull state, nor yet great men. For god, who onely seeth and beholdeth your hertes, estemeth a mā by the veray goodes of the soule. And suche a man and none other is ryche, who is rych before God: \* he is iust, that is iust in the sight of God: that man is great, who beeyng litle in his owne estimacion, is great by the iudgement of God. For moste commonly it

chaunceth, that such a thyng as to men semeth some high matier, and to bee had in high veneracion, is with God reputed a thyng abominable.

[ The texte.] ¶The lawe and Prophetes reygned vntyll Iohn, and sence that tyme, the kyngdome of God is preached, and euerie man s̄oriueth to goe in. Easier is it for heauen and yearth to pe|risme, then one title of the lawe to fayle. Whosoeuer forsaketh his wife, and maryeth an other committeth aduoutrie. And he whiche marieth her that is diuorced from her houseband, com|mitteth aduoutrie also.

Ye dooe yet still hold the rynde of the lawe fast in your teeth, and ye glorye in the shadowes of thynges: wheras now the kernell within is to bee opened, that the lighte of euangelicall trueth arisesyng, maye on euery syde dryue awaye all shadowes. Ye must now disacouainte & estrange your selues from y<sup>e</sup>•oure old wyne of Moses lawe, & drynke in the newe muste of more soñer doctryne. The figures of the lawe had their time: What the holy sayinges of the prophe|tes did promise, was looked for. But figures ceasse nowe that the trueth hath appered foorth: neither is propheticall promisyng any longer looked for, nowe that the thyng whiche they had promised, is in veray facte perfourmed and geluen. From shadowes ye must goe forward and growe to the veritie. And from the feith of the promyses, ye must grow vp to the loue of the thyng beyng now sent and geuen in dede. Iohn was (as ye would saye) a marchyng bordre or a particion diuidyng and seueryng the lawe with his figures, and the pro|phetes with their promises, from the ghospell: which ghospell doeth in veray facte & dede geue, aswell that the lawe had with his figures signified and aplpoyncted, as also that the prophetes beyng enspired with God had promised shoulde come. Iohn preached that the kyngdome of God was already come. And that veray thyng forsouthe it is which the lawe had in shadowes marked out: and that veray thyng it is, that the prophetes solemnly spoke of afore. And ye see the thyng self to be agreeable to Iohns preaching. For euer sence his tyme the kyngdome of God is continually preached vnto al people, and many dooe with glad hertes gredely take the blissefull and heauenly newes. They drynke newe muste, they take the doctrine of God: they contemne yearthly thin|ges, and growe ryche with goodes and treasures heauenly.\* They cast money awaye from them, but they woorke miracles: they haue no armour ne weapō, but they cast out deuils. They are not men of wealth, or rychesse, of power, of glorie and renoume in worldely estimacion. But in humilitie, in tractablenessse, in pacient suffreance, in charitable geuyng, and in the other goodes of the mynde, they are in veraye true dede, bothe ryche, & men of power, and also full of glory in the sight of God. And y<sup>e</sup> high pathwaye vnto this felicitie is shutte vp to no man. That if ye Pharisees will not vouchesalue to entre, others will

preuent you, and take vp your rounes: the Gentiles will entre in, and all the nacions of the worlde will entre in. They cannot bee kept out nowe that the doore is sette open: they breake in by plain force and violence, if thei be not re|ceued in. Ye see publicanes, souldiers, sinners, & harlotes how thei come ren|nyng thither. These sortes of people despisyng all that euer they are oweners of, contemnyng all voluptuous pleasures of this worlde, trustyng to the pro|mises of the ghospell, dooe with all their herte applye theimselfes to the true gooddes of the mynde: and whereas ye stande without doores (whose partes it had been firste of all others to enter, yea and also to bring in others whiche would enter:) they whome I haue rehersed, dooe through the feruentenesse of feith, through their promptenesse of mynde, breake in whether we wyll or will not. And suche kinde of violence dooeth the kingdome of heauen loue. Neither is there any cause why for the affeccionate louers of the lawe, to make suche a great criyng out, that the lawe is nowe abrogate, that the prophetes are nowe abolished. Nay thissame is not an abolishyng of the lawe, but an accōplishing and perfeictyng therof. For mothers dooe not vse to make weeping and wail|ling that their soonne is loste, whan he is of a boye waxed and growen vp to bee a man. Now a veray great poynte of folye it were, for one to embrace in his armes the counterfaicte porterature of a man, whan he may embrace the verai mannes selfe who was so portured out: and no lesse poyncte of folye to speake to y<sup>e</sup> maker of a promisse, whan one maie be sure (yf he will) to haue presentely in his handes, the veray thyngselfe that was promised. The thyng than must be compared with the image, and in case thei doe agree the one with the other, than acknowlage thou the thing that hath beene set out in shadowes, and en|brace thou, that is perfourmed and geuen, in facte. If the proufe of y<sup>e</sup> thinges dooe agree with the promises of the prophetes, discharge them as true men of theyr promisse, and embrace thou that is truely perfourmed and brought to effect. And ferthermore, if thou se with thine iyes right many thinges to haue come to passe, whiche were marked oute by the shadowes of the lawe, (for the lawe is spiritual and ghostly<sup>\*</sup>) if in a great maignie causes, the end and proufe of the matter be aunswerable to the olde and auncient foresaiynges of the pro|phetes: than beleue thou that all the other thynges also shall with semblable assuraunce bee perfourmed in time to come, whatsoeuer the lawe the pro|phetes haue saied shall hereafter come to passe. What in the lawe was carnal and grosse, thesame geue the place to thynges of more perfeccion: but what in thesame is spirituall, thatsame not onely is not abrogate or fordoen: but also is brought to his iust and full perfeccion. For the lawe permitteth to y<sup>e</sup> wedded houseband vpon geuyng his wyfe a testimoniall of her diuorcemente, that he maie putte his wyfe awaye from hym, and bring an other newe wyfe home in her stede: but by the lawe of the ghospell, whosoeuer refusyng his true wedded wyfe, maryeth an other, dooeth committe aduoutrie. And he that maryeth the woman diuorced committeth aduoutrie. For neither of the men hath his own wyfe, nor neither of the weomen her owne housebande. And aswell the comon reason of nature, as also euangelicall sinceritey

dooeth in all earnest wyse require perpetual amitie without anye breache, and an vnion not possible to be dissolved or plucked in sondre, not only in matrimonie, but also in al frēdship. Neither is there any occasion or grounde why any should finde cauillacions that the doctrine of the gospel is repugnaūt to the thinges prescribed by Moſes.

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For Moses in consideracion of your hardenes of hert, durst not precisely require of you the thyng that he rather wished, then conceiued anye hope of, and sore against his mynde did he leat you haue diuorcemente at your willes, lest if it had been denied, your hatred against your wiues woulde haue braste out into some more furious and cruel dedes of mischief towardes thē. He therlfore whiche requireth that is of more perfeccion, dooeth make vp the lawe, and not abrogate y<sup>e</sup> law: \* as a father is not contrary to himself, if the same hauing a great whyle afore been somewhat with the tendrest ouer his sonne to leat him haue his own bridle while he was of tender age, do require more of hym whan he is come to ful age, thē he did require of him before. And as for this I assure you of, (and saie I told it you:) that both y<sup>e</sup>skie and the yearth (and yet is there nothing that shal longer endure then those two,) shal yet both of them sooner passe, then any one litle io•e or title of the lawe shal perishe, but that al be perfourmed whatsoeuer hath beene foresaied or prophecied: •o veraye true it is, that I am not come to bee an abolisher of the lawe.

[The texte.] ¶There was a certaine riche man, whiche was clothed in purple and fine white, and fal•ed deliciously euerie day. And there was a certain begger named Lazarus, which laie at his gate full of sores, desiring to be refreashed with the •rummes whiche fell frō the riche mannes boord, and no man gaue vnto him. The dogges came also & licked his sores. And it fortuned that the begger died, and was carried by the Aungels into Abrahams bosome. The riche man also died, and was buried. And beeing in hell in tormentes, he lifte vp his iyes, and sawe Abraham a ferre of, & Lazarus in his bosome, and he cried and said: father Abraham haue mercie on me, & sende Lazarus, that he maie dippe the •ieppe of his finger in water, and coole my tongue, for I am tormented in this flame. But Abrahā saied: sōne remembre that y<sup>•</sup> in thy life time, receiuedst thy pleasure, and contrarie wise, Lazarus re|ceiued peine. But now is he conforted, and thou art punished. Beyond al this, betwen vs and you there is a great space sette, so that they which would goe from hence to you, can|not, neither come from thens to vs. Then he saied: I praie thee therefore father, send him to my fathers house (for I haue fие brethren) for to war•e them leste thei come also into this place of torment. Abraham saied vnto him: they haue Moses and the prophetes, leat them heare them. And he said: Nay father Abraham, but if one come vnto them, from the dead, they will repent. He saide

vnto him: If they heare not Moses and the prophetes, neither will they beleue though one arose from death againe:

Nowe because the Lorde Iesus vnder a parable of a wilye stewarde• lytell afore by him propouned, had exhorted menne to exercise charitable libe|raltie towardes the nedye, to the ende thesame parties might after this life receiue vs into euerlasting habitacions, at what time thei by a cōtrarie chaūg and course of thinges shalbee plētously endewed with all good thynges: and the riche, who had their heauen afore here in this world, shal lye in peines and bee tormented with all extremities of woe and distresse: he here (as it were in a plain picture) setteth out an exaumple of the thyng, to the entēt it should cleue and sticke the faster in mēnes mindes. There was once (saieth he) a great riche man, who semed to lacke no manier thyng to the highest degree of fortunate & happie state of this worlde, a manne of great name & muche spoken of emong men, but of no name at al ne acquaintaunce with God. This man wente ap|parelled in his purple and his veluettes, no lesse nicely then gorgeously. And because he would lacke nothing for the delectacion of his body, he would day by day haue his delicate fare, and his banquetinges, and would be serued af|ter a portely sorte & princely, as a man which al in one was a bonde seruaunt aswell to ambicion, as also to gluttonous excesse, & to volupchteousnes. There was also at the same tyme, a certain begger much vnlyke vnto this man, that

is to say, a felow of low birth, a felow destitute of any acquaintance emong men, but famous and noble afore God. For he had his name euē of the state & case y• he was in,\* called Lazarus, because he was a man destitute of al worldly staigh or maintenaunce, and rested onely on the helpe of God alone. This La|zarus had neither house nor apparell, ne meate, no nor yet prospē•ous health• of his bodye. For he was al full of sores and botches in his bodie, euen suche an other in manier, as it is read in scripture, y<sup>t</sup> lob was. This Lazarus was liyng at the saied riche mannes gate, loking that some relieve should haue bee sent him of the crummes and scrappes, which fel from the riche mannes table, wherwith to swage the gredinesse of his stomake, nowe fretting & gnawyng, and as ye might saye, euen barkyng for hungre. The Lazaro man beeyng ful of botches and blames, might not bee suffred to come in, leste with the syghte of hym beyng deadly to beholde, he myght haue bene an iyesore to all the coū|paignie, and myghte turne the merye there of al the whole feaste into sadnessse, whereas in all other behalfes it was all neate and fieleny appoyncted. Thou hearest nowe the pompous pride of welthinessse: but emong all this excessiue fare, and wastefull prodigalitie otherwyse, yet was there so much pinchyng & niggardship toward the neighbour being at the veray poynt to dye for

hoūlgre: that there might not so muche as the crummes & scrappes be  
geuen hym, whan he made earneste peticion for them, wheras the dogges  
wer fed there euē panchefull, with greate lumpes and whole loaues of good  
bread. Yea and the dogges do euen in the veray teeth laye inhumanitie and  
vncurtesie to the ryche man,<sup>\*</sup> swymmyng aboue the cares in his  
deliciousnesse. For the dogges came and licked the sores of Lazarus. Who  
would not haue iudged that same ryche man to haue been a perfecte  
exaumple and paterne of most welthie and happy state: and this poore  
Lazate man to be a paterne of vtter miserie? But felicitie is in •owyse to be  
measured by such thinges as fortune geueth to men in this lyfe. But in the  
matter that we nowe speake of, altogether was sodainly turned in and out  
clene arsie versy. For death hanging ouer the head of euery creature, lyke  
as it is vnto riche folkes an end of al sensual pleasures, so vnto them whiche  
liue in care & woe it is an ende of all sorowes. For so it fortuned, that the  
begger dyed: and where he was nothing passed on ne regarded among men  
duryng his life tyme: as soone as he was deade, he was of the Aungelles  
caryed into the lappe of Abraham. God vouchsalued to shew him thus much  
honour, whom the riche manne would not vouchesalue to leate be within  
hys house. And euen at the veray self same time dyed thesame ryche man  
too. For death alone beeyng egualy indifferent vnto al folkes, teacheth the  
riche sore this lesson, that they are men too, aswel as others. And as for the  
Lazare man had not so muche as the honestee of burial, to be laied in a  
graue: but the riche man was caryed to hys burial with as great solemnitie  
as myght be about a corpse. But whan they were bothe departed oute of  
this worlde, and the riche man in hel, liyng there in greuous tormentes, and  
was no lesse hardely hādled as well with the lacke of thynges delectable, as  
also with the abundaunce of all kyndes of euyls, then he had duryng his  
life time cherished hymselfe nicely and deintilye: at laste lifting vp his iyes,  
he sawe Abraham a great waye of: he also espied Lazarus and knewe hym  
of olde whom he had suffred afore to lye as an abiect at his gate, and sawe  
him in Abrahams lappe takyng the ful fruicion of moste perfecte quiete and  
consolacion, in the most swete and tendre

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embracyng of thesame his moste holy father. For Abrahā acknowledged hym  
for hys sonne, whome the ryche man would not vouchesalue to  
acknowelage for a man. The sight of an other mannes blisse in heauen, was  
to hym an en|crease of his tormentes. And here in this case the riche man  
beyng in vain be|come a faire mouthed crauer & a begger, cried with a  
pieteous noise: O good father Abrahā,<sup>\*</sup> haue thou pietie and compassion  
vpon me, and send Lazarus to diepe but euen the tippe of his finger in the  
water, that he maye but euen so much as ous coole my toungue with one  
litel droppe and no more, so sore am I tormented in this burnyng fyer. To  
whom Abraham aunswere. Soonne the coolyng and refreashyng whiche

thou doeste now ouerlate make petition for, thou shouldeste with  
refreashyng of thy poore neighbour haue purchased for thy selfe whan  
thou were liuyng. But at that time thou thinkyng thy selfe wel, with the  
present thinges of the world which thou haddest thā, wouldeste not  
vouchsalue so much as with the crummes of thy table to relieue Lazarus  
beeyng ready to dye for hountrie. Knowe thou nowe the course of thynges  
to bee rightefuly chaunged. This muste thou know, (if thou bee disposed to  
cal it to thy remembraunce,) that in thy lyfe time thou hast receiued thy  
gooddes: & Lazarus contrarywise passed ouer al his e•uils, and  
misshappes in his life time. Now altogether turned vpsyde down, he here,  
after many tolde afflicciōs paciently suffred, is refreashed: and thou after al  
delicious sensualiyte where|with thou hast naughtily taken thyne own  
pleasure, art worthyly tormented. Thou turnest thy face from the Lazare  
beeyng ful of sores, & biddedst away with hym out of thy syght, whereas for  
thyne owne parte thou were all in thy swete sauoures and perfumes: and  
now is he in mine armes, smooth and clere skynned from top to toe. Thou  
wouldeste not vouchsalue to leate hym come within thy house: and I am  
content to haue hym sytte in my lappe. Thou diddest neither with meate ne  
drinke refreash hym beeyng in extreme penury, and nowe is he refreashed  
with eternall rest, whiche knoweth no vexacion of houn|gre ne thirste. And  
with what face dooest thou at his hande aske refreasemēt of cooling thy  
mouth: seyng that he not veraye long sens, could obteine no re|freashyng at  
all of the? In case thou haddest cladde him whan he was naked, if thou  
haddest fedde hym whan he was hountrie, if thou haddest geuen him  
drynke in his thirst, if, whan he laye without thy gates, thou haddest  
gathered hym into thy house, if thou haddest doen some cure on hym  
beeyng all full of sores: he would nowe again obtein some coumforte for  
thee, and some releace of thy tormentes, and would receiue the again on his  
partie, into his brother|hoode and coumpaignie Thou wretched miser,  
where is nowe thy fine silkes and thy purple? where bee thy perfumes?  
where be thy feastinges and bāquet|tynges? where is thy pipyng and  
dauncyng? where bee so many thy pleasures mixt with ambicion and vain  
glory? Whyle thou wer aliue, no kynde of wyne could please thee for  
beeyng cloyed with theim,\* so great was the deliciousnesse of thy mouth,  
neither wouldeste thou all the whyle so muche as geue a lyttell water to  
Lazarus beyng thirstie: and nowe thou canst not obteine, no not soe muche  
as a poore droppe of water to refreashe the scaldyng heate of thy tōge. In  
stede of thy galaunte manours whiche thou haddest than, thou haste nowe  
the derke doungeon of hell: for thy delicate pastimes, euerlasting peine, for  
thy testynges and songes, continuall wepyng and owlyng. And so much y<sup>e</sup>  
more past remedye is your extreme distresse, that an huige great gapyng  
hole

dooeth kepe vs and you in soondre, in sorte, that if any would gooe from hens thither where ye are, and helpe you, thei cannot: nor if any of you would assay to come vp from thens hither he cannot, nowe that by the iudgemente of God (which cannot be chaunged,) there is vnto al sortes their due place limited for them to remayne in. In the life season, there was a tyme to refreashe y<sup>e</sup> neighbour by dooing good turnes and pleasures one man to an other, and to be re|lieued the one of the other agayn: now is it ouer late here to wyl or desire, that cannot possibly bee doen. In thy delicate pleasaunt pastimes thou wouldeste nedes bee alone with suche as thou wer thy selfe: but Lazarus, and such other as Lazarus was, thou wouldest not suffre to come ons in thy coumpaignie. And nowe art thou again serued of thesame sauce for thy labour. Whā Abrahām had this spoken, the riche man beeyng put of from all hope that himselfe should obteine any relief, is desirous at leastwise to prouide some good waies for certain brethren of his, whiche he had yet aliue, lest that if they ledyng their liues after the same facion, should come into the same place, the felyng of his peine and woe, should by suche coumpaignie being ioyned vnto hym, increace vnto hym, whereas he was in myserie and extremitie enough al ready. But he dooeth nowe in vain become an humble suiter, whiche tofore vsed to putte of from hym the lazare man, when thesame made muche crouchyng and knelyng vnto him for succour. If the great derke doungeon (saieth he) bee a let, y<sup>t</sup> there can no helpe be ministred or dooen to my selfe, yet thus much I priae thee, that thou wilt send Lazarus to my fathers house: (For I haue fiue brethren aliue) that he may geue warnyng and aduertisemente vnto theim, leste that, in case they folowe my steppes,\* they shall come hither to bee felowes and partakers here with me of these wofull sorowes and peines that I am in. But rather leat theim relieu the necessitie of the poore with suche gooddes as they haue, and leate them not vse their rychesse to the sensualitie of the flesh, but to the godly deuocion of the mynde, ne leate theim not sette their fansye and loue on suche thinges as for a season are swere and delectable in the worldly life: but on such thynges as maye purchase rest for euer to endure. Thus saied the riche man, whom the extrem• tormentes whiche he nowe hadde experience of, made bothe an humble suppliaunte, and also a teacher of other, though it were nowe ouer late. But after death there is no praiers that wil serue: ne yet maie a man haue lycence to geue any warnynge or counsaill. For nothyng haue the deade to dooe with the liuyng. Abraham therefore made him this aunswere. It is no|thyng requisite that Lazarus bee for anye suche cause as this called awaye frō his quiete reste. Thy brethren, (if they bee disposed to bee honeste men and to do wel,) haue Moses and the prophetes, leat them herken to them. For they in theyr bookes speake vnto al creatures. Than the riche man beyng an hard suiter, and a peticioner that would not be satisfied, (yet neuerthelesse ouer|late) saied to Abraham: O father Abraham, as for Moses they will not heare no nor the prophetes neither: but yf one of the dead might come to theym, to bring theim sure and perfecte woerde,\* howe sore and grieuous tormentes tho persones doe

here suffre, whiche dooe there passe their liues after myne ex|aumple,  
whiche all ryche folkes for the moste parte doe, they will amend and frame  
theimselfes to better rewle and gouernaunce: Hereunto Abraham said: yea,  
that thou speakeste, is the colourable laiyng of excuses of suche personnes as  
are disposed neuer to leauue, ne forsake that they doe naughtily and  
viciouslly

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loue. The autoritie of Moses and of the prophetes is greater with theym,  
then the autoritie of Lazarus a poore begger shoulde bee. That yf they geue  
no eare ne regarde to them: truely if one should arise again from death to  
life, they would not heare him neither. Than would they fynde stoppes and  
cauilllacions, that it were the walkyng of some ghoste, or to bee some eiuill  
spirite. By these wordes dyd the Lord Iesus couertely geue a nippe to the  
vnbeliefe of the Iewishe nacion, who because thei did not in verai true dede  
beleue Moſes and the prophetes, doe euen yet still at this present crie out  
agaynst Christ also beeyng restored aliuе ouе of his sepulchre, and nowe  
sitting on the righte hande of his father, whereas in veraye dede they  
woulde beleue that hath bee doen, yf they had truely beleued Moses and  
the prophetes tellyng & shewyng long afore, that it should so bee. By this  
parable dyd Christē coumforte hys disciples, who shoulde afterwarde for  
the loue of the kyngdome of heauen, en|dure and abyde many afflictions in  
this worlde: and by the selfesame parable dooeth he feare the phariseis, the  
Scribes, the experte lawyers, the priestes, the headmen, the ryche folkes, the  
proude sorte, the fierce perillous men, and such as liue to the behoufe &  
commoditie of themselfes and no mo: to the ende they myght at leastwyse  
for feare of punishmente (if they would none otherwyse) refourme their  
vngodly lyfe. For otherwyse it shoulde come to passe, that they should there  
an other daye bee mocked again, whiche here in this worlde were mockers  
and skorners of Christē, whan he called them to better waies.

The xvii. Chapter.

[ The texte.] He saied vnto his disciples: It cannot bee, but offences will come.  
Neuerthelesse woe vnto him through whom thei come. It were better for him  
that a milstone were hanged ab|out his necke: and he cast into the sea, then  
that he should offend one of these litell ones. Take hede to your selfes. If thy  
brother trespace against thee, rebuke him, & if he repent, forgeue him. And  
though he sinne against thee seuē times in a daye, and seuen tymes in a daie  
turne again to the, saiynge: it repenteſ me, thou shalte forgeue him.

**N**ow, so was it decreed by the heauenlye father▪ & so was it expedient for y<sup>e</sup> saluacion of mankynde, y<sup>t</sup> the proud Pha|riseis should bee offēded with the weakenesse of y<sup>e</sup> humain bodye & nature, whiche the Lorde had taken: and that the same Phariseis shoulde punishe hym with affliction, yea and also should putte hym to deathe beeyng in fourme of pouerty & of low degree, & brought in fourme of mekenes & humilitie: & y<sup>t</sup> thei should also be in mind to shew neuer a whit more of mercy or fauour to his disciples neither, if they folowed the steppes of their maister. But as the vnbelieve of the eiuil disposed & vngracious sort, doeth wrappe the godly in afflictions: so is y<sup>e</sup> pacient suffreing which the good mē haue in them, an occasion of the greater dānacion to y<sup>e</sup> eiuil. But yet neuertheles, God vseth the malice of suche, ferre otherwyse thē thei meane it, to y<sup>e</sup> benefite of y<sup>e</sup> whole world. Iesus therfore sayeth vnto his disciples, emong whō was Iudas, who was afterwarde to bee the causer & fyrste beginner of offence (that is to say of slaundre & grutche of conscience) & an occasioner to betray Iesus vnto death, being a man after the worldly estimacion selie & of lowe degree. Albeit y<sup>•</sup> wic|kednesse of the saied Iudas made y<sup>e</sup> redēpcion of the world the sooner to come

& his dānable ende was an holsome ensaumple to all creatures. It cannot bee auoided ne chosen (saieth Iesus) but y<sup>t</sup> offences must & shall happen: but yet is y<sup>t</sup> none excuse to him through whose default such offence of consciēce shal arise.\* For it were a great deie more expedient for such an one, to be cast headlōg into the sea with a great lidger milstone tied about his necke, then to be an occasion of suche slaundre or offence to one of these that are such little tendre ones to the worldeward. For they haue God to be an auenger of their cause: who thinketh hymselfe to bee hurted in thesame litell ones, whan they are hurted. And a lesse my sauenture it is for a man to endure punishment here in this world, (bee it neuer so sharp,) then by offending the consciēces of little ones, whō God loueth, wilfully to seke & procure euerlasting tormentes in helle. Beware ye therefore. It lieth not in you to auoide, but y<sup>t</sup> such slaundres of conscience shal arise: but it is your partes to beware that none suche arise through your faulte or occaſion. And the best way or meane howe for you to auoide that no such offence of conscience maye bee imputed to you, is, if not onely ye shall not geue anye oc|casione of slaundre or offence of conscience to any body through your fault, but also yf anye suche thyng bee ministred vnto you by others, ye eyther wype it cle•e awaye through your mildenesse, or elles suffre it with your good exaum|ple of pacience, and in no wyse dooe the like to any of them again. For ye shall haue vexacion and vproares arise against

you, not at the handes of the wic|ked sorte onely, but also beeing, as ye are, mortal menne made of frail metalle, there shall euen emong youre selfes manye times arise offences and trespasses, whiche ye muste remedye with brotherlye and charitable admonicion,\* whose property and condicion is, neyther to bewraye or disclose the offendour, if there may be anye reformacion in him: and yet to haue pardone readye for hym, in case he repente and bee willing to emende. If therefore it shall by any chaunce happen, that thy brother haue commytted any trespass agaynst thee, doe not •ynke at the fault as though thou knewest it not, leste y<sup>e</sup> leattynge it to escape vnspeaken of, maye bee to the other an occasion of more boldenes eftsons to do the lyke: but playe thou the faithfull phisician, that is to saye, shewe thou him his disease with a lighte chydng in secrete, to the ende he maye bee refourmed with beeyng ashamed of that he hath doone. He wil sooner heare a frendely man that shall tell hym of hys faulfe, then a troubleous or brablyng accuser whome he must repute and take for an open enemie. For suche is the nature of manne, for the moste parte, that he will with a better will sette himselfe in a staigh and quiette by good aduise and counsaile, then he will yelde to be ouer troden with wrong. It cannot but appere to bee a great poyncte of ientilnesse, whan one secreltely telleth a bodye of his faulfe. But he that openlie detecteth a manne, and requireth to haue hym punished, semethe not to bee of any suche minde, or will, to cure his brothers sore, but rather to notifie and publishe the same to his dishonestee and open confusion.

That in case thy brother beeyng tolde of his faulfe by the, shall emende and acknowleage his offence: leat forgeuenesse bee ready, whiche maye familiarly and louinglye receiue him again,\* as soone as he is refourmed: and so ferre bee thou frō ons thinkyng howe to redresse it by auengemente, that thou sauē the parties honestee also, as muche as in thy power lyeth. That if the same partye through humain frailtie shal eftsones be fallē in relapse of thesame or an other suche lyke offence: yea although he trespace against the seuen tymes in a daie,

and than doe seuen tymes in a daye repente agayne, and earnestelye applyng himselfe to pacifye thee, shall saye: I haue doone amysse, I am sorye for it, for|geue me: forgeue thou him the faulfe from the botome of thy herte. This ien|tilnesse of forgeuyng and releasynge one an others offences and trespasses, shal after a muche better sorte maintaine peace and concorde emong you, then multual requiting of one shrewde turne or displeasure for an other.

[ The texte.] ¶And the Apostles sayed vnto the Lorde: increace our faith. And the Lord saied: if ye had faith like a grain of mustard sede, ye shoulde saie vnto this Sicamine tree: plucke thy selfe vp by the rootes, and plant thy selfe in the sea, and it shoulde obeie you.

The Apostles, because they well perceyued by these saiyngeſ of Iesuſ, that faiſthe is the fountaine of all euangelicall vertues, whiche fayth the Lord did ſo diligenteſly require in them as a thynge neceſſarye yf they ſhould bee haſble to worke miraclēs, whiche faiſthe he dyd ſo many times allow and cōmend, yea euen in many alienes too that wer not borne in Lewry, which faiſthe could obteine any manier thynge what euer it were, and throughe whiche fayth euen theyr owne ſelfes alſo had putte awaie ſoondry diſeasēs from men, and hadde caſt out deiuiſ: and because they knewe and remembred well, y<sup>t</sup> onely through defaualte and wante of faiſthe in theim, it hadde hapened, that they coulde not deliuere a certaine persone afore, beeyng poſſeſſed with a dumme deiuiill. Albeit one ſhall not be a fitte man for the other neceſſarie preceptes of the ghospell neither, onleſſe he haue conceiued an vndoubted faiſthe and truſte in hys herte. For whan will he diſprieſe the ſenſuall pleaſures of thiſ worlde, whan will he poure ouṭe hiſ gooddes to beſtowe theim on the poore, whan wyll he releaſſe and clerelye forgeue a diſpleaſure or a wrong dooen vnto hym by hiſ brother, whan will he dooe ſuche perſoneſ good, as haue dooen hym the contraraye, whan will he mekely and pacientelye take enprisionemente, ſcourageyng with roddes, and the peineſ of death: which is not fuli and throughly perſwaded, that he haſthe an vneſtimable large rewarde prepared for hym in heauen? Thys thynge (I ſaye) because the Apostles well vnderſtoode,<sup>\*</sup> they ſaye vnto the lorde: Maister, forasmuche as we haue no goodneſſe at all but of thee, we praye thee that thou wilte encreaſe our faythe in vs. The Lorde hereupon, as one that well knewe the Apostles to bee as yet groſſe and vnperfeiſte, and to make requeſte to haue their fayth encreaſe chiefly for ſucho a purpose, that they myghte haue the more power to ſhewe myraclēs: dooethe in dede allowe and ratifye the ſtrength and power of fayth, yf it bee ſyncere and pure in a body as it ought to bee: but he opened vnto theim, that theſame oughte to bee coupled with humilitie and sobrenesse of the moſte perfeiſte degree, and that it oughte not to bee ſhewed foorth for vainglorious bostyng, but at ſuche times alwaies as either the preſeruacion of the neighbour, oreis the glorye of God dooeth at the poynte of ſome extremitie neceſſarily require it. And hereupon ſayeth he by a ſimilitude or comparison: If ye haue fayth as a graine or corne of muſtarſede, whiche is litell in quan‐tye, and lowe by the grounde, ne putteth not foorth hiſ vertue of biting the toungue excepte it be bruised in ſome thing or broken betwene the teeth,<sup>\*</sup> ye ſhall ſaye to thiſ Sicamine tree, whiche by reaſon that the rootes are taken of a great wyde coumpace within y<sup>e</sup> grounde, ſemeth vnpoſſible by any ſtrength or power to be plucked vp out of hiſ place, bee thou plucked vp by the roote, and bee thou remoued into the ſea,

there to stande as fast rooted as thou standest here nowe, & it shal obey your bidding.

Tertes by the graine of mustardsede, y<sup>e</sup> Lorde signified himselfe, who wheras he shewed and vsed hymselfe the moste lowest and meanesse of al creatures, yet dyd he hyde within hym a secrete power of the nature of the godhed, which thā & neuer afore vttred it selfe, whan the grayne of his bodye was bruised on the crosse: & was in deathe (as it were) burried within the grounde. The effectuall strengthe of this grayne wrought in the disciples, whereof they oughte not to haue vsurped any porcion to theyr owneselfes, as the which were not the princlpiall autours ne heade dooers of the thynges that they wroughte, but onelye ministers and seruauntes, assured to be punished if they had lingred or slacked to goe through with executyng that was geuen theim in charge & commission to dooe: and bounde to putte ouer all the lande & prayse vnto god, if any thing had or shoulde by meane of theim bee iolyly or royally wel doen.

[ The texte.] ¶Who is it of you, if he had a seruaunte ploughing or feding cattalle, that wil say vnto him whan he cometh from the fielde: Goe quickly and sitte down to meate, & saieth not rather vnto him: dresse wherewith I maie sup, and girde vp thy self and serue me, til I haue eaten and drounken, & afterward eate thou and drinke thou? dooeth he thanke the seruaunte because he did the thinges, that wer commaunded vnto him? I trowe not. So likewise ye, whan ye haue dooen all those thinges whiche are commaunded you, saye: we are vnprofitable seruauntes, we haue dooen that, whiche was our duetie to dooe.

This good lesson afore goyng the lorde dyd by addyng thereunto an other parable, engrauen in the hertes of his disciples. Whiche of you (sayed he) is a maister so muche for a seruauntes ease or commoditie to dwelle withall, that in case he haue a seruaunt that is a tiller of hys grounde, or his hearde to kepe hys cattall, wyll saye to hym by and by as soone as he is come home from hys weorke out of the fielde: Geat thee yonder, & goe sitte the downe to meate: and well not rather thus speake: \* come on, make readye somewhat for me to haue to my supper: and girde thy clothes to thee, and come & awaite vpon me vntill I shall haue taken my repaste of meate and drinke, and than shalte thou take thee some meate and drinke afterwarde? And yet this notwithstanding that the saied seruaunte dyd vprightly and faythfully that his duetye was to do in the fielde, dooeth his maister vse to geue hym thankes because he hath dooen all that was geuen hym in commaundemente to bee dooen? I thynke not: but he would haue punished hym well and truelye in case he had not dooen it. And why so? \* verailly for

none other respecte or consideracion, but because they are seruautes, and euen of duetye oughe all theyr seruyce to theyr mayster, to whom theimselfes and all are due as to the true owener. And as for the thanke and praise of all that euer is dooen, the maister taketh to hymselfe, who is accoumpted for the dooer of y<sup>e</sup> thynges, whatsoeuer he dooeth by meane of theim, who without hym can vterly dooe no manier good thyng at all. And in lyke manier euen ye too, take not vnto youre selfes the glorie of youre well dooynges: but onely do ye your faithfull labour as your duetie is. And whan ye shall haue dooen all thynges, whiche been enioyned or commaunded you, yet saye ye: Unprofitable seruautes we are, what our duetye was to dooe, we haue dooen,<sup>\*</sup> and no more. For this humilitie shal conserue and kepe the Iewel of feyth perfecte in you. Al the rest of thynges leauye ye vnto your Lord. Leat none of you take into his owne handes as due vnto hym, any honour, ne preuent he not the iudgement of the Lorde. He best knoweth hys owne tyme: and he wil defraude no man of his reward. Ye in the meane whyle remembre

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youre selfes to bee none other but seruautes, oughyng all your woorke and labour of a bounden dutie.

[The texte] And it chaunced, as he wente to Hierusalem, that he passed through Samaria and Ga|lile. And as he entred into a certaine toune, there merte him tenne men that were lepres. Which stood a fette of, and putte forth their voices, and sayed: Iesu maister haue mercye on vs. Whan he sawe theim, he saied vnto theim: Goe, shewe your selfes vnto the priestes. And it came to passe, that as thei went, thei wer cleensed. And one of thē, whā he saw that he was cleensed, turned backe againe, and with a loude voice praised God and fell downe on his face at his fete and gaue him thankes. And thesame was a Samaritane. And Ies{us} aunswered, and saied: Are there not tenne cleensed? but where are those nine? There are not found that returned again to geue God praise, sauе only this straungier. And he saied vnto him▪ arise, goe thy waie, thy faithe hath made the whole.

And so it befell that as the Lorde was goyng towards Hierusalem, he made his waye lye throughe the countreyes of Samaria and Galilee. For he had oftentimes a fansy, whā he myght haue anye occasion, to take Samaria and Galile in his waye, y<sup>t</sup> he myght enbraide the inhabitautes of Hierusalem with their hardenesse of beleuyng, whereas they abhorred the Samaritanes wurse then the heathen, and reputed y<sup>e</sup> Galileans for more then half Paganes & miscro•autes. And as he was entreing into a litle village, there met him tēne men beyng lepres euerye one of them. Ye maie wel thinke y<sup>t</sup>

by these lepres are signified hereticall persones, beeynge within foorth altogether defourmed and corrupted with eiuil affeccions, the skinne withoutfoorth spotted & speckled, (as by this resēblaunce to vnderstand,) that in heretical persones vnpure doc|trine altogether entremedleth false thynges with the true. An infectiue kynde of people and sore to bee abhorred: and therefore be they streightly kepte from coumpaignyng emong men: yet no kinde of sore there is, which Iesus dooeth not heale, so that the diseased come in his sight, and so that the disease be vttred vnto hym, and perfecte affiaunce reste in the parties.

These lepres agnised and knowlaged their disease, and therefore thei aplproche not nere to the persone of Iesus,\* but standyng a ferre of, they lifte vp theyr voice on high, and crie aloud vnto the Lorde. O Iesus our maister haue thou mercie and pietie vpon vs. Iesus hearde their crye (whiche was a good witnesse of their affiaunce in hym) and turned his iyes towarde theim. Blis|sed is suche a criyng, as maketh the Lorde earneste to geue eare: and blissed is that castyng of the iye on them, whiche moueth hym to shewe mercie. But none other aunswere made Iesus vnto theim, sauyng that they shoulde goe theyr waies,\* and shewe theimselfes to the priestes. For in the priestes rested the au|toritie to discerne the lepre from a clene manne. They dooe as he biddeth them, and departe theyr waies replenished with faythe and assured truste in god for their health. And euen in their goyng they were made all clene. They hadde euerye one of them eguall fayth and affyaunce, but they hadde not euerye one eguall thankefulnessse of herte for the benefite receyued. The Samary|tane onelye and no mo of theym, whan he perceyued and felte hymselfe plainly in veray dede deliuered from his disease, he made no counsail of the beneficial goodnessse of God towardes him, but returned immediately vnto Iesus, glo|ryfyng god with a loude voyce: and fallyng downe prostrate on his face, he layed hymself at the fete of Iesus, wurshippyng hym, & geuyng hym thankes. But Iesus knowing well enough, that the benefite of health hadde come vnto al the tenne, but myndyng to checke the vnthankefulnessse of them, who did as

much as they could in theyr mynde by priuye stealth to enioye so great a bene|fite, saied: were there not tenne lepres made whole, and nine of them where are they become? For the Lorde knoweth none vnthankefull people, and sheweth suche ones to bee vnworthye a benefite receyued, as doe not geue thankes to hym that hath dooen theim good. For god cannot abyde to haue his benefites kepte secrete in hugger mugger. Whan the Samaritane kept •ilence being a man not onely thankefull, but also full of humilitie & sobrenesse, as one y\* was come thyther to dooe his owne duetye, and not to accuse anye others: Iesus turnyng to the coumpaignie whiche stood

round about,\* saied: of all the tenne hath there not one beene founde, that would returne backe again, and glorify God, but this one straungier beeyng a foremer borne in an other countreye. But it had more become the others thus to dooe, who because thei be Iewes, haunte theimselfes to bee true seruers and wurshippers of God. And yet in the veray thyng selfe this Samaritane passeth their deuoute holinesse. And whā the Lorde had thus muche sayed,\* he spake to the Samaritane liyng prostrate on the ground. Arise vp (saied he) and goe thy wayes, assured that thys my benefite shall continue with thee for euer, whiche benefite thy faithfull affiaunce in me hath purchased and obteined vnto thee.

[ The texte.] ¶Whan he was demaunded of the phariseis, whan the kingdome of God should come, he aunswered them, and saied. The kingdome of God shall not come wyth waiting for, neither shal thei saie: loe here, or loe there. For beholde the kingdome of God is with|in you.

Nowe for because Iesus hadde the kyngdome of god oftentimes in hys mouth, the Phariseis, (who dyd not yet vnderstande the kingdome euangeli|call to bee a ghostelye kyngdome, but dreamed that it was some other kyng|dome, wh•rein the nacion of the Iewes should haue dominion ouer other na|cions,) came vnto hym,\* & demaunded whā the kyngdome of god should come. But Iesus, who at all times whan anye mencion was made of the laste daye, vsed euen of a custome to aunswere doubtfully, saied: The kyngdome of God will not come after the manier of a worldye kyngdome, in sorte that either the tyme therof, or the place maie bee watched for and espied. For it is not a kyng|dome of the bodies but of the soules, neither dooeth it stande by visible mayn|tenaunce, but inuisible. Therefore it shal not bee saied vnto you: loe here, or loe there. For what nedeth it to awaite for any place, seyng the kyngdome of God is within you? why dooe ye looke without foorth, for the thyng whiche ye haue within you, and is carried aboute with you whereuer ye goe, yf ye bee so disposed youre selfes? Why dooe ye looke for the thyng, as thoughe it were yet hereafter to come, whiche is already present? Wheresoeuer is a mynde or hert béeing maister ouer riches, sensual pleasures, dignitie and promocions of this world, yea and finally a contemner of death: whersoeuer is a mind strong and stout in feith, burnyng in charitie, enspired with the holye ghoste: in thatsame place is y<sup>e</sup> kingdom of God. There is nowe no more to do, but that ye embrace the thing which is present, lest whan that same day shal sodainly come, whiche shal make perfect and shall shewe this kyngdome, it fynde you vnreadye.

[ The texte.] ¶And he saied vnto his disciples: the daies will come, whan ye shall desire to see one daie of the soonne of man, and ye shall not see it. And thei shal saie to you: see here,

see there. Goe not after theim nor folowe theim. For as the lightening that appereth out of the one parte that is vnder heauen, and shineth vnto the other parte, which is vnder heauen: so shall the sonne of man bee in his daies: but first muste be suffre manye thinges and be refused of this nacion.

And where the disciples neyther, dyd not well vnderstande this, who on their partes also dreamed that the yearthlye kyngdome of Israell shoulde bee greatly enlarged: Iesus turnyng vnto them, did so tempre his woordes, as he myght make them to be alwaies ready against the last day of iudgement, and yet take awaye from them, the carefull searchyng of the tyme whan it shoulde bee, and myght rather arme the to the tempeste of the crosse euen than already veray nere approchyng. The tyme (saieth he) vndoubtedly shall come, whan ye shall desire to haue the fruicion of the syght of the sonne of manne but euen so muche as for one dayes space, (whereas now that he is presente, manye an one dooe set naughte by hym:) and yet ye shall not haue your wishe n• desyre: And yet shall there not want some persones, who flatreyng the earnest fainesse of men, shall attempte and make somewhat a dooe to shewe hym as though he wer present,<sup>\*</sup> saiying: loe, here, loe, there: but geue ye no credit to suche manier prophetes. If they shal say: Here he is amongst vs, go not ye: if they shal say: loe yonder he is a ferre hens, gooē ye not thyther to folowe theym. Leate your beliefe be to credit suche thynges, as ye see to haue been told and spoken afore by the holy prophetes, and to be now at this present fulfilled. This onely one thyng it was not goddes pleasure, that is should bee made open to the world, and therefore it pleased hym not, that the tyme thereof shoulde bee knownen beforehand, because it is so moste expediente for the health and saluacion of all men, whom his will and mynde is, that they bee in a readinesse againste all ty|mes and houres. Therefore lyke as lightenyng soodainlye flashyng foorth, dooeth shewe his fierie brightenesse from one syde of the aier as ferre as the oþer syde against it, before ye haue any perceiueraunce that any suche thing is to come: so shall the cummyng of the soonne of man bee, (certes with no small glorye, but yet vnloked for) at suche a daye as hymself and no mo knoweth, & will in any wyse haue thesame to you vnknowen. But his maiestie he shal not shewe foorth, before that he shall haue throughly fulfylled the dispensacion of his lowenesse and humilitie. For the waye to the brightenesse of the kyngdome of God,<sup>\*</sup> must first bee shewed: and the doore of the kyngdome of heauen muste first be opened, that men maie entre in. Otherwise to a veray smal benefite or commoditie should the kyngdome of God come, for suche persones partes, as haue not prepared themselves to thesame. Than ere the maiest•e shall shewe it selfe, whiche ye dooe affeccionately desire before the due tyme, the soonne of man must suffre manye thynges, and muste bee condemned of this nacion: to the ende that as in a fyer fyrst mounteth y<sup>e</sup> smoke, and than afterward shooteth vp the flame: so maye the

glorie of god more clerely shewe forth it self, after the open shame and reproche of this worlde.

[ The texte] And as it happened in the daies of Noe: so shall it bee also in the daies of the sonne of man. Thei did eat and drinke: thei maried wiues and wer maried, euen vnto that s•oe daie that Noe went vnto the arke: & the floud came and de•••ued them al. Likewise also as it chaunced in the daies of Lot. Thei did eat, thei dranke, thei bought, thei solde, they planted, thei builded. But euen thesame daie that Lot went out of zodome, it rained with •ier and brimstone from heauen, and destruied them al. Euen thus shal it bee in the daie whan the sonne of man shal appere. At that daie, he that is on the house toppe & his stiffe in the house, leat him not come downe to take it out. And lea•e not him that is in the field turne backe again to the thinges that he lea•t behinde: Remembre Lottes wyfe.

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But that the saied day may not take a man tardie, the remedie and proluision is easie, if euery one so prepaire hymself to be in a readinesse, as though thesame day wer euen nowe euerie momente cumming at hande.\*  
But men belyng wedded vnto the worlde, will promysse and waraunt themselves of a lon|ger daye ere it come, yea or that suche a day will neuer come at all, and beyng carelesse by reason of suche hope,\* they will idly geue themselves to their own lustes and appetites. Therefore thesame chaunce shal come in the daies of the soonne of man, whiche happened in the dayes of Noe. They toke wyues and they gaue out their daughters to mariage, as though the floudde, which was differred for a time, would not haue come at al. But the euil misauēture came soodainlye vpon theim & tooke them tardy. Onely Noe with a fewe mo was saued by meane of the Arke. The residue perished euery one of them. And euē a muche like lighte also there was to bee s•one in the time of Lot: for because there was some delay made of goddes vengeaunce,\* thei conceiued an opinion, that it should be vnpunyshed, whatsoeuer synne they committed. And therupō beeyng voide of al care, they eat and dranke, they bought and sold, thei plāted & set trees, thei made buildinges. But the stroke & vengeaunce of god lighted soodainly vpon theim also, whan they wer al voide of care, & thought nothing vpon it. For the selfe same daye, whan Lot forsooke the citie of Sodome, and departed his waie thens, it rained down fier and brimstone from heauen, and sodainly destruied them al. And euen the veray same thing to see to, shal there bee in the worlde, whan the sonne of man shal soodainly shewe forth his maliestee. Whansoeuer that daye shal growe & come fast vpon the worlde, leat al care of worldly thynges be shaken of. Leat euery man in the present perill, no more but looke for sauing himse•fe to escape as he may. Therfore whōsoeuer thatsame day shall find in y<sup>e</sup>

house toppe,\* al his gooddes leaft beneath in his house, leate him not go down to take away with him such gooddes as he hath there: but leat him onely thynke vpō sauynge of himself. Semblably if y<sup>e</sup> saied daye shal by chaunce sodainly finde any man abrode in the field, leat him not flee home to escape it: for y<sup>e</sup> peril shal come ouer fast vpō him, to leat him haue any time of laisure at all. Euery bodye as he shall bee found, euen so leate him with renning away as faste as he can, sauе his life. Call ye to remembraunce what chaūced vnto Lottes wife.\* She did no more but turne her to loke backe, and perished immediatly, so yll dooeth the swift stroke of the saied eiuil suffre any more delay or tariaunce at all. Suche an one what euer he bee, shalbe the more safe from the perill, as shalbee lighter burdened then an other to flee.

[ The texte.] ¶Whosoeuer wil goe aboute to sauē his life, shall lose it: and whosoeuer shal lose hys life, shal sauē it. I tell you: in that night there shalbee twoo in one bedde, the one shall bee receiued, & the other shalbee forsaken. Two shal bee a grinding together, the one shall bee receiued, and the other forsaken. Two in the fielde: the one shalbe receiued, and the other forsaken. And they aunswered, and saied to him: where lord? He saied vnto them, wherso|euer the bodie shall be, thither will also the eagles bee gathered together.

And at that hour or day, to goe seke or prouide suche thynges, wherewith we commonly vse to sette a sure staigh for our life to come, as (for exaumple,) apparel, money, dwellyng places or suche other thynges, shalbe none other, but casting awaie & lesing of the life. But suche an one as castyng away from hym al pestreance and heauy carriage, shal not regard the helpes & staighes of this present life, but shall leat thē goe: such on one shalbe sure to winne life.

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For at that day there shalbe no laisure n• space to thynke of the lyfe of y<sup>e</sup> body, whan the lyfe of the soule shall turne in the wh•le of beeynge in hassarde and ieoperdy.\* Neyther gooddes, ne place, ne thys or that kynde of liuyng, shall in that peril sauē any man: but a mynd that is ready to departe a waie hens. For of twoo persones beyng as nere together as is possible, sodainely shal the one bee taken to life, and the other shalbe leaft behind to damnaciō. Thus much I tell you to abide vpon. That night in which the sonne of man shal come, there shall bee two persones liyng in one bedde, and them two shall the diuersitte of rewarde soodainly parte in sondre. For the one shalbe taken vp to euerlasting blisse, and the other shalbee leafte behynd to endlesse damnacion. There shall|bee twoo persones gryndyng in

one mille: of whiche the one shall bee taken, and the other leafte behynd. Twoo persones shalbe at their housebandrie labouring in the fieldes: one of theim shalbee taken vp, the other shalbe leaft. Whan y<sup>e</sup> disciples heard al this as it had been half in a dreme, not vnderstan|dying what it mente, they saie vnto Iesus: where maister? They were still in a dreame of the fleashe, and seke to knowe the place of this kyngdome. Than Iesus myndyng vnder a derke couert to signify vnto them, y<sup>t</sup> the holy people, wheresoeuer they shall bee found, shall not bee disseuered from the Lord, aun|swered: wheresoeuer there shalbee caryan, thyther will the Eagles also drawe and gather together. It forceth not in what place ye be, so that ye be with me, whiche am the feder of your soules, and doe fede theim with myne owne selfe, who am the foode of endlesse felicitie.

The .xviii Chapter.

[ The texte] ¶And he putte foorth a parable vnto them, signifiyng that men oughte alwaie to praiere and not to be wery, saiying: Ther was in a certaine cite• a iudge, whiche feared not god, neither regarded man. And ther was a certain wedowe in thesame citee, & she came vnto him, saiying: auenge me of myne aduersarie. And he would not for a while. But after|ward he saied within hymself: Though I feare not God, nor care for mā, yet because this wedowe is importune vpon me, I wil auenge hir, leste she come at the last & raill on me. And the Lord saied, heare what the vnrighteous iudge saieth. And shal not god au•nge his elect whiche 〈◊〉 day & night vnto hym, yea though he differre theim? I tell you that he will auenge theim, and that quickly. Neuerthelesse, whan the soonne of man cometh shal he fynde fe•ih on the year•h?

**A** Nd forasmuche as the last ende of the worlde, beeyng at hande, there shall aryse most grieuous persecuciōs against the godlye, in somuche that if it maie possibly bee wrought, euen the veray elect and chosen persones shalbe seduced, (albeit in veray dede the infaciablie per|uersnes of the eiul doeth neuer at any time succeasse to be cruell & full of tirāny against the good:) the Lord Iesus teacheth his disciples & seruauntes, that in al their aduersitees thei shal from none other place aske helpe or succour,<sup>\*</sup> but at the handes of God: neither goyng about any auenge|mente in the meane whyle, nor defendyng one displeasure receiued, with doolyng an other for it. That if God dooe not at the first houre deliuer theim from affliccion: yet must thei not therfore surceasse from praiyng. For he wyll vn|doubtedly heare the prayers of his seruauntes, when oportunitee of tyme

shal bee, and the delaiyng therof shall turne to the benefite of the Godly: yea• and so muche the more grieuously shal the vngodly bee oppressed, as they had perswaded theimselfes, that whatsoeuer they dyd therin, they shoulde dooe it, and no man to say blacke theyr iye. This lesson did the Lord Iesus with such a parable as here ensueth enpriinte in the hertes of his disciples & seruauntes. There was (saieth he) in a certayne citee, a certain iudge or gouernour, beyng bothe a wiked man, and also void of al shame & honestee, as one that neither stood in any feare of God, ne had any reuerence towardes any mortal man. His wickednesse made hym in case that he feared not God: & his great power brought hym to the poyncte that he woulde shewe no reuerence to manne. And so it was, that in the same citie there was a certaine wedowe, who beyng sore oppressed of her aduersarie, went vnto the sayd high iudge, in whose han|des rested the highest power,\* and she praied him of his helpe and ayd against the violent oppressyon of her aduersarye. Syr (sayeth she) my matter is veray good and true, and yet am I ouertroden throughe the rychesse and frendshyp that myne aduersarie hathe in your courte. I am a poore wedowe and alone woman destitute of frēdes. I praye you see a redresse in the cause of my ryght against y<sup>e</sup> violence of mine aduersary. Where he was oftentimes thus spoken to by the wedowe, yet neuerthelesse a longe tyme he woulde not bee acknowen of the matter, nor woulde not helpe the wedowe, whereas suche greate power is geuen to certaine men euen for such a purpose onely, that thei should be hel|pers and succourers of orphanes, of wardes beeyng in nonage, of wedowes, & of poore folkes, againste the riche men & mainteners of brableyng matters. At the last whan she woulde make none ende of criyng vpon hym, the iudge begonne thus to thinke within himself. Although I neither stand in feare of God, ne beare any reuerence to any man aliue, yet because this wedowe is im|portune vpon me with her vnsaciablenesse in that she will not bee aunswered, I wyll help to rid her from the oppression of her aduersarie, not for any good mynde that I beare her, but leste she wil els at length come againe, and beeing so many times shaken of, will with her raillyng sette a greate blurre on myne honestee and good name, in that I occupiynge the roume of the chife iustice & iudge in this citee, haue yet neuerthelesse wilfullye and stiffly leate a wedowe bee without helpe or redresse, whan she was wrongfullye ouertroden. Whan Iesus had thus tolde out all this parable,\* he sayed by and by after it: Doe ye heare what this iudge saieth, being both an vngodly man, and an il disposed? Beeyng ouercomed with the importunitie of praiyng and entreatyng, he holpe the wedowe: and God who is moste iuste, and mercifull towardes hys elected beeyng called vpon with nightly and also daily praiers and criynges, wyll he weaxe deaffer and deaffer, and not deliuer his seruauntes from the violence of such as oppresse them, but wyll with a slowe and a pacient mynde suffre theim to bee oppressed with afflictions and neuer see anye auengemente ne redresse therof? Nay, this I saie vnto you to bee bold on: he wil not suffre it to bee so: but eyther he wyll conuerte theyr hertes, in sort that their wyll being chaunged, they shall

ceasse to dooe you any more affliccion, or els he wil take awaie from theim habyltie and power to dooe harme, or els suche as bee hys elected, he wyl for altogether quickely deliuer from all eiuil, and remoue them to a place of rest euerlastyng. I wys whan that same laste daye of iudgemente shall bee ons come, nowe shal neither Satan, nor his wworking tooles the yll

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men, bee of power any thyng to doe against those, whome God hath specially chosen asyde to be partakers of hys kyngdome. For whan the wickedenesse of the eiuill sorte shall bee weaxen so high,<sup>\*</sup> that it can growe no higher: than shal the sonne of manne, sodainly come: and in verai dede sooner shal he come, than the eiuill menne thynketh for. But at the tyme whan the sonne of manne shall come, shall he (trowe ye) •ynd feith vpon the yearth? For aswell the multitude as also the peruersenesse of eiuill persones shall bee so greate, that feith shal re|maine perfeict and whole but with a fewe. Yet notwithstanding with whom|soeuer thatsame constaunt feyth and trust in God shal be found, thesame per|sones shall be deliuered, God beyng the auenger of their cause.

[ The texte.] ¶And he tolde this parable vnto certaine whiche trusted in theimselfes that they were perfeict, and despised other. Twoo men went vp into the temple to prai: the one a phari|see, and the other a publicane. The pharisee stoode and praied thus with hymself: God I thanke thee, that I am not as other men are, extorcioners, vniust, aduouterers, or as this Publicane. I fai|twife in the weeke. I geue sithe of al that I possesse. And the Publicane standing a ferre of, would not lift vp his iyes to heauen, but smote vpon his brest, saying: God be thou mercifull to me a sinner. I tel you: this man departed home to his house iu|stified more then the other. For euerye one that exalteth hymselfe, shall be brought lowe: And he that humbleth hymselfe, shal bee exalted.

So with the parable afore goyng he putte suche people in a feare, as beeyng openly wieked, were daily scourges vnto the godlye. But there was a pharisacall sorte of ryghteous men, putting their trust in their owne weor|kes, and presumpteously taking vnto themselves the lande and title of righte|ousnesse by the same weorkes, wheras no creature is iust afore God: and such dyd not onely stande in their owne conceiptes like fooles, but also in compari|son of theim selfes despised others, as sinners, whereas the humilitie of the o|thers is more acceptable before God, then the woorkes of anye suche. The Lorde Iesus aswell against persones of suche pharisacall righteousnesse, as also to the coumforte of synners from the botome of theyr hertes mislikyng themselves, putte foorth suche a parable as here ensueth.

So it befel that twoo certaine persones went vp into the temple for to praiε, of whiche persones the one was a Pharisee, and the other a Publicane. The Pharisee stādyng nigh to the propiciatorie or mercie seate,\* as if ye should saie in Englishe, the high aupter, like one that was woorthye to talke wyth God euē at his veray elbowe, praiεd in this sorte within himselfe. I thanke the o God, for that I am not lyke vnto other menne, whiche liue by robbing and stealyng, whiche encrease their substaunce by fraude and guyle, whiche pollute other marryed mennes beddes wyth aduoutrye, or finallye, whyche bearyng offices of infamye and slaundre, dooe piele the people of God for their princes pleasure of whiche sorte thys publicane here is one. I dooe not geue my selfe to excessiue eating and drinking, as the most parte of people dooe, but I fast twyse in the Sabbath, that is to saie, twyse euery weke, and so farre am I from defrauding of any bodye, that I geue cōtinually the tenth part of al my goodes in almes to the poore. This was the manier of praiyn• of this the swellyng proude pharisee, who althoughe he recited thynges th•• wer true, and gaue thankes to God: yet euen in this verai pointe he displease• the iyes of god, that he liked hymselfe well, plaiyng the flaterer towarde hymself, and full of despitefull woordes againste the neighbour. The Publicane contrariewise altogether mislikyng hymself, because hys conscience yelde•

hym gyltie of many sinnes, stode a farre of from the holy thynges, so muche ashamed and repentaunt in hymselfe, that he durst no•so much as lyft vp his iyes to heauen: but he knocked his brest, saiying: O God be thou mercifull vn|to me a synner. The pharis•y did no more but geue thankes, as one y<sup>t</sup> thought hymselfe to want nothyng vnto perfite godlynesse: neither dooeth he confesse any offences, wheras euē in this very praiyng he did most grieuously synne, makyng vauntes of his owne doynges, and despising one that was penitent, a proud presumptuous prayser of hymselfe, and a rashe accuser of the neigh|bour. The Publicane on the other parte maketh no rehersall ne mencyon at all of his well dooynges. He onely acknowelagynghis eiuels, knocketh his brest, that knewe what state it stode in, and lamentably calleth for the lordes mercie.\* Wyll ye knowe the ende of these contrarye maners of praiyng? The said Publicane who had cum a synner into the temple, wente his waye home more righteous in the sighte of God, then that same Pharisee who thoughte hymself a man of moste perfite iustice. For whosoeuer magnifyeth hymselfe in his owne mynde, shalbe cast downe in the syghte of god. And whoso calsteth hymselfe doun in his owne herte, shalbe exalted on high in the sight of God.

[ The texte.] They brought vnto him also young children, that he should touche thē. When his disciples ••we it, they rebuked them. But Iesus (whan he had

called them vnto him) said. Suffer chil|dren to cum vnto me, and forbid them not. For of suchē is the kingdom of god. Uerilye I saye vnto you: Whosoeuer receiueth not the kingdom of god as a child, shall not enter therein.

And beholde, an other occasion, whereby for the Lorde to commende vnto vs humilitie and softenes, coupled with simplicitie and plainnesse. Mothers brought their young babes vnto Iesus, to the entente he should touche them and blisse them: thinkyng that it shoulde come to passe that thesame chyldren should by that meanes be in the more safetie frō suchē chaunces and diseases as that age is commonly woont to bee in daungier of. The dysciples, whan they saw the thyng, rebuked the women, because thei did with suchē tryftyng matters trouble the lorde, hauyng otherwyse (as they thoughte) his handes ful enough of bussinesse already. But Iesus, although he knewe al thissame to bee dooen by his said disciples of a certayn good diligence, declaring their readinesse, to dooe their duetie towardes hym, yet to expresse vnto vs an ex|aumple of simplicitie, of humilitie, and of innocencie, and al vnder one to geue • lessō vnto pastours, that they ought not to despise any body, be he neuer so meane or so weake,\* he called his disciples together vnto him, & saied: Suffre ye the children to cum vnto me, nor be not against it, that thei may be brought vnto me, for vnto suchē belongeth the kyngdom of god. Leat an exaumple be shewed foorth vnto all creatures, that they may vnderstande to what degree of perfeccion they ought to grow. These litle ones knowe no fashions of clo|kyng ne counterfaityng, they are not acquaynted with prude ne haultnesse of •ooke, they knowe not the way to strike agayn whan they are steiken, they can no skill to geue reuiling wordes again,\* thei know not what auarice meaneth, they can no skill of ambiciō, it is mere innocēcy that is in them, it is mere sim|plicitie without any fraude or guile. This woorde I saye vnto you to truste vnto: the kyngdome of God receyueth none, but suchē as bee reforged and chaunged accordyng to this paterne. Therfore onlesse a man cum to the doc|trine

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of the gospell with the lyke simplicitie that these children are of, he shal not enter into the kingdome of God.

[ The texte.] And a certain rewler asked him, saiying: Good maister, what ought I to do to obtein eternall life? Iesus said vnto him, why calleſt thou me good? None is good sauſe god onely. Thou kno|west the cōmaundem••es: Thou shalt not cōmitte aduoutry: thou shalt not kill: thou shalt not steale: thou shalt not bea•e false witnesſe: honour thy father and thy mother. And he said: a• these haue I kept frō my youth vp. Whan Iesus heard that, he said vnto him: yet lackest thou one thyng. Sell al that thou hast, and distribute vnto the poore, & thou

shalte haue treasure in heauen, and cum folowe me. Whan he heard this, he was sorye, for he was very ryche. Whan Iesus sawe that he was sorye, he said: With what difficultie shal they that haue money, entre into the kingdom of god? It is easier for a camel to go through a nedles iye, then for a riche mā to enter into the kingdome of god. And they that heard it, said: And who than can bee saued? And he said. The thynges whiche are vnpossible with men, are possible with God.

\*Than agayne came there vnto Iesus one of the great states and the heade|men, as one that shoulde bee euen in verye facte a plain declaracion, what it ment that Iesus had saied concernyng the state of chyldren: And thus sayed the great man: Good maister what maye I dooe to atteyne euerlastyng lyfe? Than Iesus willyng to notifie that this surname, good, serueth to none, but to god onely, who of his very propre nature is good, aunswered hym thus: Why dooest thou cal me good?\* None is good, sauyng god only: not for that the lorde dooeth not acknowlage the surname of good, as due vnto hym, as touchyng that he was God: but because the sayed ryche man attributed the woerde good vnto Iesus, as beeyng a man, yea and woulde peraduenture haue taken it to himself too, if any such occasion had cum in place: He therfore did not after a right sorte call Iesus good, whom he did not yet beleue to bee god. And for this cause did the lord at that time refuse the honour of this ti|tle, because he wel vnderst•de the demaunder of the question not to be vtterly voyde of swellyng pryd, as one that thought himself to abounde in many good woorkes. And Iesus because he would shewe foorth the mannes sore, saied: \* Thou knowest the preceptes of Moses lawe, that is to wete: Thou shalt not kyll: thou shalt not committe aduoutrye: Thou shalt not doe thefte: Thou shalt not beare false witnesse: Honour thy father and thy mother. To these woordes sayed the other, as one myndyng to beare a way a prayse and commendacion of perfite righteousnesse: Al these poyntes euery one of them, haue I duely kept euen from the beginnyng of my youth.

This saiying was not ferre from that saiying of the Pharisee aboue sp̄cified: but it was a great dele short of the symplicitie of the young chyldren la•t afore declared. One faulte therfore there was opened hereby, but there was an other priuie faulte hidden besides also, whiche made him vnapte for the kyngdome of God. Iesus therefore because he woulde discouer y<sup>e</sup> other fault too, said. Thou lackest one pointe yet. That if thou wylt enter the kingdome of the gospell,\* goe thy waies, sell all that euer thou hast in thy posses|sion, and by distributynge it abrode in almes to the poore, laye vp a treasure for thy selfe in heauen. That dooen, beeyng free, and rydde from all lette and vncoumbraunce, come than, and folowe me. The sayed demaunder whan he had heard these wordes, was striken with great sorow, for he was exceeding ryche.\* He was not yet reduced nor broughte to the paterne of a young child, forasmuche as the loue of rychesse had possessed

his herte. Than Iesus seing hym to depart an heauy man, who did in suche sort sue for to come to y<sup>e</sup> blisse

of the kyngdome of heauen, that neuerthelesse he coulde not contemne the ry|chesse of this world: turned to his disciples, and as one beyng in a great mer|uail, he saied: \* How hardly shall those whiche are heauy laden with the bur|den of rychesse, enter into the kyngdome of God through the narowe gate? For an easier thing it is for a camell to perce through the iye of a nedle, then for a riche man to entre the kingdōe of god. The disciples beeyng with these woordes sore troubled in their myndes, saied: If no ryche mā do entre thy|ther, who than can be sauē?\* for one shall fynd but a fewe persons, but either they haue ryches or couet to haue. But he recomforted the dismaiying of his disciples again, saiynge: The thing whiche with men is vnpossible, is possible enough with god. It is not of mannes power to despise rychesse, and suche other commodities as folowe at the taile of richesse. But this strength and stoutenesse of hert dooeth god geue vnto suche as through simple and vnfeyned beleuyng, dooe shewe themselfes apte for to receyue his gyftes. And he is with god no longer taken for worldely ryche, whosoeuer hath laied away from hym the loue of money, and in suche wyse possesseth his money, that he wil with all his herte leaue thesame, as often as respecte of health and salua|cion euerlastyng shall require it.

[ The texte.] Than Peter said: Loe we haue forsaken all and folowed thee. He said vnto them. Uerilye I say vnto you, there is no man that hath forsaken house, either father or mother, either bre|thren, or wife, or children (for the kingdome of gods sake) whiche shall not receiue much more in this worlde, and in the world to cum, life euerlastyng.

Of these woordes the Apostles conceyue a good hope, the more parte of whom had left altogether whatsoeuer it was that thei were owners of to|fore. Therfore in the behalf of thē al speaketh Peter, saiynge: loe we haue left al, and haue folowed thee, we haue perfourmed euē y<sup>e</sup> same point also, which thou diddest earnestly require of the ryche man. Than although it was but a very small porcion that Peter and Andrewe had left (albeeit if they had had more, more would they haue forsaken:) The Lorde conneth them thanke for their readinesse in that they had doen, and because they should not nede to repente them of that they had dooen, sheweth that great gain it is, to haue lost worldely rychesse for the kyngdome of God. For in lieu and place of tran|sitory and vyle thynges by thē contēned, bothe here in this worlde the mynd and soule is enryched with goodes heauenly, and

also in the worlde to come endlesse felicitie is repaiied for them. Than furthermore hereupon thus sayd the Lorde. This I auouche vnto you for a matter not to be doubted of: not to you onely shall it turne to great gaines in the ende, to haue left for my sake the litle slender possessions that ye had: but also, whatsoeuer person shall for the respect of the kingdom of god forsake either house, or father, or mother, or brethren, or wife, or children: he shall bothe in this presēt life receiue much mo thynges and also better then he lefte: and moreouer in the world to cum, he shall receiue life euerlastyng.

[ The texte.] Jesus toke vnto him the twelue, and said vnto them: Behold we goe vp to Ierusalem, and al shalbe fulfilled, that are written by the prophetes, of the sonne of man. For he shalbe deliuered vnto the Gentiles, and shalbe mocked, and despitefully entreated & spetted on: & whan they haue scourged him, they will put him to death. And the third day he shal arise again. And they vnderstode none of these thinges. And this saiying was hid from them, soo that they perceyued not the thynges whiche are spoken.

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After that he had with these sayinges somewhat lifted vp and chered the hertes of his disciples agayn: he tooke with him the twelue apostles, whō it was not behouable to be ignoraunt of any thyng which were wrought and doen for the redēpcion of mākind. And now beginneth he euen sūwhat openly and plainly to beate the matter into their heades concerning y<sup>e</sup> death which he should at Ierusalem wittingly & willingly dye, accordig to the foresayinges of the prophetes. For he knew very wel that thei should be very sore dismailed and discūforted with the death of their maister, and for that consideraciō he do•th often beate this tale into their heades, to the ende that at the laste it may be engrauen in their hertes, and that by a litle and a litle, they myght bee enured to abide the matter, which as yet their eares abhorred to heare mēciloned or spoken of. And verily this was none vnbelefe in theym, but a certain earnest loue strōgly working in thē towardses their maister. Seuerally ther|fore from the company, he begoonne to open vnto them, that the tyme of hys death did now approch. Behold (saieth he) we are now goyng vp towardes Ierusalem, and there shal all thinges be accomplished that haue been writtē by the prophetes concernyng the sonne of man. For he must be deliuered into the handes of the Gentiles, and of them shall he be scorned and scourged, and spetted on. And after that they shall haue scourged him, and shall haue mynilstred vnto hym all kyndes of reproche and vilanie in wordes, thei shal in fine put hym to death: but he shal aryse agayne the third day from death to lyfe. But this talke, because it was nothyng swete ne pleaasant, could in no wise sink in to the Apostles stomakes: (as commōly we are harde of belefe in such matters as we would not with our good willes haue to bee true.) And they coulde in

no wyse perceiue the mysterie of the crosse, wherhence redēpcīō and saluacion should by a newe found conueighaunce of god, cum forth and issue vnto the worlde. They had no luste ne fansy to beleue that a man whom they loued so entierly should dye of suche a violent kynde of death: neyther coulde they possibly beleue it likely, that suche an one should be put to deathe by the handes of the wicked, as was hable to do such wonderfull actes, and which had so many tymes escaped oute of the handes of suche as had attempted to assail him & fasten vpon him: and finally they doubted not, but that it myghte be afterwarde an easier thyng for hym to bryng to passe, not to dye at al, thā to reuiue again from death, as he said he would, yea and they thought it bet|ter not to dye at all, then after death to bee restored to life again.

And althoughe they coulde not doubtē of their maisters trueth in hys wordes: yet did they in this maner flatter their owne affeccions: & they enter|preted that in these wordes of Iesus there lay priuily hidden some figurate & mistical maner of speakyng, suche as the lord did of a special property that was in him very muche and often vse to bryng in, begilyng by meanes of that same colourable speakīg, not only the people, but also the very apostles sellues: as (for exaūple) whā he willed thē to beware frō y<sup>e</sup> leauē of y<sup>e</sup> phariseis: whā he aūswered that he had an other kind of meate whiche he hoūgred for: whā he taught thē for a lessō, that a camel might soner passe through a nedles iye, then a riche man entre into the kingdome of heauen: whan (signifiyng that his doctrine must be receiued and conueyed throughly into the very bowels of the soule,) he saied that no man shoulde haue lyfe in tyme to come, onlesse thesame shoulde first eate his fleshe, and drynke his bloude: And finally whā

he promysed that hymselfe would within three dayes space reedifie the temple, after it were destroyed by the Iewes: with suche suspicions and coniectures as these, did the Apostles flattre their affeccion, and in dede hearde the woordes of Iesus, but they hearde them as it had been halfe in their slepe, but as for the pith and effectuall meanyng of the wordes, they did vttrely not vnderstande. And this was doen as the state of the tyme than required, by the Lordes per|mission and sufferaunce, to thend, partly that they might by a litle at once bet|ter and better bee enured to the thyng, whiche shoulde afterwarde bee incom|parably bitter vnto them, and partly because they shoulde not before the tyme scattre themselues abrode by fleyng from their mayster, by whose communica|cion they were yet in many matiers to be schooled. They could not yet throughlye see ne perceyue the priuities of Goddes workyng and conueighaunce, be|cause they had the iyes of theyr mynde in manier sterke blinde with muche fog|gie derkenesse.

[ The texte.] And it came to passe, that as he was come nigh vnto Hierico, a certayne blynde man sate by the wayes syde beggyng. And whan he hearde the people passe by, he asked what it mente: And they sayed vnto hym, that Iesus of Nazareth passed by. And he cryed, saying: Iesu thou sonne of Dauid, haue mercie on me. And they which went before, rebuked hym, that he should holde his peace. But he cryed so muche the more, thou sonne of Dauid, haue mercie on me. And Iesus stode styl, and commaunded hym to be brought vnto hym. And whan he was come nere, he asked hym, saying: what wilt thou that I doe vnto thee? And he sayed: Lorde, that I maye receyue my sight. And Iesus sayed vnto hym, receyue thy sighte, thy faythe hath saued thee. And immediately he receyued his syght, and folowed hym praynsyng God. And all the people, whan they sawe it, gaue prayse vnto God.

But yet muche more wer the others dymme of sight, which were of lesse fa|miliaritie with the Lorde. For the fountayne of health is the knowyng of Ie|sus. For to know him, is to haue perfect sight. Feith is bright light, the earthly desires and lustes of this world are darknesse. And beholde a casuall chaunce, which maie laye playn before your iyes, how we maye see Iesus: & in one blind man is set foorth an exaumple, how the blindnesse of the soule maye bee taken awaye from many. There sate one in his waye, a man depriued of the sighte of his bodily iyes. But (Lorde) how many were here folowyng the trayne of Ie|sus, which sawe a great deale wurse in theyr soules, whan euen the verai twelue Apostles had theyr iyes yet styll ouergon with the derke slyme of ignorauance, that they coulde not vnderstande the Lordes manifest sayinges. Than so it befell, that when Iesus beeeyng on his waye towardes Hierusalem, was nowe not farre from Hierico, there sate a certayne blynde manne by the highe wayes syde beggyng. This blynde creature, whan aswell by the noyse of hearyng folkes speake, as also by trampleyng of feete, he perceyued veraye well that a great multitude of people passed by, demaunded what the matter was (as in dede suche kynde of people are so muche the more curious and inquisitiue of suche thynges, because they lacke theyr iyes.) Aunswere was made vnto him, that Iesus of Nazareth was passyng by thatsame waye.

The partie immediately hauyng conceyued in his herte a feythal trust by reason of suche thynges as he had hearde of Iesus:<sup>\*</sup> cryed out aloude, saying: Thou Iesus the sonne of Dauid, haue pitie and compassion vpon me. Unto his importunitie he added also swete woordes of flatterye, and that was euen metely well accordyng to the facion and guyse of beggers. But the compayne that went afore Iesus, rebuked him, and bidde him to holde his peace, suspectyng that he would haue craued an almes of the common rate, and also fealryng

leste beyng a slouenly felowe and vnsightly in his geare, and a common begger by the high wayes syde, he should haue been somewhat noyfull or troublesome vnto the Lorde.

But the blynde manne the more that the people clattered agaynst hym, so muche the more earnestly dyd he crye, repeating styl thesame wordes whiche he had spoken afore: Thou Iesus, sonne of Dauid, haue mercie vpon me. Belcause he could not see Iesus, he did so muche the more streygne his voyce, as a man beyng ignoraunt how ferre Iesus whom he called vnto, was from him. Than Iesus who had made as though he heard hym not, though he had cried out with a loude voyce once or twyse or thyrese afore, of purpose to make the faithfull truste of the partie the more euident to all the cumpayne, at the laste stayghed on his waye, and commaunded the blynde man to be broughte vnto hym, of purpose to occasion the iyes of all the whole cumpayne to the diligente beholdyng of the myracle.

And whan he was come to Iesus, the lord asked this question of him: what is thy wyll that I should dooe vnto thee?\* It was not ignoraunte to him what thyng the blynde man wished to haue: but he woulde haue the confession of the euill vttered in wordes, to thende the myracle might bee the more euident. For some are wont to feigne a blyndnesse in themselues, that they maye thereby relceyue the larger almes: yea, and some there were peraduēture in the company, which if they had been in the blynde mannes case, would not haue been bolde to hope for any ferther thyng, then some almes or rewarde in money. For the Lorde also, though after the estimacion of the worlde, he was but poore, yet did he vse to geue vnto the poore, some porcion of suche thynges as were geuen hym by his frendes for his sustentacion. But the blynde man with a great af|fiaunce and faith, sayed: lorde make thou, that I maye haue my sight agayne.

In these wordes did he craue the thyng, whiche by any that was no more but a mere man, could not bee assured vnto hym, castyng no doubtes but that Iesus foorth with, bothe could do it, as one moste mightiest, and also woulde, as one moste mercifull. Iesus therfore makynge a lyke quicke aunswere to this quicke and ready fayth, restored hym his iyes with a worde agayn, saying: relceiue thou thy sight agayn. Thy faith hath sauued thee. He had seen Christ with his faith ere he sawe hym with the iyes of his body.\* This fayth verily is that thyng whiche obteyneth all without excepcion of the moste merciful lorde: this fayth it is whiche in the thickest derkenesse of synne, yet calleth a ferre of to Ie|sus, that he maye shewe mercie. The conscience and priuie knowelage of his naughty synnefull actes paste, doeth iangle agaynst him whan he cryeth: but feruentnesse of fayth doeth so muche the more eagrely streygne the voyce. Suche maner beggers doeth the Lord Iesus loue: and for none other conside|racion doeth he many tymes make delaye of that that is asked, sauing that the pa•tie whiche is the begger maye be worthie to haue the more benefite. And in moste diepe derkenesse do suche people lye, which wurship stockes and stones in stede of God: to

whome theyr moneye, to whome their bealye is their god: who are bondeseruauntes to ambicion, to leacherie, and suche as set the world in an vproare through furious rageyng warres. Suche persones if they can|not yet come, to approche nere vnto Iesus, because they cannot see: yet at leste|wise at the noyse of suche as doe throughoute the whole worlde preache the glorie of Iesus, leat them aske: what matier is this? And whan they shall

knowe that Iesus is passyng by, leat them not suffre the presente occasion to slippe away, but leat them with pieteous cryng wery his eares: And in case the priuie conscience of their naughty and eiuil dedes afore past, counsail thē to kepe silence: leat the clamoure of the faythfull beleuyng herte so muche the more instaunty knocke at the dores of his eares. Iesus is not deafe ne harde of hearyng to any body that asketh with faithful trust in hī: & he is of power hable to geue that is asked. He ce•ies passeth by, but he wil not go very ferre paste, if one strayne his voyce. And happy is y<sup>e</sup> begger that euer he was born, at whose voice Iesus stayeth on his way. And what meruail, if he stayed at the voice of one speakyng vnto him, sence he vouchsalued to cū so ferre a iourney, vnto a shepe that was lost? But more happy is the blind man, after he is brought vnto Iesus. For now is he very nere to his health. Neither cā he lōg be blind, whoso hath approched to y<sup>e</sup>fountain of al light. Thatsame lord belyng the fountain of all glory doeth not put away the begger from him, & man being a sinner disdaineth the neighbour. After that thou art cum in presēce a|fore Iesus, after that thou art gon away frō thy selfe, there is no nede of any long praiyng: no more but speake the woord what thou wouldest haue, (but speake it with a perfite faith and affiaūce cōceiued not on thine own merites, but on his great power, and no lesse goodnes.) And immediatly shal thy sight cum again and saluaciō both together. For at once, assone as Iesus had said: Loke thou vp, he had his sight, and of a beggar, became a folower of Iesus traine, and an open declarer of gods goodnesse. Yea, and moreouer the people also whan thei had seen so notable a miracle, gauē laude and praise vnto god.

The .xix. Chapter.

[ The texte.] And he entered in, and went through Hiericho: and behold, there was a mā named Zacheus, whiche was a rewler among the Publicanes, and was riche also. And he sought meanes to see Iesus• what he should be, and could not for the presse, because he was litle of stature. And he ranne before, and clymed vp into a wild figgetter, to see him: for he was to cum that way. And whē Iesus came to the place, he loked vp, and saw him, and said vnto him: Zachee, cum doune at once, for to day I must abide at thy house. And he came doune hastily, and receiued him ioy|fully. And whan they sawe it, they all grutched,

saiyng: he is gon to tarry with a man that is a sinner. And Zacheus stode forth, and said vnto the Lord: behold Lord, the half of my goodes I geue to the poore. And if I haue doen any man wrong, I restore him fower folde. Iesus sayed vnto him, this day is health happened vnto this house, because that he also is becum the chylde of Abraham. For the sonne of man is cum to seke, and to saue that whiche was lost.

**A**nd this same blynde man to whome the Lord restored the vse of the light, doeth in a figure not vnaptly signyfie the people of the Gentiles. For as for the Iewes, y<sup>e</sup> lawe gaue sum piece of lyghte vnto them. But the Gen|tiles laye in moste diepe derknesse of ignoraunce, in so muche, that among thesame a greate manye there were whiche verily beleued, that there was no God at all, and some others beleued that there were Goddes innu|merable, but thesame more full of mischief and abomilnacion, then the very men selfe. Againe sum thought, that God tooke no care for the gouernaunce of worldly thinges. Yea and sum also there were, which

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reputed and vsed the sōne, the moone, oxen, dogges, apes, yea and lekes and oyniōs for Gods. Among the Gentiles there were, that knewe no laweful ne determinate bandes of matrimony, but fulfilled the lust of the body in going together one with another after the maner of bruit beastes. Sum there were also with whom it was accounted a naturall thyng to haue killed theyr pa|rentes whā they were aged. Others again there were, among whom it was a thyng lawful and vsuall to eate mans fleashe. Sum there were with whom it was an highe poynte of deuocion and of seruyng God, to kyll their mooste derely beloued children for a sacrifice to this or that deuil. What cā there be more lamentable then this blyndnesse? And yet this blynd man beeyng poore and destitute of all vertues, perceiued Iesus whan he passed by (whō the na|cion of the Iewes put away whan he came to them) he streyned his voyce of fayth, criyng aloude. Thou sonne of Dauid haue mercy vpon me. He cōstrai|ned Iesus to stay in his goyng: he deserued to be asked what he would haue doen to hym: he confessed his blindnesse: he shewed the desire of his hert: lord that I may haue my syght: he receiued that he plainly in fewe woordes cra|ued. Of a wurshipper of monstreous thynges he was made a wurshipper of Iesus: of a bondseruaunt to deuils and to all maner vices, he was made a disciple and a folower of Iesus: of a common beggar and crauer of a misera|ble almes, he was made a publisher of the power of god. And many a tyme more then once or twise are exaūples of this kinde laied in the lappes of the Iewes, to the end that either thei should amēd frō their vnbelefē, oreis they should make it open & manifest for the time to

cum,<sup>\*</sup> that they were worthilye cast of, as mē that would not be made whol. And this figure certes was shelwed at the enterāuce of the citie of Hiericho: but an other more euident exaūlple sheweth it self anon after within the citie selfe. For as the lord beīg entred into Hiericho, was goyng along through the middes of the citie encoūpased on euerye side with an exeadyng thicke presse of the multitude of all sortes: there was a certain man zacheus, hauyng his name of the thing and propertie that was in him (that is to wete, a man feruent in the earnest loue and desyre of righteousnesse) whereas in dede he was an head man among the publicans, yea and riche withall, and whereas neither the kynde or trade of his liuyng, ne the pāpering of fortune, did very well agree with suche an hert. And holdē he was with a great desire to see Iesus, to the entent he might know hym by •ight also, of whō the bruite and fame had spred abrode thinges so worthye to be maruailed at. He beleued and also loued that he had heard, and for that cause muche accordyng to the exaumple of the inward desire of Simeō, and of the Patriarkes, he did with an holy desirefulnes couet to satisfie his iyes too, with the blisselfull and happye sighte of hym, as one that would haue at|tempted greater thynges then that too, sauynge that softenesse and humilitie was a let therof, and euen for that very pointe the worthier to haue the more fruicion of the presēce and company of Iesus. A desire to haue a sight of Ie|sus had a long tyme holdē Herode too, he saw him at last, and bid away with him in despite, for in vain doth he see Iesus, who is not seen again of Iesus. But Iesus had seen zacheus, before that zacheus euer sette iye on hym. He|rode would fain haue seen him that he might haue delyted his curyous iyes beyng a kyng as he was, by shewyng of sum myracle afore hym. But zache|us beyng desirous to see him what he should bee, because he woulde knowe

what man he was, and as he was, that is to wete, thatsame onelye soonne of God the authour and worker of all saluacion vnto all creatures, beeleyng and trustyng in hym. It is no greate matter to see Iesus after the flesh with suche lyke iyes as the Phariseis sawe him withall euery day, & yet had hym in derision. But the iyes of the disciples are earnestly reported to be blissed, who had deserued to see,<sup>\*</sup> that was to many princes of the earth denied. Si|mō the sōne of Ionas is by y<sup>•</sup> mouth of Iesus pronounced blessed, in that he sawe who Iesus was, whan he gaue this testimony of him: Thou arte that same Christe,<sup>\*</sup> the sōne of y<sup>e</sup>liuing God: but the Iewes sawe not who he was in that they sayed: Is not this Ioseph the Carpentars sonne? but vnto the godly desire of zacheus shamefastnesse was a lette, that he did not breake into Iesus perforce through the cumpany, and the great multitude of people stāldyng so thicke round about Iesus on euery side,<sup>\*</sup> was an other let. The short stature of his bodye was also the third lette. For he was a verye lowe

man of stature. And lowe menne spiritually are suche, as are incumbente and dooe rest on filthy or vile and transitory thynges. For lowe and basse it is, whatsoleuer this world hath, if it be compared with the maiestie of the gospel. And of such persons cannot Iesus be seen, except they conueigh theymselfes into some high place: Iesus beeuyng aboue of a great heighth will not bee seen but of the lowe. Iesus beeuyng in the middes among the lowe and vulgar presse of the people, is not seen, but of suche as haue troden the higheste toppe of al worldly thynges vnder their feete. And therfore to the ende that he might bee seen of all the litle lowe persones on euery side throughout all nacions of the world, hymself afterward climed vp to the wood of the crosse standing aloft of a great heighth. Zacheus than beyng litle and lowe, not onely of stature of his bodye,<sup>\*</sup> but also in humblenesse of hert: to the entent he would stand aloft and see Iesus beyng alone on the grounde, ranne afore, and toke vp an high place in y<sup>e</sup> way there as Iesus was to passe by. And an high stāding as good as it had been in a pulpit, he got ready for hym in a wylde figtree, whiche is there called a Sycomore (because it bringeth forth figges of the owne right kynde that other figtrees be of, and by reason therof is also called a figge of Egypt, and yet in leafe it resembleth the mulbery tree.) A great presse of the Iewes enuironed Iesus round about on euery side. The law had gon afore, the prophetes also had gon afore, & that present age did both on the one side and the other close him in round about. Yea & yet at this day the naciō of the Iewes dooe come behind after him: they learne what thynges Iesus dyd, & what thynges he taught: and yet can they not see who thatsame is of whom & by whom thei ought to hope for saluacion. Zacheus renning afore, preuēteth this felicitie, bearing verily a figure of y<sup>e</sup> gentiles. What is the cause therof? forsooth because the lewe remaineth yet still alone on the grounde, & cleueth to the carnalitie of the lawe. And Iesus is not seen, but onely of suche as frō the lowe and basse lettre of the lawe do awaūce vp thēselves to y<sup>e</sup> loftier sence of the spirite. Doune out of this high standyng one may well see Iesus, who he is, and where he is. Otherwise in case a man remain still beneath amongst y<sup>e</sup>throng, that is to say, if thou haue no smatche at all ne sauouring of any ex|cellent good thyng aboue the cōmon sorte: thou shalt oftentimes heare y<sup>e</sup>same deceitfull saying: loe here is Christ, and loe yonder he is. The phariseis they crie: loe here is Ies{us}. The sadducees, they cry, behold, here he is. The Ebeo|nites,

they crye: behold, he is here. An other poynteth to sum one of the Pharisical sorte, clad in a blacke frocke or cope, and saith: loke this way, here is Christ. An other again, sheweth towards an other of the Pharisicall sorte goyng in a whyte wede, and sayeth: beholde, here is Christ: an other felowe shewyng many sondry colours and shapes of vestures, crieth here is

Christe, here, here, here. An other sheweth to one that eateth nothīg but fishe, & saieth: here is Christ. An other sheweth the gelded sort that are forbidden to mary, and saieth: here is Christe. O lewishe and vnbeleuyng naciō. Art thou mynded or willing to se Christ? Climme vp to the tree on high, and take vnto thee the iyes of Zacheus. He is not fain to see the robe of Ies{us}, but he coueteth to see and know his face. And the face of Iesus is couered in y<sup>e</sup>holy scriptures. Drawe aside the vaile, lift vp thine vnderstandingy to tho thinges whiche are within it: & thou shalt see Iesus, thou shalt see from whence true healthe and redēpcīō issueth forth vnto vs. The pharisee, he goeth iettyng bolt vpryghte, beyng in an high conceipe of hymself, and takyng vnto himselfe as his owne due right, the praise of righteousnes, and takyng vnto hymself the knowlage of the lawe: and while he thinketh hymselfe as great a man as nedeth to bee euen with the largest, and nigh enough vnto Christ euen harde at his elbow: he wil not vouchesafe but thinketh skorne to vse the sure helpe of the tree: but Zacheus beyng lowe in his owne iyes, both climmed vp to the tree, and seeth that he wisheth to see.\* Yea & peradūēture this figtree too was like vnto that same other figtree, whiche the lord accursed, because that by the freashe gre|nesse of the leaues, it made one that were hungrie beleue that he should fynd fruite vpon it, where as in dede it had none: yet it was nowe tyme that after the figures of the law, and after the holy saiynge of the prophetes, it should bring foorth the fruite of euangelical godlines. This was thatsame figtree, which the Lord commaunded to be cutte vp by the roote, onlesse, whā doūg wer laied about the rote therof, it would leauue to be still barain, and it was nigh barain in dede,\* had not zacheus climmed vp & stand vpon it. That same stemme of the Iudaical figtree, brought foorth grosse, vnsauery, and vnrype people: but after that zacheus had climed vp the tree, that is to saye, assoone as the people of the Gentiles was graffed in: now begonne it to bring foorth fruite, such as the Lord Iesus loueth. Of the Iewes he was many hundred yeres loked for: at last he came vnto thē, he walked to and fro dayly in coumpany with them, and yet was not knownen among theym. The people of the Gentiles had no more but heard of the fame and report of Iesus: and beyng enkiendled with loue to know thesame Iesus, whō the Iewes hanged vpon the tree, they ranne before the Iewes in feruentnes of faith: and acknowelalgyng their own vnrighteousnes, lowe as they wer, contemned the lettre of y<sup>e</sup> lawe, contēned the ceremonies and figures (which the Iewes euē yet at this day embrace for the very true substāuce of the thynges selfes,) and thorough euangelicall faith they see Iesus passing by in his Apostles, and acknowlage hym, and therby deserue to haue Iesus cum to them to be their geaste, and of his owne offre to soiourne in their house, forasmuche as the vnbelefe of the Iewes had expulsed and banished hym away frō them. All this while dooeth little zacheus sitte still in the tree with ready iyes lokyng for Iesus that was yet cummyng a good preatie way of, and was not yet throughly taughe by what marke he mighte knowe Iesus, sauyngh onely that he was in a perfite

hope and trust of the thyng whiche he earnestly wished and desired. But whan the people came to the sycomore tree, zacheus peraduenture was a matier of laughter, and a good sporte to a great many, forasmuche as beeyng a welthie ryche man, and in the office of customer, he stoode alofte in a tree to bee a gazer vpon one man and no mo. For he coueted not to knowe any other man sauynge onely Iesus.\* Than Iesus beyng delited with the notable fainnesse of the man, whiche fainnesse he shewed by his veray facte, by his countenaunce, and by his earnest lookyng with his iyes: albeit Iesus had espyed hym afore too, yet to shewe vnto the lewes an exsaumple of prompt beleuyng, he cast vp his iyes on high, and sawe zacheus. And looke for no lesse at all tymes then some notable benefite of saluacion, as often as Iesus doeth vouchesafe to looke vpon anye persone. For his iyes haue a medicinable kinde of charming. The other sought no more but onely to see hym: but in vayne doeth suche a partie see Iesus, whō Iesus doeth not agayne vouchesalue to behold with his iyes. Auaunce thyself vp from lowe and vile thynges: and Iesus will loke vp vnto thee. The loking of Iesus vpon any man hath a porcion of good lykelyhood to come: but a maltier and token of greater blysse it is to heare Iesus voyce. For where zacheus did nomore ne none other but beholde Iesus, the Lorde of his owne mere molcion, sayed vnto hym,\* callyng hym euen by his name too, as a manne knownen vnto hym: zacheus come thou down quickly, for this daye muste I soiourne in thy house. We haue heard how the Lorde hath oftentimes goen to dyners to mēnes houses whā he hath been desyred: but we haue not at any tyme heard that euer he dyd of his owne mynde come in and make hymselfe a geaste with any man whan he was not bydden. Yea and so to do is of all men for the moste parte, taken for a poynte of homely curtesie, but the Lorde had beholden the af|feccion and herte of the man within, who sette so muche by hauyng a sighte of hym, as he passed by. He would haue assayed somewhat ferther hadde not his owne priuie knowelage of his vnwoorthiness been a lette therof. Thus dyd he thinke in his owne minde: Blissed are these that haue had the happe to cleue vnto suche an one, and whose happe it is to beholde his face daylye in presence with hym, and whose chaunce it is to heare his voyce standyng harde by hym. The lewes and none others haue so muche good happe. I am a Publicane. It is euen with the largest for suche an one as I am, to haue hadde a syghte of hym as he passed by. There had come no woordre oute of his mouthe to bydde Iesus to his house, but suche an herte was an excedyng courteous bidder of a geaste: and the Lord Iesus loueth well to be bidden after suche a sorte. Suche an one, as vpon acknowelageyng of his owne weakenesse in his conscience, dareth not bee so bolde as to craue the thyng which he wisheth, and in his herte would fayn haue, suche an one doeth obteyne more, then another that biddeth Iesus to his house, as though he would bynde Iesus vnto hym, for dooyng hym suche a pleasure. Peter neuer came nerer vnto

Christ, then whan he sayed: Goe out awaye from me mayster,\* for I am a felowe that am a synner. That other man also was a piththie and an earnest bidder of Iesus, which sayed vn|to hym: Maister, I am not a manne worthie that thou shouldeste entre vnder the roufe of my house: For Iesus was now alreadie in the sayed parties house (whiche was a certayn Centurion) whan his young felowe was made whole, though Iesus bodye came not there. For there is Iesus, wheresoever is health and recouerie. And here Iesus thirsted the redempcion of mankinde, and therelfore

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he biddeth Zacheus to come down quickly. For nowe was it time that redempcion whiche was to passe awaye from the Iewes, shoulde bee transposed and putte ouer to the congregacion of the Gentiles: for there muste Iesus sojourne and abyde vntil the consummacion and veray last ende or closing vp of all tymes to come, because he might not be suffred to abyde emong the Iewes. From an high he had stand watchyng for Iesus through feith: he came downe to the office and duetie of godly deuocion: \* for it is not enough to view Iesus & to gaze vpō hym, as often as he nedeth a place of soiournyng: and therof hath Iesus nede, as oftē as y<sup>e</sup> neighbour hath nede. And what doeth Zacheus here|upon not a woorde doeth he geue to aunswere (for earnest affeccion of the herte doeth often vse to take awaye a mannes speakyng) but he doeth as he is bid|den without making any tariaunce, down cōmeth he quickly. For it is not cōuenient to tarrie, whansoever Iesus calleth vs. The Iewes were called, and they make theyr excuses: but Zacheus beyng veray foreward and full of reioy|cyng, entretayned Iesus in his house. O raiserable synagogue that it was, whiche loste a geaste of Iesus: and O happie house of the churche that it is, which through hir good promptnesse did prouoke Iesus the authour and geluer of all heauenly blisse to come vnto it. Well thus nowe thou seest the origi|nal begynnyg of the churche beeyng gathered together of the gentiles. Nowe consider well a saumple and paterne of the Iewishe enuie. The people, whan they sawe Iesus so muche inclined towardes the fauour of the Publicane, that of his owne voluntarie mocion he had bid hymselfe as a geaste into his house: made a murmouryng because he had gon to soiourne with a felowe that was a synner.\* O righteousnesse foule stayned and odious before god, whiche coulde rather mynde to disdeigne, then to bee healed: & could rather mynde to grutche at the neighbour, then to leat thesame haue any parte with it. To a felowe ({quod} they) that is a synner: and as though it wer not the principal sinne of al other, to haue enuie at the neyghbour, and as though suche an one maye bee an ho|nest man, which grutcheth that his brother should bee in the state of grace. Why stādeth thou without the doores of the congregaciō, thou enuious Iewe? It is open for the to entre in also, if thou wilt. That in case thou refuse so to do, yet hath Iesus determined to abide in zacheus house. The Gentiles are not a litle proude of

suche a geaste, whom they had neuer looked for. And so muche the better welcome it is, because it hath so happened, not onelye without any theyr deseruyng, but also contrary to their expectacion. And euen as murmou|ryng was made nowe at this presente agaynst Iesus: so was there a great murmouryng made afterwarde agaynst Peter, for Cornelius the Centurion, whan it was sayed vnto hym: \* wherfore haste thou gon in vnto men vncircum|cised? but what is here doen all this while? Zacheus contemnyng the mur|mouryng of the people Iudaicall, standeth before Iesus, maketh suit also to bee taken into the noumbre of his disciples, shewyng thereby how ferre he had growen and proceeded forwarde.\* For he sayeth vnto Iesus: behold O Lorde, I geue away halfe of my gooddes emong the poore, and in case I haue defrauded any man of a fertyng, I here promise to geue hym fower tymes as muche agayn for it. Hearest thou this thou Pharisee? Zacheus maketh no rehearsall of his oblacions or sleaghynge of beastes in sacrifice, not choyse of meates, not fastynges,\* not holydayes, not solemnysyng of sabbothes, not washynges: he maketh no vautes ne bragges of his vesture, or of his secte of religion: but

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he bryngeth with hym the workes of charitie. In these poyntes, the synner is better then the iust persons, and the Publicane passeth suche as glorye of their owne holynesse. For the sayde Pharisee beeyng a setter foorth of his owne malnyfold good dedes, he gaue but only the tēth parte of his gooddes to the poore: this man gaue the one halfe, and gaue it not of his pollyng gaynes: but if any peny hath been gotten with falsehood, he restored thesame with thencreace of fower tymes double so muche again. And moreouer of his gooddes that he had iustely and truely come by,\* he gaue the one moite in charitie vnto the nedie. O the course of thinges meruailously turned in and out. What was withinforth in the Pharisees, thesame was replete with rauine and guyle: and of Zacheus we haue an vpright true dealyng man and a liberall, whereas he is a man not onely ryche but also a Publicane, yea and an head manne of this trade, wher|by he was so muche the more abhorred emong the lewes. But the Lorde pas|seth not of mennes titles or styles: he beholdeth the mynde of the manne and estemeth hym by his dedes, yea of suche dedes (I saye) as dooe procede foorth of feith and charitie.\* Neither did Zacheus speake the premisses on hymselfe in the waye of makyng any vaunt or boste, in sorte as the foresayde Pharisee did, beyng as a trumpe of his owne righteousnesse, and a scorner of the Publicane. Zacheus doeth not sette his own righteousnesse before another parties righte|ousnesse: but as a man bothe a synner and a Publicane he openeth in playne woordes without dissimulacion, that he had an earnest mynde and desire to the exercise of righteousnesse, yea euen before he had any sight of Iesus, of whome he is desyrous to bee enstructed whether he did well, or no: and what was fer|ther to bee dooen for the

geattynge of euerlastynge lyfe. For so was it expediente that these woordes of Zacheus shoulde bee hearde of the enuious Iewes, and should bee allowed of Christ in the hearyng of thesame Iewes. For it was not possible for hym more piththily and effectuallye to laye vnto the Iewes theyr pollyng facions, theyr auaryce, and theyr catchyng of other mennes gooddes: who did not only geue out nothyng of theyr owne vnto the neyghboure beyng in nede, but also vnder the colour of godlynnesse defrauded the parentes of the succour due vnto them at theyr childrens handes. Iesus therfore turnyng to the murmouryng Iewes, sayed: This I playnly affirme vnto you, that health is come to this house this present daye, forasmuche as thesame also perteyneth to Abraham, as beeyng father vnto it, in whome is all your gloryng that he is the fyrst founder of your generacion. For whatsoeuer persone doeth in feith, in sincerite of lyfe, and in godly deuocion resemble Abraham, thesame is the sōne of Abraham and free partaker of the blissing in old tyme promised vnto Abrahām. The stocke of this man beeyng of an other bloud from the stocke of A|braham,<sup>\*</sup> is no lette vnto hym, nor his sorte and trade of lyfe hauyng heretofore been passed ouer in sinfulnessesse, but whatsoeuer persone conuertyng and emen|ding from his former lyfe doeth embrace the doctryne of the gospell, whosoeuer folowyng the steppes of Abraham, doeth ensue true righteousnesse, thesame is the chylde and true heyre vnto Abraham. For of suche wyll not the soonne of manne thynke disdeigne, who came into the worlde for the veray purpose, to seke that was goen a straygh, and to saue that was lost. Suche synners as this, are more acceptable vnto God, then these that swell in a false persuasion of righteousnesse.

[ The texte.] As they heard these thynges, he added therto a parable, because he was nigh to Hieru|salem,

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and because they thought that the kyngdome of God should shortelye appeare. He sayed therfore: A certayne noble man went into a ferre countrey to receyue hym a kyngdom and to come agayne. And he called his tenne seruauntes and deliuered them tenne pounde saying vnto them: Occupye ye tyll I come. But his citezens hated hym, and sente a message after hym saying: We will not haue this man to reygne ouer vs. And it came to passe, that whan he had receyued his kyngdome, he returned, and commaunded these seruauntes to be called vnto hym (to whome he had geuen the money) to we•e how muche euery manne had dooen. Than came y<sup>e</sup> first, saying: Lord, thy pounde hath gayned tenne pounde. And he sayed vnto hym: well, thou good seruaunte, because thou hast been feithfull in a veraye lytle thyng, haue thou autoritie ouer tenne cities. And another came saying: Lord, thy pound hath made fyue pound. And to thesame he sayed: be thou rewler also ouer fiue cyties. And another came, saying: Lorde, beholde here is thy pounde, which I haue kept in a napkyn, for I

feared thee, because thou arte a streight man, thou takest vp, that thou laydest not down, and reapest that thou diddest not sowe. He sayeth vnto hym: Of thyne owne mouthe wyll I iudge thee, thou eiuell seruaunte. Knowest thou that I am a streight man, taking vp that I layed not downe, and reapyng that I dyd not sowe? And wherfore gauest not thou my money into the banke, and at my cummyng I might haue requyred myne owne with vaantage? And he sayed vnto them that stooode by: take from hym that pounde, and geue it to hym that hath tenne pounde. And they sayed vnto hym: Lorde he hath tenne pounde. For I saye vnto you, that vnto euery one whiche hath, shalbe geuen, and he shall haue abounding: and from hym that hath not, shalbe taken awaye euene that whiche he hath. Moreouer those myne enemies, (which would not that I shoulde reigne ouer them) bryng hither, and sleagh them before me.

By this talke Iesus did declare that from hensforth none ought to glory in the obseruyng of the lawe, but whatsoeuer good qualitie or gyfte of grace had happened vnto any man by the bounteous liberalitie of god, y<sup>e</sup> same should bee wholy employed to suche ende, y<sup>t</sup> we maye drawe veray many men to grace and saluacion thereby. For with suche kinde of gaynes is God moste speciallye delited, who had sent his owne sonne for this purpose, that freely forgyng theyr synnes he might ioyne all the nacions of the world vnto him. And in dede some there were emong the disciples which thought, that as soone as he were once come to Ierusalem, whiche he begonne nowe to drawe somewhat nere vnto, the kyngdome of heauen wold immediately appere, of whiche he had so many tymes made mencion: wherin their imaginacion ranne vpon some king|dome lyke to a worldely reygne, whereas Christ ment of a reigne of the spirite euangelicall, by meane wherof, the tyrannie of synnes is oppressed and troden vnder foote. And that kyngdome certes consisteth not in puissaunce of armed souldiers, in weapon, or in force of handes, but in feith and truste in god, but in beneficall goodnesse towardes the neighbour, but in mercifulnesse towardes offendours, but in sincere and liberall dispensyng of the worde of God. But as for the maiestie of this kyngdome, whiche shall honourablye rewarde the godly with immortall glorye, and shall adiudge the wiekedde vnto endlesse tor|mentes, he declared that it should not streightwayes bee shewed foorth, but shoulde bee made open and manifest at the due tyme beeyng to vs vnknowen. And ferther that we shoulde in the meane season by all meanes and wayes employe our earnest diligence, that the good gyfte or qualitie that euery bodye hath, he should first remembre to bee the lordes moneye, to whome we are deb|tours for al that we haue: & that the money whiche we haue so receyued, oughte vprightly and feythfully to bee destributed abrode to the gaynes and profite of thesame Lorde: not that he hath nede of any manier thyng, but because that of his charitie and loue towardes mankynde, he thirsteth the redemyng & saluacion of all creatures, and thynketh himselfe encreased with a great auauantage and gayne, yf one man emende by another from viciousnesse, and bee

conuerted from vice to the earnest exercise of godly deuocion, whereby he maye haue what

to rewarde in both parties, aswel the one that helpeth with doyng benefite, as also the other which hath been holpen. For there is nothyng that we maye in this behalfe take into our own possession eyther of prayse o•els of thanke. We are seruautes euery one of vs, and of bounden dutie owe our beste la|bour and seruice.

All the stocke of the money is his euery whyt of it, yea and owene• he is of vs ourselfes too: we must no more but labour euery man to the best of his power, to encrease the Lordes substaunce. As touchyng the reward, leat vs leauie the arbitrement there of to the Lorde, who will at his conuenient tyme moste largely rewarde our prompte wil, and our faithful endeououring. The discourse of the parable is this here ensuing.

A certain man of nobilitie and great power,<sup>\*</sup> toke a voyage into a ferre coun|trey to recouer the possessiō of a realme into his hādes again, which an other had through tirāny vsurped and preuēted the possessiō of afore, and that doē to returne home again. But this great man before he entred his iourney, cal|led together certain of his seruautes which he had, to the numbre of tenne, and deliuered tēne poundes vnto them, in sort, that there was an equal diui|siō of this stocke of money indifferently among them al: and therwithal gaue them in commission. This money (saieth he) I deliuer vnto you, not to cōsume it wastfully or to kepe it idle in your hāds, but that it may ēcrease by y<sup>e</sup> trade of occupiying, and to the ende that beyng returned home againe, I may fynde my substaunce well encreased at home. And all thinges thus sette in ordre at home, he went forth on his voyage.

And so it was that the inhabitauntes of the citie whiche he was rewler and gouernour of,<sup>\*</sup> hated hym. Wherupon as soone as he was gon foorth on his iourneye, they begoone to treacte of a chaunge, attemptyng suche a mat|ter, that while he wer in recoueryng his other kyngdome, he should be expul|sed out of that that he had than already in possession. Upon this they sent am|bassadours vnto hym beeuyng nowe a good waye onwarde on his iourney, to make relacion vnto hym, that his subiectes were of suche mynde, that from henceforth they woulde no longer haue hym to their kyng, and that therfore he should not make the labour any more to returne home again to theim from whence he had taken that present voiage. But so it befell that whā he had re|couered into his possession the other kyngdome, for whiche he had taken the saied voiage, he returned home agayne to his owne realme: and commaūded his seruautes to bee called before him, to whom he had to fore deliuered the stocke of tenne poundes, that the audite

and accoūptes duely made, he myght knowe how muche euerye of them had gotten of clere gaynes. The first came foorth, who beyng demaunded of his accoumpt, saied: My lord; thy pounde is emprowed to the summe of tenne poundes.

Whose industry and fidelitie his lord muche praisyng, <sup>\*</sup>aunswered: well saied my good seruaunte, forasmuche as whan my substaunce was suche as might haue lien in a narow roume, thou hast in a litle summe of money decla|red thy selfe faythfull, trustie and louyng toward thy maister: nowe that my substaunce is enlarged, it is reason and conscience, that thou bee partaker of my welthyer state.

Take thou vnto thee the rule of tenne cities. After this seruaunt, cūmeth the seconde, who beyng required his accoumpte, sayed: My Lorde, thy pounde

which thou deliueredst me for a stocke to occupy, hath encreased fiue poūdes to thy behoufe. This mannes industrie also, though inferiour to the other, yet his lord did very well commende: and accordyng to the rate of thine induſtrye (sayeth he) bee thou also a rewler ouer fiue cities. Whā the resydue also vpon their accoumpte and rekenyng made and geuen vp, had bene rewarded with some dignitie euery one according to their rate more or lesse: at last came a seruaunt euen one alone the moste slouthfull luske of all that euer were, and of the wurste honestie to bee put in truste or credite. Who, whan his mayster required his streight accoumpte, made him this aunswere. My lord, behold here I bryng you againe the pounde whiche ye put me in truste withall. I haue kepte it euer sence that tymē hitherto safely layed vp in a cloute, because ye should haue it agayn safe and sound as it was. I haue so well auoided to be a wastfull spender of it, that I haue not so muche as once touched it with my handes. And so thought I better to doe, then to come in hasarde or perill, leste if mine occupiynge had ill framed, I should haue had buisines with you. For I was afraide of you, as one not ignoraunt what a rigorous cruell mā ye are, and couetous of lucre, in so muche that ye will not onely geue nothing of your owne: but also wil take away from thence where ye layed nothing at all, and will gather in haruest, frō suche places, where ye neuer sowed grain. Than the lorde not onely offended with the slouthfulnessse of his seruaūt, but also for that he laied his owne faulfe on the condicions of his mayster: <sup>\*</sup>beyng throughly out of pacience, he sayed: Thou slouthfull seruaunt, and vntrustie felowe, yea and moreouer a false accuser of thy maister, thou hast geuen sentence against thine owne head. Thou knowest (thou sayest,) that I am a ry|gorous cruel man, and couetous of lucre, takyng vp money frō thence where I layed downe none, and reaping there where I sowed nothyng at all. And yet thatsame very pointe ought to haue quickened the to some actiuitie in be|st

yr•yng thee to haue deliuered foorth my money to the kepers of the banke. For I would doubtlesse haue comen, and would haue streightly required it together with the encrease of entresse, because I had for such a purpose put it into thy handes, that it should encrease through thee. At these wordes of y<sup>e</sup> lord, whan the vnprofitable seruaunte helde his peace and had not a woord to speake, the lord said to the others that stode by. Take ye a way the pound from hym, and geue it vnto hym that hath the tenne poundes. The other seruauntes meruailyng therat, sayed: my lorde, what nedeth to geue hym here any more? he is ryche and welthy enough. For he hath tenne pounde. Than saied the Lord: It forceth not to you what he hath: So haue I thoughte it good: and so dooeth it stande with reason and equitie in this rekenyng, that whose hath with his faithful industrie encreased his maisters substaūce,\* my bounteous goodnesse muste vnto suche an one geue some ferther surplusage, to the ende he maie stylly haue more and more aboundaunce. Contrariewise, whoso hath by reason of his slouthfulness gotten hymselfe no gaynes at all, suche an ones nede shal my liberalitie so little helpe, that euen the very same that he hath too, shalbe taken away from him. The stocke was mine, and the gaines and encrease therof due to me: your partes it was, to perfourme your due labour. Now I bountifullly geue vnto you bothe the stocke, and also the encrease of thesame. Thus farre the Lord Iesus did by a derke and mystical fourme of speakyng teache his disciples: that in y<sup>e</sup> buisy trade of preachyng

the ghospell, euery man oughte to shewe hymselfe faythfull and industrious euen to the vttermoste, and as for theyr rewarde to looke for, at the secounde coming of the lorde, at what time he shal nowe appere mightie and high after that the kingdome of the church shalbe recouered into his handes and deliuered vp to his father. For at the first, Iesus was knownen but in Iewry onely, he seemed to be but a litle king or duke of one citie and no more, whan the deiluyll reygnd without redresse throughout all the vnyuersall nacyons of the worlde, as in a royalme that was an other mannes and none of hys. And the same Iesus couetyng to recouer into hys owne possessyon agayne throughe preachyng the ghospell, that Satan had by tyrannye entred vpon, leafte the lande of the Iewes, and tooke a voyage into heauen: but not till he had firste diligentlye enstructed hys dysciples to the trade of occupying in the affayres of the ghospell, whiche hys dysciples he put in truste with the dyspensacyon of the woorde of God conteyned in the ghospell, as a certayne stocke to playe the occupiers withall, wherof great gaynes might growe vnto the lorde belyng righte couetous of suche mannier encrease: and he put them in truste that they should draw vnto the kingdome of the gospel whomesoeuer they might, Publicanes, harlottes, souldiers, Grekes, Romaynes, Scithians, Frenchelmen, Gothians, Sarmatians, and all others. And that thys they shoulde doe vntill the lordes returne, who

will come againe in the ende of this worlde, to distribute vnto euery one euerlastyng rewardes for theyr dedes. And come agayne will he not, onlesse he shall firste haue subdued the worlde to the do|mynyon and empire of the ghospell, and all the nacyons of the whole worlde to ioyne together into one churche and congregacion. But whyle he earnestelly goeth about thys by meane of hys disciples: the Iewes, (emong whome alone and no moe, God hitherto seemed for to reigne, by reason of theyr know|lage of the lawe and of the autoritie and beeing in the right trade of religyon:) beeing his subiectes, of whome and emong whome he was borne, whereas they oughte specially aboue all others to haue loued him, and by all mannier meanes to sticke to hym in recoueryng hys kingdome: dyd not onely doe hym no helpe at all, but also were a lette agayns•e hym, crying beefore the chyefe Iustice and iudge: We haue no kyng but Ceasar. And the selfe same thyng dydde they agayne afterwarde, playnelye denouncyng vnto the Apostles and commaundyng them to make no more mencion from that tyme furthewarde of the name of Iesus. Moyses they were willyng to haue to theyr kyng: Christe woulde they none of. For they hated him, because he contraryed theyr naughtie lustes and appetites. We see euen yet still at this day too, after what sorte the nacyon of the Iewes haue withdrawn themselues from the kyngdome of the gospell, and with howe stiffe and stubberne hatefulnes they haue conspired agaynst hym, vnto whome is geuen by his father all power in heauen and in earth. We will not haue thys manne (say they) to reygne ouer vs: and while they will in no wise serue Christe, they are as bonde slaues vnto all the tirannes of thys worlde: they are bonde seruautes to Satan a moste mercilesse tiranne: and where they se here & there in euery place throughout the whole worlde, the Christians to reiocese in the freedome of the spiryte: they dooe yet stylle holde faste with theyr teeth the vnsauerye lettred, to whome they are bounde, lyke vnto men assigned and appoyneted to the glebe or turfe.

But (the sayde Iewes in vayne crying agaynste hym,) the kyngdome of the

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churche is recouered and established: in geatting and establishyng wherof, as many as shall haue doen theyr feythfull trauayle, shall bee crouned with glo|rty and honour in the kyngdome of heauen, accordyng to the quantitee or rate of the fruicte, whiche they haue broughte in the lordes vineyarde. But nowe the Iewes beeyng obstinatelye vnbeleuyng, what rewarde shall they haue? Euen that thyng also dyd the Lorde declare in the residue of the same parable at the latter ende. For after that he had punished the vntrustie seruaun•e, he sayde moreouer: yea and those subiectes of myne, in nacion my countreymen, but in hearte enemies, whiche by a sedicious ambassade sente vnto me, praied me that I shoulde no more come to bee theyr kynge, ne to reygne ouer them, bryng ye them hyther that they may

bee put to deathe euen here in my syghte, and bee punyshed of me for theyr rebellyon. Thys punyshmente is deathe euerlastyng, whiche a bydethe all suche as obey not the ghospell and glad tyldynge of the sonne of God. For at that tyme shall they worthylye fynde hym vnpossible to bee appeased, forasmuche as they nowe obstinately contemned hym beeing mylde and full of mercie.

[ The texte.] ¶And whan he had thus spoken, he proceded furth taking his iourney, to goe vp to Hierusalem. And it fortuned whan he was come nigh to Bethphage and Bethanie, belynde the mounte whiche is called Oliuete, he sent two of his diciples, saying: goe ye into the towne whiche is ouer agaynste you: into the whiche as soone as ye are come, ye shall finde an Asses colte tyed, wheron yet neuer man sate, looce him, and bring him hither. And yf any man aske you, why doe ye looce hym? Thus shall ye saye vnto him: the Lorde hath nede thereof. They that were sent, went their waye, and founde euen as he had sayed vn|to them: And as they were a loocing the colte, the owners therof sayde vnto them: Why looce ye the colte? And they sayde: for the lorde hath nede of him: and they brought hym to Iesus, and cast theyr rayment on the colte, and set Iesus theron. And as he went, they spred theyr clothes on the way. And whan he was nowe come nigh to the going downe of the mounte Oliuete, the whole multitude of the disciples began to reioyce, and to prayse God with a loude voice, for al the miracles that they had sene, saying: blissed be the king that cometh in the name of the Lorde, peace in heauen, and glory in the highest.

The lorde whan he had spoken the premisses, went foorth on towardes Hierusalem, where he shoulde afterwarde accomplyshe thatsame excellent sa|crifice for the redempcyon of mankynde, and oute of the beakon place of the crosse, he should (like a couetous & an ambitious kyng) plucke al thinges vn|to hymselfe. For although there haue euery where bene many in tymes paste, and manye hereafter shall bee, whiche will crye by theyr veray dedes, we will not haue thys man to bee kyng ouer vs: yet is there no nacion so ferre distaūt or out of the waye from the lewes, from whence he shall not plucke a veray great noumber vnto hym. Wherfore he doth eftstones beate into their headeis in facte, that he had afore represented in zacheus: whiche thyng he dydde anon after in a longer parable expresse more at large. For the lorde dooeth in the meane while procure the same thyng, whiche he procured many tymes afore also: whiche was, that it might bee clere and euidente vnto all creatures, that whatsoeuer he shoulde afterwarde suffer, he did of hys owne accorde willingly & wetingly suffer it, & otherwise that he was of power to dooe whatsoeuer his will was to doe. And now forasmuch as he had determined by the meane of the moste extreme worldly shame & fall that might bee, to recouer into his possession the highest glorye possible emong men, and the disciples beeing not yet fullye apte ne hable to receiue the vnderstandinge of thys mystery, didde looke for some matier (whatsoeuer it was) of greate royltie, and a thyng

of some high enterprise to the estymacion of the worlde at the lordes handes: It pleased hym afore hys death for a litle season, to flatter or rather to mocke theyr affeccions, and also to mocke the glorye of thys worlde shewyng howe vayne it is and howe slippie to truste to, seeyng that after so greate tokens of ioyfull receyuyng of hym, after so manye cryinges and shoutes made in hys honour, after so muche earneste fauour of the people, deathe on the crosse dyd immediatelye folowe in the necke therof. Whan Iesus therfore was come to the mounte whiche is called Oliuete, nere vnto twoo lytle townes situate in the syde of the same mounte, from whence Hierusalem was nowe afore them within sighte: he sente out two of hys disciples on an erand. Goe your wayes (sayeth he) to the litle towne that ye see yonder foreryght agaynste you, at the entreyng whereof ye shall see a young colte of an Asse standyng tyed without the doores, vnbroken as yet for any manne to ryde on, on whome hathe neuer any man sitten: vntie hym and bryng hym to me. That if anye bodye shall bee agaynst it, and demaunde: wherefore doe ye vntie the colte: Ye shall thus aunswere hym: the lorde hath nede of hym. The dysciples departed, they founde the colte tyed, they addresse to looce hym. And in the whyle were there certayn persones presente who asked, as ye woulde saye, beyng against their dooyng, why doe ye looce the colte? They (as they had tofore bene commaunded) made aunswere: The Lord hath nede of him. The name of the lord being o•s heard, they suffered the colte to beled awaye. Than broughte they hym vnto Iesus. And whan they sawe that the lorde was mynded to mounte vpon hym, (the lyke whereof for all that he had neuer tofore that tyme vsed to dooe:) the dysciples beecause he shoulde not vpon the bare rydge of the colte sitte to muche vneasily,\* cast their robes abrode vpon the beastes backe. And now Iesus sitting on the coltes backe, & goyng onward, some spred abrode their garmentes euen on the veray way, partly for to doe him honour, and partly lest the colte being vnbroken, and also vnshod, should hurt his hoofes with stūblyng at the stones. And whan they were nowe come to the foote of the hyll, & were goyng directly towardes the citie of Hierusalem, a certayn wonderfull affeccion soldaynly toke the hertes of all the people, of whome some had come in the traine of Iesus, and some had come foorth of Hierusalem to mete hym. For euerye body who coulde dooe best strawed the way that the lorde went on, with the braunches of trees euery where broken of, & both with great ioye & also with loude voyces they begoon to laude god for al his benfites & miracles which they had sene & heard wrought by Iesus. There sounded on euery side the voi|ces of people reioycing at his cummyng, as it had bene to God cummyng in triumph,\* and of men crying in honour of hym: Osanna in the hygheste: Blessed bee he that cummeth in the name of the Lorde, peace in heauen, and glorye in the highest. This was the voyce of the multytude of al sortes, and especially of young folkes, who as it had bene by a certayne

inspiracion of God, the enuie and grutchyng of the Phariseis contemned, dyd in the open face of the worlde geue testimonie vnto the lorde Iesus.

[ The texte.] ¶And some of the Phariseis of the coumpayne sayed vnto him: Maister, rebuke thy disciples. He sayed vnto them: I tell you, that if these holde theyr peace, than shall the stones crye.

But there were in the same multytude certayne Phariseis, whome thyssame crying out to Christe in welcummynge hym, dyd muche agrieue: because the same did outwardelye shewe as though they woulde haue all the worlde to

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knowe, that some thying there was in Iesus (whatsoeuer it was,) aboue the rate of a man. And emonge these Phariseis some there were that warned Iesus, that himselfe with his owne mouth by his autoritie, should restreigne these same vngodlye shoutes of the multytude, procedyng of a certayne vn|measurable fauour of the people towardes theyr maister, and therefore vn|pleasaunte euen to the lorde selfe, who did not vse to acknowlage suche hyghe prayses. Maister (saye the Phariseis) rebuke thy dyscypyle ⟨◊⟩ Iesus neuer went about to stylle the deuout profession of the playne meanyng people, but by a byword cheeked the blindenes of the Phariseis, who were not ashamed to attribute vnto Beelzebub the prince of deuylls suche thynges as Iesus hyghlye well dyd and wroughte. But he made aunswere agayne. With what face shoulde I supresse them that woorthily syng glorye vnto god, and with deuout voyces nowe synging thesame which was many a long day sens spo|ken by the prophetes?\* Thus muche I saye vnto you for a certayntie: God so muche willeth thys hys laude not to be vndeclared, that in case men woulde altogether holde theyr peace, the veraye stones here woulde crye it oute. And truely harder then the stones be those, whiche being with so many benefytes, with so manye miracles prouoked, can not yet bee moued in theyr heartes to speake in the aduaancemente of Goddes glorye. Than with suche pompe as this, triumphaunt lyke, and with suche a trayne about hym, dyd the lorde Ie|sus goe vnto Hierusalem. For suche a litle tast of thys worldes glory it lyked hym to take, before he woulde take the crosse vpon hym: and this professing of his godhed did he parforce wring out of the same nacion, by which he should anon after bee moste cruelly dooen to death, to thende the Iewes mighte bee condemned by their owne sentencie: for that they had crucifyed theyr Messias and salueour. But nowe in thys story of these gestes, there is hidden and com|prised no small poynte of mistery. The she Asse that was the dame, was stan|ding, & the colte also was standyng whiche was the Asses fole. The dame had already bene woont to bee ryden on, as beyng of long continuaunce enured to weare the yoke of the lawe, sygnifying doubtlesse the nacion of the Iewes.

The colte beeing the fole of thys she Asse, (for redempcion toke the fyrste beginning of the Iewes,) the colte (I saye) betokenyng the people of the Gentiles, was yet vnbroken, neyther at anye tyme charged with the yoke of the lawe, nor yet through euangelicall obedyence carrying Iesus as a sitter on his backe. Both beastes were tyed: for on the one syde the Sinagogue lyued in bondage vnder the carnalitie of the lawe, not atteygnynge to the freedome of the spiryte: and the Gentiles on the other syde were entangled with the de|crees of the philosophiers, & subiecte to the wurshippyng of Idolles and dei|uilles. They had at that season owners indifferente aswell of the one as of the other; yea & suche maisters not a fewe. For in the peoples aswell of the Iewes as also of the Gentiles, a great mayny were bounde to couetise, to Leachery, to ambicion, to enuie, and to manye other both filthie and also mercilesse may|sters. Than twoo Apostles dooe at the lordes commaundement vntye them, that is to wete, Peter the teacher of circumcision, that is to say, of the Iewes, and Paule the teacher of the Gentiles, whan through euangelicall fayth, and baptisme they forgeue both the one and the other all the transgressions of their former life, so that being nowe looced they may from hensfurth be worthy to haue Iesus a sitter on them. For thys power gau he vnto hys dysciples, not onely emong the Iewes but also emong the Gentiles, that whatsoeuer they

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looced in yearthe, the same shoulde bee loo•ed in heauen too. And what mer|uayl if the other former owners can not lette the vntying of them: seyng that they whiche doe vntie them, doe vntye them by the commaundemente of that same newer maister, whose will no creature can resist? Thys newe maister hath nede of suche manier beastes, and on the backe of suche ones dooeth he reioyce to sitte as dooe simplye obey without anye fraude, or drawing backe: suche as with good hearte and mynde dooe take vpon them the swete yoke of euangelicall doctryne: suche as will not bee skittishe ne prauencyne agaynst the sytter on them: suche as with a quiete and ientle softe pace dooe beare and glorifye the Lorde Iesus in theyr bodyes, vntyll they come euen full into the holy citie & temple of the lorde: I meane not that same citie the common mur|derer of prophetes: but that other heauenlye citie, whiche knoweth not what rebellion doeth meane. Worldely prynces loue fyerce stieryng coursers, foled euen purposely for warres, and well broken and taughte thereafter: the lorde Iesus loueth suche manier Asses, as will mekelye and stilly carry theyr meke maister, and will not caste hym whan he sitteth on them. Thys facyon of calrying, doe the haulte princes of this world laughe at: the Philosophiers with theyr disdaynfull lookes dooe laugh at: the Phariseis swellyng in pryd dooe laugh at: and thynke themselues fortunate that they carry the deiuell on theyr backes, the rougheste sytter possyble and the moste vnfaurable: that they lyue in bondage of so manye moste mercilesse

maisters, whereas to serue thys one maister Christe is an heauen. There is nothyng in more happie and blissed case then these litle and simple ones, after they be once looced from bon|dage, and after they haue once receiued Iesus vpon theyr backe. After worl|dely estimacion, the ignorauntes, the symple sorte, and suche as can no skyll of fraude or falsehooode, appeare to bee of the Assishe kinde: but they haue the lorde to theyr directour, who will not leat them straygh out of the way: who not onelye vouchesalueth to sytte on theyr backes, but also to haue hys habyltacion in theyr heartes, whiche he gouerneth with hys owne spirite. And the beastes were bare vntil than: but the Apostles doe couer thē al ouer with their robes, that is, with theyr doctrine, and with exaumples of holy conuersacion preparing them for Iesus to geatte vp vpon, whiche Iesus what he once dyd after the fleashe, the same he neuer ceassethe to dooe after the spirytuall sence. The way was rough: but the same way dooe the disciples make sure enough to goe vpon by spreadyng theyr garmentes abrode vpon it: that is, shewyng the way of godly conuersacion to be easye, in case a man goyng by the exaum|ples of the holy, submit hymselfe to be vnder the lorde Iesus. Than goe they vpon braunches of palmes, and vpon greene leaues of trees, that is, by the memorye of the mattirs, the virgins, and the confessoures, continuallye bea|ryng floures, and keping theyr freashe grenesse. For what a great nouumber of good exaumples doeth on euery syde offer themselues vnto such as are entred in the way of godly deuucion? Great store of such exaūples doe the very bokes of the lewes minister euē to the Gētiles also. And these shew tokens of glad|nesse in thys coltes behalfe, who•oeuer they bee that acknowleage Christe for theyr lorde and owner. Neyther doe there want Phariseis at thys day too, ne neuer shall want or fayle, in whome the glorye of Chrste shall cause herte bur|ning and enuie. For they had lieffer haue it cryed vnto themselues: *Osanna in the highest*, lauded be he, which cometh in y<sup>e</sup> name of y<sup>e</sup> lorde: wheras they come not in the lordes name, but in theyr owne. But the lewes euen at thys daye kel|pyng

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sylence of the glory of Christ whiche they haue enuye at, the stones vn|ceassauntly crye it out being nowe become the children of Abraham. Here doe the people of Hierusalem crye, awaye with hym, awaye with hym, dooe hym on the crosse: Irishe men, Scottes, Englyshe men, Frenche menne, Sarmacilans, Germaines crie: landed be he that cometh in the name of the lorde. Such people as whyle they sette theyr heartes on aduauncyng theyr owne glory, doe labour to derken the glory of Christe, and those whiche for the respect of theyr owne priuate commodyte dooe suppresse and deprave or corrupte the sinceritie of holy Scripture: whyle they desyre to haue theyr owne greatnessse set out in mens talke, and the glorye of Christe to be leaft vnspeaken: all suche veraylye playe the partes of those Phariseis whiche attempted to stoppe the mouthes of the chyldren of the Hebrues,

whiche chyldren God had espyred to sing foorth the glorye of hys name and of hys sonne, whome he had geuen a salueour vnto the worlde. Yea, and thys poyncte also hathe some holesome significacion in it, that there is firste a stiepe cumming downe from the mount of Oliuete, and than afterwarde an euen and smoothe waye ouer a playne, and anon agayne an other goyng vp vnto the mounte of Sion, (for vpon thys mounte of Sion was the temple of the Lorde builded.) Except the for|mer mount had oyle wherby the light of feyth might be nourished and mayn|teyned, there coulde bee no cummyng downe from the affyaunce of the lawe, by which the Iewes swel in pride, nor from trustyng in philosophie, by which the Gentiles thinke themselues ioly felowes. For the firste steppe and degree of growing forwarde in goodnesse, is through feyth. But than muste we aplproche the house of the cheke (for *Bethphage* is so muche to say in the Sirians tounge.) For thys is the cheke, not that puffethe vp in haultenesse of mynde or looke, but that is ready to come foorth with the confession of our offences committed agaynst God. Neyther muste we bee ferre from *Bethanie*, whiche is called the house of obediente. For all creatures are not obediente vnto the ghospell. But yet herehence cometh the begynning of health. After the downe|hyll, the waye lieth ouer a playne, being on euery syde strawen with the braun|ches of good exaumples, vntyll we eftsones come to the rysyng vp of the hyll towardes the mounte of *Sion*, whiche is called the tooryng hylle, or peake, or hygh beacon place, or watchyng toure from whence to see a ferre of. For thys is verayly that same hygh toppe of vertue, out of whiche, as it were out of an hygh peake or beakon place, altho thynges are a great waye beneath looked downe vpon, and contemned, of whiche thys worlde maketh greate moustre and shewe, as if they were hyghe thynges aboue the moone. And the mynde beeyng nowe drawyng well towardes heauen, beholdeth suche thynges as are euerlasting, and the which doe surmount the coumpasse of al mans reason.

[ The texte.] ¶And Whan he was come nere, he behelde the citie, and wept on it, saying: If thou haddeste knownen those thinges whiche belongeth vnto thy peace, euen in this thy day thou wouldest take hede. But nowe are they hidde from thyne iyes. For the dayes shall come to thee, that thy enemies also shall cast a •antie about thee, and compace thee rounde, and kepe thee on euery side, and make thee euen with the grounde, and thy children which are in thee. And they shall not leauie in thee one stone vpon an other, because thou knowest not the tyme of thy visitacion.

And whan the lorde Iesus was nowe come so ferre onward, that Hieru|salem was somewhat nere, and was full in fighte afore him: viewing and be|holdyng

the same cytē, portely and gorgeous of buildinges, flourishing, in menne, in richesse, and in opinion of holinesse and deuocion towardses God, proude of their state that the world was in at that presente day, and voyde of all thought and care, by reason they knewe not of thextreme distresse and my|serie that was to come vpon them: he being earnestly moued with compassiōn wept, and with woordes sodaynly brastyng out without any suche talke a|fore goyng, as it were one sighing and sobbing for sorow, he muche lamented the destruccyon of the same citie, and spake to thys effecte ensuyng. If thou also dyddest nowe, as well as I dooe, knowe thys day of thyne, in whiche is offred vnto thee peace and remission of thy great synnes past: thou wouldeste earnestlye sette thy minde to embrace that is offered.

Forsooth thys is thy day, in whiche thou art occasioned to emendemente, and in whiche the goodnesse of God prouokethe thee to repentaunce: and dooeth prouoke thee with the hygheste and vttermoste degree of bounteous goodnesse, and with so high a degree of goodnesse, that there can be no more dooen to it. The mercifulnesse of God so often tymes despysed of thee, vouchsalueth after a certayne newe mannier to visite thee, to the ende thou mayeste at lestewise by thys meane weaxe mylde and reformable. There will come an other day, not of thyne, but of the Romaines, and of goddes vengeance, at whiche thou wilt be plagued for all thy greate transgressyons,\* whiche thou hast had more mynde to heape more vpon more, then to lamente or bee sory for that is paste. But nowe thou neyther knoweste thyne owne daye, ne foreseest that other day to come whiche shall not bee thyne: because bothe the one and the other is hydden from thyne iyes, whiche are in thee almoste vt|trely blynded with the drouunkennesse of thy flouryshyne welthe state that thou art in at this present. Thou neyther hast any remembraunce of the eiuels past, whiche thou hast dooen: ne foreseest thynges to come, which hang ouer thy head, nor acknowlagest the prest goodnesse of God towardes thee, whiche goodnesse of god because thou doest yet stylly most obstinately sette at naught, O thou citie vnpossible to bee recured, and a common murderer of all suche as bryng vnto thee any woorde of thy saluacion or redempcyon, there shall come straungyers of an other lande agaynst thee whiche shall brynge vtter destrucccion and ruine vpon thee. It will be thy lot to refuse and put from the thy Messias, and in his stede to chose Ceasar vnto thy king. Thou shalt there|fore fynde and fele thy kynges cummyng vnto thee with a ferre other furnyture and prouision, then thy king doeth nowe come vnto thee, being a bringer of health, and a paceable quiete king. Thou wilt not nowe receyue hym that cummeth to geue health and safegarde: and ere longe shalte thou of force bee compelled to receiue that shall come to geue the vtter confusion. For the prin|ces of Rome, whome thou haddest preferred beefore thyne owne kyng, shall come as enemies in stede of kynges with bendes of men well armed and aplpoyncted for warre: and firste of all they shall enuiron thee rounde about with trenches, so that there shall bee no way open to escape out, than shall they on euery side

encoumpace thee with men and artillery, & shal with a most streight siege oppresse thee, and fynally, all thyssame thy gaye buyldynge with temple and all,<sup>\*</sup> they shall cast downe as lowe as the grounde. And not satisfied withal thissame, they shal with an vniuersal slaughter destruie thy childrē, of whome thou art now proud, and doest sembleably set them in a pride and a pompe by thy gorgeous roialtie, and all thyssame glory of thyne they shall in suche sorte

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wipe away from the roote and foundacion, that they shall not leau so muche as one stone standynge faste mortised on an other, to the ende there shall no sygne of thee remayne, ne yet any hope of reedyfying thee agayne in tyme to come. These thynges in dede shall bee miserable to beeholde, but they shall chaunce by thyne owne desert, because that being so often times occasioned, long & many yeres gon by sundry prophetes, and now also by Iohn, & by thy Messias,<sup>\*</sup> thou doest obstinately despysē the mercie of God. Thou shalt there|fore fōle the tyme of vengeance, whiche wouldest not knowe the tyme of thy visitacion. Euen thou too aswell as others (if thou haddest woulde) mightest haue embrased thy redempcion being offered. Nowe at leastwise thou shalt by thy confusion, bee an holesome exaumple vnto others, that they maye not in lyke manier despise the goodnesse of God, whan it prouoke the them to take better wayes.

[ The texte.] ¶And he went into the temple, and beganne to cast out them that soldē therin, and them that bought, saying vnto them: It is written: My house is the house of prayer, but ye haue made it a denne of theues.

Iesus after he had spoken the premisses, came to Hierusalem, and entred into the temple,<sup>\*</sup> and droue out therhence such as were bying and selling there, saying: God sayeth in the scryptures: This same my house hath bene dedica|ted, not for the trade of bying and sellyng, but for praying: but ye haue tur|ned it into a denne of theues, spoyling all straungiers that come, and by your wicked lying in awayte, procuring your owne lucre, with the losse & damage of others. By thys fact the lorde Iesus declared, how great destruccion those persones dooe bryng into the churche, who vnder the pretence and coulour of godly deuocyon applye theyr myndes altogether to filthye lucre: who vnder the tytle of deuout wurshipping of God, doe attende theyr owne profit, not fe|ding theyr flocke, but taking away al the swete from them, and with their vn|pure doctrine sleagheing the soules, whome theyr dueties were with pure doc|trine to bring vnto lyfe.

[ The texte.] ¶And be taught dayly in the temple. But the priestes and the scribes and the chiefe of the people went about to destroy hym, and coulde not fynde what to doe. For all the peo|ple stacke by him whan they hearde him.

Thys dooen, the Lorde, as one beyng nowe fully possessed in hys owne kingdome, taughe daye by daye in the temple, the vncurable malyce of the Phariseis openly despysed. But those whiche were hyghest in dignitie emong the priestes, and also the scribes, and the ringleders of the people, being netled therewithall and stiered to wrathe, soughe some occasyon to caste away our salueour. They lacked no maliciouse myndes, but there appered no hope of bringyng their will to effecte: They had hearde the shoutynges of the people in the honour of Iesus, they saw in the temple also the whole vniuersall multitude of the people to depende altogether of hys sayinges: so greate was as|well the effectuall pith, as also the grace of goddes woerde. Theyr colde and feble doctrine concerning washynges, concernyng the corbone, that is, theyr treasury of the churche, concernyng the true tythyng of myntes and rue, stoode agaynst mens stomakes euen lyke soure wyne after that the people had once tasted the newe must of euangelicall hertinesse. On thys behalfe they were afearde lest theyr autoritie shoulde abate, they feared decaying of theyr

gaynes, they feared leste theyr kyngdome shoulde haue a fall. And as for the thing whiche at that tyme befell according to the litterall discourse of the sto|rie, the same doeth often tymes happen after the morall sence also, whansoeuer, and as often as they which sitte in the top castel or high chayre of religion, and which be persones notorious in the profession of teaching the doctrine of holy scripture, doe fall in conspiracie with the secular prynces against Iesus. It suche a tyme great is the destruccyon that hangeth ouer the people. And thys thing so cummeth to passe, as often as the autoritie of the priestes and of the doctoures or open professours of diuinitie, dooeth flatter the kynges and monarches of this world, & as often as the same doctours say, Amen, to the wilful affeccions and appetites of the sayde worldely prynces with their autoritie, wheras theyr partes had bene with wholsome and franke monicy|ons to tell the prynces of theyr faultes, to restreygne and brydle the power of the same, and whan the monarches agayne on theyr parties dooe with theyr treasoures and possessyonys vnderproppe the others, and make themselues as buckelers for the peruerse desires of the bisshops and the diuynes, that is to wete, for theyr couetise, theyr ambicion, and theyr tirannie. And albeit ney|ther of these both dooeth commonly loue the others: yet by wicked collusyon they diligentlye ayde, and mayntayne eyther others forwarde to the suppres|syng and destruiyng of the trueth of Goddes woerde. And truely the pernicylons

conspiryng of such, causeth more mischiefe and castyng away of men in the worlde now, then the conspiracie of the bisshopes, scrybes, phariseys, and headmen of the people, did at those dayes emong the lewes.

¶ The .xx. Chapter.

[ The texte.] ¶And it fortuned in one of those daies, as he •aught the people in the temple and prealched the gospel: the high priestes and the scribes came together with the elders, & spake vnto him, saying: Tell vs by what autoritie dooest thou these thinges? Eyther who is he that gauethee this autoritie? Iesus aunswere and sayd vnto them: I also wil aske you one thing, and aunswere me. The baptisme of Iohn, was it from heauen, or of men? And they thought within themselues, saying: if we saye from heauen, he will say: Why than beleue ye him not? But if we say, of men, all the people will stone vs. For they be persualded that Iohn is a prophete. And they aunswere, that they could not tell whens it was. And Iesus sayed vnto them: neyther tell I you by what autoritie I dooe these thynges.

**A**N occasyon therfore is sought, that although theyr faynesse to putte Christe to death was vngodly, yet they might afore men seme to dooe it of an earnest zele and fauour to rightousenesse. It befell therefore vpon a certayne daye, that as Iesus was •eaching the people in the temple, and was styll dylygently relpeating vnto them the newes gladsome, & to bee wished for, of euerlastyng saluacyon, the sayde hygh prystes together with the scribes, the phariseis and the chiefe men of the lattee being in a confederacie, did assemble together in a clustre, to the ende they might at leastwise by theyr autoritie bridle Iesus from the teachyng of his holy doctryne. They •ould not condēne his wondrefull actes to be naught, whiche he had in so great a noumber wrought in presence and sigh•e of the people. They were not hable to confounde his doc|trine, forasmuch as it was altogether consonaunt and agreeable with the law, and with the will of God. Upon thys ground therfore doe they deuyse theyr

slaundreous querell agaynste hym, that thys autoritie to bee a teacher of the people, he had taken vpon hym of hymselfe, where he oughte to haue receiued it a• their handes: wherein theyr drift was none other, but either to take ouer vnto themselues the glory whiche was due vnto God, or elles thereupon to frame some surmuised querelle of mouyng a sedicion to charge Christe with|all, in that he called the people together, and kepte them about hym without the publique autoritie of the prynces. They goe therfore altogether into the temple to Iesus, saying: If thy will bee that we also

shoulde beleue in thee, tell vs by what autorytie thou dooest all thyssame  
that thou dooeste. Thou doest baptise,<sup>\*</sup> thou doest preache, thou healest  
folkes on the Sabbath dayes, thou reacheste in the temple, thou gatherest  
disciples about thee, thou calleste people from theyr home and businesse  
and kepeste them with thee. Thou arte a manne to vs vnknownen: and as for  
publique autoritie or power haste thou none at all. Therefore who is it that  
hath geuen thee thys autoritie? But Iesus veraye well perceyuyng thys  
questyon to haue proceded from a wi•|ked thoughte in them, that is to wete:  
of a purpose to laye some surmuised matier vnto hym, and not to learne:  
went not about to teache them, but dam|ped theyr malice with an other  
question agayne, as if a bodye shoulde dryue out one nayle with an other  
out of a bourde. For they had had Iohn the Bap|tiste in veraye great  
estimacion, and had come very thicke vnto hym, whan he baptised. And he  
sayde: Iohn also had gathered disciples vnto hym, and he also preached to  
great multitudes of people in soundrye places of the wil|dernesse,<sup>\*</sup> and  
about •••ime Iordane, the kingdom of god to approche, he bold|ly and  
frankely declared the damnable vices of all personnes indifferently, and  
prouoked them to repentaunce. And yet had not Iohn neyther anye  
autory|tie geuen hym of the priestes, the Phariseis and the chyefe men of  
the laytie: but he had come furth out of the wildernesse as a manne but  
newly come vp of late, being enspired and sente of God accordyng to the  
Prophecye of Esaie. But the question of these headmen beyng put foorth as  
a bayre to take hym in a trippe, ment none other conclusyo• ne purpose,  
but thys. In case Christe had aunswered thatsame autoritie to had bene  
geuen hym of God, they would haue accused hym of blasphemie, in that he  
beeyng but a manne, tooke vpon hym that he had familiare talke or  
conuersacyon with God. And as for the bishoppes, the Phariseis, and the  
scribes, he had had no suche autoritie geuen hym by them. It remayned  
than by the conclusyon of theyr argumente, that the power whiche he tooke  
vpon hym was sedicioouse, and comen of the in|stinete of Satan. For they  
were veraye stiffe in thys poyn•te, that all power & autoritie of God was by  
due succession come vnto them, and none others, and that nothyng was  
deuoutly or godly executed, whiche were not executed and dooen by  
autoritie of them. And yet all the while beyng b•ynded with hatred, they had  
no remembraunce how they had highly regarded Iohn tofore doing thynges  
sembleable without anye autoritie of all of men, yea in so muche that they  
woulde in anye wyse holde an argumente that Iohn was the Messyas, sauing  
that Iohn wrought no miracles. And yet for thys behalfe of working miracles,  
they ought so much the lesse to haue iangled for murmourred against  
Christe. No nor thys poynte neyther came not to theyr mynde, that God of  
long continuauance afore tymes hadde geuen thys kynde of power, whan he  
spake by hys prophetes: The autoritie of the Prophetes, they receyued and  
alowed: but the thing foreshewed by the prophetes, they woulde not  
receiue.

The lorde therefore beeyng mynded to defeacte the malicious policie, and the loutishe false packyng of them, shaped them an aunswere in thys manyer: Before that I make any aunswere vnto your demaunde, I on my partie also will demaunde a certayne questyon of you, whiche ye will be hable quickly to despetche with a woerde. And as soone as ye shall haue despatched that, than will I make aunswere vnto your question that ye nowe demaunde of me. Tel me thys: The baptysme that Iohn minystred vnto the people, whether was it from heauen, or elles from menne? And by whose auctoritie dyd he baptise, whether receyuyng it from heauen by the power of God, or els receyuyng it at your handes? The peruerse conseyence of the lewes had at once a smelle and felyng of thys forked questyon: (whiche the sophisters call an horned question, because that to whether of both partyes a bodye shall make a direct aunswere, \* he shall renne on the sharpe poyncte of the horne, that is to saye, shall incurre inconuenyence and bee taken in hys aunswere.) If they had mynded to aunswere the veraye trueth of the mattier, the woordes of the truelth was a playne and a ready tale to bee spoken: but they smelle themselues to be layed for by the same policie, and trayne, wherewith they layed a bayte for hym. Herupon goe they to a wyl counsayll together emong themselues. For none there is a more busye piece of woorke, then the framyng of a coun|trefaycte matyer: and commonly one fraude halethan other at hys •ayle, and one guyle draweth an other after hym. Therefore they laye theyr heades tolgether thus conferryng emong themselues: what aunswere shall we make to thys doubtfull questyon? If we shall say, that Iohns autoritie came im|mediately from heauen, he will straignt way hitte vs in the forehead with it, and will say: \* Why than dyd ye not geue credyte to hym, whan he testyfyed of me? He playnely confessed hymselfe to be inferyour to me, and vnwoorthye to beare my shoes after me. He openly confessed hymselfe to be an earthly manne and to speake earthelye thynges, and beeyng a basse slender persone to speake basse matiers, and that I beeyng issued from heauen was aboue all creatur|res. Howe doe ye receiue his autoritie, as a thyng procedyng from God, and doe openly in the face of the worlde fynde slaundreous cauillacyons at myne autoritie, of whiche he gaue playne testimonie? That if on the other syde, we shall auouche that Iohn dyd nothyng by the autortie of God, \* but of an hu|mayne spirite onely, all the vnyuersall people will vpon vs with stones, be|cause it is a thyng rooted in the heartes of them all full and whole, that Iohn was a Prophete, \* and that he wroughte by the inspiracyon of God whateuer he wrought. They had no care to aunswere trueth, but to aunswere y<sup>t</sup> might best serue to their purpose. So doe false doctoures aūswer, not the thyng that scripture teacheth, but takyng suche sence therout by their interpretacion, as maketh to their affeccions. In case they shoulde haue answered trueth, theyr autoritie emong the people stode in great hasard, if they had answered false, they feared theyr lyues. They stode in great feare of men, wheras they cast of from thē the feare of God. Wherupon they aunswered, that they could not tel. There was none other hole but thys alone left open for them

to escape oute at: \* but whan they had gotten suche an euasion, they doe all vnder one se•bla|bly deliuer the lorde from aunswering to their question. For he saied vnto thē: Because ye fynde such euasions and sterting holes, and wil not aunswere that

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ye knowe well enoughe: nor I neyther will not tell you, by what autoritye I doe these thynges whiche ye see: albeit ye are not ignoraunte of this thing ney|ther, whiche ye nowe demaunde.

[ The texte.] ¶Than began he to put foorth to the people this parable: A certain man planted a vineyard and let it foorth to husbandmen, and went himselfe into a straunge countrey for a greate season. And whan the tyme was come, he sente a seruaunte to the houseband men that they shoulde geue hym of the fruicte of the vineyard. And they beate him & sent him away emptie. And agane he sent yet an other seruaunte, and him they did beate & en|treacted him shamfully, and sent him away emptie. And a gayne he sent the third also, & hym they wounded, and caste hym out. Then sayed the Lorde of the vineyard: What shal I dooe? I will sende my dere sonne, peraduenture they will stande in awe of hym, whan they see hym. But whan the housebandmen sawe him, they thought within themselues, saying: this is the heyre: come leat vs kill him, that the enheritaunce maye bee ours. And they cast him out of the vinearde, and killed him. What shall the Lorde of the vineyard therefore doe vnto them? he shall come and destroye these housebandemen, and shall leat out his vinearde to other.

The priestes, the Phariseis, the Scribes, and the headmen of the laitie beyng thus confuted, the Lorde by an by brought in a parable, whiche might laye playnely before theyr iyes theyr vncurable malice woorthie of damnaciō, who hauing bene so many wayes prouoked of god to amendment, had •tyll growen euermore to wurse and wurse, rennyng in contempte of the lawe, striekyng the Prophetes, and putting them to deathe, and entendyng no lesse then afterwardes to put to deathe the sonne of god also, beeyng the extreme remedie of al eiuels,\* yea and to put him afterward agayne to more afflicciō in the Apostles and martirs. The tenour of the paraple is thys. A certayne man ({quod} Iesus) planted a vineyard, which he was singularly in loue withall, doing all that mighte possibly bee doen, that he might at length haue some fruict of the same. For he hedged it diligently rounde about, & builded a towre within it, for watching and kepyng of it, he dygged out a gutter to receyue the wyne when it were pressed, and he sette ferthermore a wyne presse in it. And whan it was thus well furnished with all thynges apperteynyng, he putte it foorth to the handes of housebandemen, that they shoulde dooe all requisite house|bandry vnto it, and gather the fruicte

therof at tyme conueniente. Thys doen, he taketh a voyage into a ferre countrey, & continued a greate long season ab|sent from home. This same verayly is the vineyarde of the Lorde Sabaoth, whiche the same lorde transposed & remoued out of Egipt, and set in the lande of beheaste: he hedged it aboute with the precincte of the lawe: he protected it with watching and keping of it his owne selfe in proper persone: he beautified it with a goodly temple: he added moreouer in it priestes, iudges, capitaynes, and teachers: he omitted nothing that to the ordreing or dressing therof might appertayne. And thys vineyarde beeyng thus furnyshed to the poynte deuyse, whā it had bene a long season loked for, y<sup>t</sup> it should bring furth good grapes, did yet neuerthelesse through the defaulte of the housebandemen bryng furth wylde grapes. The lorde all this while, who in dede is no where not present, yet semed vnto them to bee absente ferre of, because hys conuersacyon was in heauen. Therfore whan it was a time due and seasonable for the people of Is|rael at last to bring furth fruicte according for such the bountiful goodnesse of God towardes them: the maister of the vineyarde sent a seruaunt of hys, that is to say one prophet or an other, vnto the housebandmen, that is, to the prin|ces, to the priestes, & to the Scribes, (who wer the bearers of all the swaigh and stroke,) that they shoulde rendre and yelde vnto hym, parte of suche

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fruicte as had growen vp in the vineyarde.\* The housebandemenne, who had tilled and vsed the vineyard to the behoufe of themselves, and not of the Lord, firste pumbled the seruaunte aboute the eares, and beate him, and than thrust him out by the shoulders, and sent him home agayne emptie. For to whome of the Prophetes hath not crueltie bene shewed? But so great was the Lordes ientlenesse and pacience, that although he were with an acte of greate despyp>e prouoked to indignacyon, yet did he shewe none extremitie ne rigour towar|des the housebandmenne: but he sente an other seruaunte to assay whether he coulde call them home agayne to dooe theyr duetie as beecomed them. But they handled the secounde messagyer with no more ientlenesse ne faouure then they hadde vsed the other afore. For whan they hadde sore coyled hym, and had reuyled hym with muche despyteous language, they sent hym also emptie home to hys Lorde: emptie (I say) of the fruicte whiche he looked for, but lolden with his backe burden of wrong & of ill handleing. For whither shoulde they goe, but to the Lorde, who sayed? The redresse be left to me, and I shall acquite it. The pacience of the Lorde, though it were after thys extreme sorte eftstones encensed to wrath: yet did he not for all thys steppe furthe to doe ven|geaunce neither, but sent yet the thyrde seruaunte. And him too did the house|bandemen sore wounde, & so send him home againe to hys maister emptie. For the goodnesse of their Lorde, which prouoked them to repentaunce, did encēce theyr malice, yea wурse then it was afore. And though al y<sup>e</sup> despite

wherwith they had grieuously handled the seruautes that were sente, did of good cause touche the maister that had sente them, & thoughe they oughte nowe of good right to haue bene punished, which being so often occasioned to goodnesse had euermore growē forward to haynous dedes of mischiefe, euery one act wurse then an other: yet did the Lorde of his exceeding great mercifulnes, make yet a ferther delay of his stroke and vengeaunce therfore, as one that was more desyrous to trye the vttermoste remedie possible, then to shewe or execute any rilgour vpon the housbandmen. And thus he caste with hymselfe in hys mynde. What may I dooe to bryng these wieked housbandmen of myne, to a better minde agayne, through whose defaute the fruicte of my vineyarde doeth now of a long continuaunce perishe vnto me? I haue sent so many seruautes, it is not one whit the better emended. The thing whiche onely is yet behynde, that will I dooe.\*

I will sende my onely sonne, whome I loue tendrely. They whiche sette my seruautes at naughte, yet peraduenture whan they shall see my sonne, though they will not loue him, yet certes they will beare some reuerence vnto him, and will wurshippe me my selfe in hym. Naughtie persones are woonte now & than at leastwise for very shame, to be brydled from a dede of mischiefe whiche they woulde els doe. This deuise therfore, that is, with the hasarding of his owne sonne to seke the sauing and recovery of his housbandmen, lyked the moste mercifull Lorde, as a Lorde being righte desyrous to saue men, and most slowe to strieke.\* The sonne being obedient to hys father, wente.

The housbandmen, whan they sawe the sonne, they did not onely not reue|rence hym, but also with wieked stomakes turned themselues full and whole to the deuises, and purposes of moste extreme madnesse, saying emong them|selues: Hitherto haue we shaken of the seruautes that haue come to vs, this|same is the sonne and the heyre who entendeth one daye to auenge the despyte dooen by vs vnto hys father. Leatte vs kylle hym, and so shall we recouer

the enheritaunce of this vineyarde for our owne behoufes, stoutelye settynge the Lorde at naughte. Thys deiuelyshe deuyse was well lyked emonge them being confederate altogether, and so they cast the sonne out of the vineyarde, and slewe hym. Whan the Lorde Iesus had with thys processe playnely shelwed to the prystes, to the Scribes, and to the chiefe rewlers, theyr ve|rav owne conscience, who euen at that presente houre with all theyr endeavour a•tempted thesame that withyn a lytle whyle afterwarde they commytted in facte and dede, (leadynge Iesus foorth, and crucifying hym withoutte the citie:) turnyng hymselfe vnto them asked thys questyon of

them. The matier goyng thus, what shall the Lorde of the vinearde dooe vnto suche house|bandemenne? Whan they efteſones vſe theyr euasions to auoyde makynge of an aunswere, the Lorde sayed moreouer. The Lorde hymſelfe will come, and will ſende a shamefull ende to those housebandemenne, who coulde not bee woonne with any ientle fauour, and those same perſones vtterly deſtruied by death, he will ſette foorth his vinearde to other housebandemen. By this ſayſing dyd the Lord sygnyfie, that the religion of the Iewes, ſhould euen by the roote bee abolished, and the fruiſte of the ghospeſſ bee tranpoſed and remoued vnto the Gentiles by the miniftry of the Apoſtles.

[ The teſte.] Whan they heard this▪ they ſaied: God forbide. And he beheld them, and ſaid: what is this than that is writte? The ſtone that the builders refuſed, the ſame is become the head of the corner, whosoeuer dooeth ſtumble vpon that ſtone, ſhalbe broken: but on whomeso|euer it falleth, it will grinde him to poudre. And the hygh priefteſ and the Scribes the ſame houre went about to lay handes on him, and they feared the people, for they perceiued that he had ſpoken this ſimilitude againſt them.

But the Phariseis (as men that coulde in no wyſe away with the hearing of this) aunſwered: God forbydde, it ſhall not bee ſo. For they well perceiued all thys parable to had bene tolde agaynſte them: and where they coulde veray well away with the deiulishe purpose and deuyſe to kyll Ieſus, yet doe they vtterlye deteſte and abhorre the iuste vengeance of God due for ſuche a wyked purpose. But Ieſus purpoſelye to ſhewe that the veraye ſame thynge which they denyeſ had bene foreſayed of the Propheteſ, that it would ſo forſtune, caſt an earneſt iye vpon them, and (as ye woulde ſay) ſpeaking vnto their conſcience,\* ſayed: If ye geue not credite to my parable, what is it than that ye reade in the Psalmeſ? That ſame ſtone whiche the builders caſt aside and woulde none of, is become the head ſtone of the corner: whosoeuer ſhall light on that ſtone to ſtumble on it, ſhall be all to cauſed, and agayn on whome the ſame ſtone ſhall fall hym ſhall it grynde to poudre. Christe ſygnifyethe hymſelfe to be the celeſtiall ſtone, ſent of god, whome the Iewes refuſed, buiſting vp theyr Synagogue without Christe: but God made hym the corner ſtone whiche knitteth together and cloſeth vp bothe the walles into one, and coupleteſ twoo ſoondrye peoples into one churche and congregacion throughe euangelicall fayth without the ceremonies of the lawe. And thys ſtone is a moſte ſure buckeler and defence agaynſte all the auaultes of the worlde and of Satan vnto all ſuche, as beleuyng on hym, doe cleue fast vnto hym, and dooe rest or staygh on hym.

But he is ſounde and vnreſiſtablie vnto ſuche as will rebell agaynſte hym. For none there is ſo great a power of thys worlde, but that it is al to cauſed

if it stumble on thys stone. And certes stumble he dooeth at hym, whosoeuer resisteth hym and casteth hym of. Nowe on the other syde, drieuen to ponder shall that persone bee, on whome that stone shall lyghte in hys fallyng. And certes on suche doeth it lyghte, whome after they haue bene a great long time suffred, the stroke of God at laste falleth sodaynlye vpon, ere they bee aware or thinke on it. For one and the same stone, is lyfe to those that reste thereon, and damnacion to suche as are enemyes vnto it. These parables of the Lordes declaring, sette the heartes of the headmen, of the priestes, and of the Scribes in suche an eagre rage, that they were mynded euen there presentellye to haue layed handes on hym, but the drede of the people dyd at that tyme streygne them from that wiked vilannie, emong whome they sawe Iesus to be had in veray great prycce. For knowing themselues naughte in theyr owne conscience, they had smelled the parable whiche was tolde, to touche and hitte them as righte as anye thyng, and yet had the parable bene tolde to suche intente as they might by the vnderstanding therof be called backe agayne from theyr moste deuilishe purpose whiche they had entended. But nowe are they made the more crabbed and fierce vnto dooing of mischiefe, by the selfesame thyng, where by they ought to haue bene clene discouraged and drieuen from theyr malice.

[ The texte:] ¶And they watched him, and sent furth spyes which should fayne themselues righ|teous men, to take him in hys woordes, and to delyuer hym vnto the power & autoritie of the deputie. And they asked him saying: Maister, we knowe that thou sayest and teacheſt right, neither considerest thou the outward apperaunce of any man; but teacheſt the way of God truely. Is it lawful for vs to geue tribute vnto Ceasar, or no? He perceiued their craftinesse, & sayde vnto them: why tempte ye me? Shewe me a penye. Whose image and superscripcion hath it? They aunswered and saide, Ceasars. And he sayde vnto them: geue than vnto Ceasar, the thynges whiche belong vnto Ceasar, and to God the thynges that perteine vnto God. And they coulde not reproue his saying beofore the people: and they meruayled at his aunswere, and helde theyr peace.

Therfore beeing nowe departed, (by reason of standing in dreade of the people) from dooing the hainous acte in the open face of the worlde, whiche in their eiuill heartes they had already dooen, after they had once so determi|ned: they goe about the bringing of it to effect by priuie traines of vndermy|ning him: beyng euen somuche the more vngracious, that they ioyne fraude vnto their malice: lyke as a more mischievous creature is he that sleagheth prieuely with poyon, then one that killeth with a sweorde. Now heare thou, o Theophilus, the wiles & traynes of the wicked priestes, whose desire was for thys cause to haue Iesus for euer destruied, that is to

saye, to haue the trueth euangelicall vtterly oppressed, because that by the same veritie of the gospell was taken awaye from theim the farming of the vineyarde, the pro|pre owning and possession wherof they had promised vnto themselues bothe perpetual foreuer, & also to come to them by title & succession of enheritaunce. They hide their angre shewing no manier countenaunce therof,\* and watche all occasions possible to put him to deathe. They colourably sende forth cer|tain counterfeict persons, who shoulde feigne theimselfes to be iust & rightelous afore God (& nothing is there in the worlde more pestilent or deadly then is counterfeict righteousnesse) to the ende they shoulde out of hys woordes hunt out one point or other, wherof he might be detected before the Empe|rour of Romes deputies, & before the lieutenaunt Pilate, who at that present

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season was the hygh rewier in Iewry in Ceasars behalfe: and thys dyd they, to thentent and purpose that all the grutche, and querele of thys facte myghte bee layed ouer from themselues to the others, as though he had beene putte to death by the sentence and iudgemente of Ceasars officers, and that they on theyr parties as men vnculpable myghte appere to haue kept theyr handes from effusion of bloude. But the more they goe about by worldelye subtiltie to hyde it, so muche doe they more and more notoriously bewray theyr incom|parable malice. The sayde disguisynge maskyng esquiers therefore of the bys|shops dooe set vpon Iesus, & assayle hym with suche kinde of wordes as here ensue.\* Maister we haue throughlye seene thy perfecte vprightenesse: thou tell|lest thy mynde playnely without any feare or dissimulacyon, and teachest euelry thyng after the righte sorte, neyther is there with thee any suche respecte or accepcion of persones, that thou wilte tell me a lye for the faouore of any man, bee he of neuer so muche power and autoriti: but thou hast euermore onelye God and none elles beefore thyne iyes. What is acceptable to hym and stan|ding with hys pleasure, the same dooest thou playnely and without any feare teache. Teil thou vnto vs therefore what thy veray opinyon and mynde is in a mattier about whiche there is muche controuersie and variaunce emong no smalle noumber of vs: whether is it a thyng standyng with goddes pleasure and contentacion,\* that we geue tribute vnto Ceasar, or is it not? Iesus than who had a perfeict vnderstanding of these smoothe and swete hony woordes mening fraude and deceipte towardes hym, and knowyng veraye well to what ende thys snareful bayted question was ment, whiche was, that in case he had aunswerec according as theyr veray hope was he woulde, that it were not standing with Goddes contentacyon that a people beeyng consecrated vnto God, shoulde bee in subieccyon, and shoulde paye tribute to an vngodlye prynce and an ydolatre, (whiche opinyon the Pharises allowed, though they durste not openlye speake it:) they woulde eftesones haue procured and ad|dressed out some

counterfeicte persones, whiche shoulde haue detected him of highe treason beefore Pilate (beeyng the emperours lieutenaunte:) he dyd by euangelycall policye in suche wyse defeate theyr malicioouse deceiptefulnesse, that he dyd bothe take awaye from them the occasyon whiche was soughte to doe him harme, and also put them in remembraunce what their duetie was to doe, whiche thynge vndoubtedly no man shoulde leauue vndoien without as|sured peril & ieopardye of his life. For Christ was not come for any such pur|pose, as to teache howe much was to be payed vnto Emperoures, or to Emperoures deputies: but what was due of the spirituall substaunce to bee payed vnto god, who is the Lorde of all thynges. Why come ye to tempt me (sayeth he?) • Shewe me a piece of your syluer coyne. For he knoweth not the image of Ceasar, forasmuche as he had nothyng in earthe. Whan the piece of coyne was shewed hym in hys hande, he demaunded whose phisyonomye it was,\* and whose tytle or poysee was written about it. For thys is a thing too, that a true Christian dooeth not knowe. But they who knewe it (that is men wedded to the worlde) sayed: Ceasars phisionomye and pryente it is.

Than {quod} Iesus byanby: than render and paye ye vnto Ceasar, yf anye thyng belongeth to his righte. For I force nothyng what the prynces of thys worlde dooe require by theyr exaccions. But thys is yet a greater poyncte of your charge, and more requisite to the purpose, that ye tendre vnto God, that

ye oughe vnto hym: know ye therfore the image of hym stricken and coined in youre hertes, acknowelage ye his title and poisee. All the soule is due to hym euery whit of it, and oughte not to bee in bondage to any other persone, then to hym, who created bothe the bodye and y<sup>e</sup> soule too. And bearing (as it doeth) the image of God, wherefore is it paied for tribute to the deiuill? The subtyll awaiters to haue taken him in a trippe, meruayle at so warie and circumspect an answer. For the euangelical simplicitie hath a politique cast of it own too. Yet this notwithstanding, they woulde not acknowelage the heauenlye wyse|dome of God in him, but sorowed because there was nothing which they could reprove in all his talke.

[ The texte] ¶Then came to him certaine of the Sadducees which deny that there is any resurrecc|lon, and they asked him, saying: Maister, Moses wrote vnto us, if any mannes brother dye hauing a wife, and he dye without children, that then his brother should take his wyfe, & reise vp sede vnto his brother. There were therfore seuen brethren, & the first toke a wife, and dyed without children. And the seconde tooke her, and he died childelesse. And the thirde tooke her, and likewise the residue of the seuen, and leaft no children behind

them, and died. Last of all the woman died also. Nowe in the resurrecccion, whose wife of theim shall she be? For seuen had her to wife. Iesus aunswered and saied vnto them: The childrē of this worlde marye wiues, and are maried, but they whiche shalbe coumpted worthye of that world and the resurrecccion from the dead, doe not marie wiues neither are maried nor yet cannot dye anye more. For they are eguall vnto the aungels, and are the sonnes of God, in somuch as thei are children of the resurrecccion. And that the dead shal rise again, Moses also shewed besides the bushe, whan he calleth the lorde the God of Abraham, and the God of Isaac, and the God of Iacob. For he is not a God of dead, but of liuing. For al liue vnto him. Than certain of the Phariseis aunswered and saied: Maister, thou haste well saied. And after that durste they not aske him any question at all.

Whan the saied parties were departed from hym, there came vnto him of the secte of the Sadducees, who vnder a false title of righteousnesse made much high solemnitie of theimselfes, in like manier as the Phariseis had their name of excellencie in outward apparence to the sighte of menne, wherein they thought theimselfes ferre to surmounte and passe the other sectes.

And the secte of the Sadducees hathe this one propre•ie by theimselfes,\* that they dooe not beleue any arisyng again of the bodyes to bee after this lyfe, neilther any parte of man to remayne after death, ne that there be anye Aungels. These Sadducees propoune to the Lorde suche a question as foloweth. Maiſter, such manier a law hath there been geuē to vs by Moses, that in case anye man, after he hath maried a wyfe, shalbee deceassed without chyldren: the broſther of the partye so deceassed, shall marye the wedowe leaſt by hym: and succeldynge in the place of his brother, shal reiſe succession and issue vnto his brother of theſame womans bodye. So than it fortuned, that there were ſeuen brethrē of whome the fyrt maried a wife, and died without iſſue. The nexte eldest broſther tooke her that was leaſt to wyfe, and dyed hymſelfe lykewyſe hauiing had no chyldren by her. Nexte after hym ſucceded the thirde brother into wedlocke, accordyng to the course of his age, who on his partie alſo dyed withoute chyl|dren. And ſhort tale to make, in ſemblable manier was this womā maried vnto euerye one of them vntill the ſeuenth, and al had her, and yet made ſhe neuer an one of theim a father, ne brought hym forth any chyld. In procesſe of tyme dyed the woman too. Now than at the general resurrecccion, which of the ſeuen

brethren ſhall recouer the poſſeſſion of this woman to his wyfe? For ons maſryed ſhe was to euerye one of theim, and ſhe can not bee common to theym al, ne to any mo housebandes then one. By this toye hauiing in it neither time nor reason, the Sadducees ſuppoſed that the opinion of the

Phariseis myght bee wyped clene awaye, whiche Pharisēis dyd stiefflye holde argumente, that the soules doe remayne after the bodyes be dead, yea and ferthermore that the boldyes of the dead shall one daye returne to lyfe againe.

Now because these mennes apposyng of hym conteined in it more foolishenesse, thē malice, Iesus vouchesalued to enstructe thē, saiynge: ye are in a wrōg opinion in that ye imagyne the like state of thynges to bee in the lyfe to come, as ye see in this presente world here. The children of this world, which worlde is neuer without successiue alteracion of some diyng euery day, and othersome daily cummyng into the worlde, dooe remedilesse seke out and procure wiues for their sonnes, and doe sette out theyr daughters in mariage to housebādes, for mankynde cannot by any other possible meanes bee continued in progenē|racion of issue. And therefore matrimonie emong them is not a thyng of blisse|fulnesse, but of necessitie. But those persones to whose lotte suche blisse shall falle, that they maye be reputed woorthie the resurreccion of the iust, and worlthy thatsame worlde, whiche knoweth no mortalitie, suche neyther shall procure wyues for theyr soonnes, nor shall geue theyr daughters to house|bandes in mariage. For what nede shall there bee of mariage or a carnall co|pulacion, whan no bodye shall nowe dye? For they haue nowe alreadye suc|ceassed any longer to bee carnall, and to bee subiecte to the incommodityes of this worlde, but haue nowe receiued a bodye that shall neuer dye, and shall nowe from henceforth none otherwyse liue then the Aungels dooe liue, emong whome there is no mariage ne vse of wedlocke because there is no necessitie of dying.

Here in this worlde they that of mortall parentes are borne mortall, dooe by the vse of matrimonye, make prouision and meanes for continuing the suc|cession of mankynde: But those others beeyng nowe by the vertue of the spy|rite newe borne againe, and made the sonnes of God liuyng for euer withoute ende, shall fele no misse of matrimonie, because they shall not knowe death, as beeyng nowe through resurreccion restored vnto lyfe immortall. And because thissame doubtefull question hadde bene propouned of the Sadducees pur|posely to mocke the arisyng again of the deade, because they beleued not that the soules dooe remayne aliue after the death of the bodye: Iesus vouchesalued to enstructe their ignorauant hertes concerning this case too, by autoritye of holy scripture, whiche holy scripture in dede they dyd not disalowe, but yet they dydde reade thesame not hauyng theyr myndes on it to marke it as they should doe. Uerailly (saieth he) to be a thyng possible enough, that y<sup>e</sup> dead may arise agayn, and that the soules dooe not dye together with the bodyes, euen Moses hymselfe dooeth teache you to bee true, whose autoritie, forasmuche as ye dooe in other matters acknowlage, ye ought not in this case to reiecte. For Moses hath written, that God spake vnto hym after this manier oute of the bushe, whiche he had seen in redde flamyngh fyre to burne without anye consu|myngh or wastyng. I am the God of thy father, the God of Abraham, the God of Isaac, the God of Iacob. &c. Now were Abraham, Isaac, and Iacob,

at that tyme alreadye buiried in graue: That if according to your opinion, e|uery one which dyeth, dyeth for altogether, and dyeth neuer to be recouered algayn: how doeth god call hymselfe god of theim that be none suche? For seing that God is y<sup>e</sup> veray true liuing god himself, or rather (more truely to speake) is veray lyfe selfe: it is a thyng vnconueniente, that he should call hym self the God of suche as by meane of deathe are vtterly perished and gonne for euer. But they are not so gon,<sup>\*</sup> forasmuch as the chieffer parte of theim remaineth a|lieue, that is to were, the soule, beeing the parte whereby our life is in vs. In o|ther liuyng creatures besydes man, death is an vttre perishing for euer: for in theim aswell the bodye falleth altogether downe as soone as it is destitute of lyfe, as also the soule, which in theim is naught els but a certayne harmonye, and proporcionate agreyng together of the qualites and humours of the boldye, whiche as soone as thatsame temperature is dissolved, vanisheth awaye immediately as a thyng of nothyng. But in man deathe is nothyng els, but a pluckynge of the soule in soondre from the bodye, so that the better parte of the twoo that are in vs remayneth styll vncorrupted, and the bodye only is for a season not vttrely perished neyther, but as ye woulde say, putrified. And the|same body to be restored agayn by the power of god at the resurreccion, ought not to seme any meruail vnto you, forasmuche as ye daily see of a dry graine of sede caste awaye into the earth, and there putrified, a newe and a liue tree to spryng vp, whiche laie hydden in a litle smale and deade sel•e grayne now bui|ried in the grounde. Therefore such as are dead, to you ward are dead in dede, forasmuche as ye are not hable to reuiue them agayne: but euerie one of them, yea eu'en they that are deade also dooe lyue to godwarde, in whose hande it is, whansoeuer his wyll shall bee, to restore the soules that haue beene plucked a|waye, euerie one to theyr owne bodies agayn. Whan the Sadducees at these saiynge helde theyr peace not hauyng a worde to speake: certayne Scrybes allowed the talke of Iesus, because that concerningy this case, the Pharyseis and the Scribes did consente in opinion agaynst the secte of the Sadducees. Notwithstandyng lyke as the opinion of the Phariseis and Scrybes was in this behalfe righter then the opinion of the Sadducees: so were their hertes more replete with mischiefe and vngraciousnesse. For in suche a place dooeth there lesse parte of malice remayn, where there resteth more of grosse ignoraūce and defaulte of learnyng.<sup>\*</sup> Thus after that Iesus had in vayne beene tempted and proued of soondrye sectes of the Iewes, (for he had afore this tyme aun|swered the Phariseis to their question concerning the greateste precepte of the law,) and not one of them al had had suche spedē as he woulde in that y<sup>•</sup> he had attempted: no man durst auenture any more to be buisie or to beginne with him in demaundyng of any questions.

[ The texte.] ¶And he saied vnto theim: Howe saie they that Christe is Dauids soonne? And Dauyd himselfe saieth in the booke of the Psalmes: The Lorde saied vnto my Lord, sitte thou on my right hande, till I make thine enemies thy foote stoole. Dauid therefore calleth hym Lorde, and howe is he than his sonne?

Iesus therefore of his own mocion whan thei wer gathered together in a p•ūpe, did bid theim aunswere him who would, to a question that he would de|maunde, not beeyng a question full of baites to take theim in trippes, but a

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questiō that concerned their soule health. He demaūded whose sonne the scripture dyd pronounce that Messias should be▪ They beyng not ignoraunt that it had by prophecie bene foresaied, that Messias should in tyme cummyng bee borne of the linage of Dauid, made answere without any stoppes or staighes: Dauids sonne. To this Iesus said: But Dauid being enspired with the holy ghoste,\* speaketh of Messias after this manier in the Psalmes: The Lord said vnto my Lord, sitte thou on my righte hande, vntil I make thyne enemies thy foote stoole. Howe agreeth it, that Dauid▪ shoulde calle him Lorde whome he acknowledgeth and taketh for his sonne? For the sonne is inferiour to the fa|ther: and more reason it wer, that the soonne should in the waye of honour and reuerence call the father Lorde, then contrarie wise. This question coulde not one of theim all soile, and for that presente Iesus thoughte it sufficiente (as ye would saye) by a mysticall •iedell to haue geuen theim a litle intimacion or in|clyng of his nature of Godhed, by the whiche nature of his Godhed he was superiour vnto all the Patria•kes, forasmuch as he was equal vnto God the father, albeit euen after his humain nature also he excelled all creatures. And they reputed the memorie of Dauid to bee holy and precious: but hym whome Dauid acknowelaged bothe for his soonne, and also for his Lorde: hym they caste of, not through ignoraunce of the lawe, but of a iudgemente beyng blin|ded with peruerse and corrupte affeccions.

[ The texte.] Than in the audience of al the people, he saied vnto his disciples. Beware of the Scrilbes, whiche wil goe in long clothing, and loue gretinges in the markettes, and the highest seates in the Sinagogues and the chiefe roumes at feastes, whiche deuoure wedowes hou|ses feigning long praiers: thesame shall receiue great damnacion.

Forasmuche therfore as the malice of this generacion was past al hope of grace, and not curable by any salves that could be: it remained, that the simple and vnlettred multitude of the people should haue good warning geuen them that they might not bee trained in and deceiued by coulouring and crafty con|ueighaunce of the others, who whereas they were voyde of al religion or true deuocion, yet dyd they countrefeicte the highest godlinesse possible, hauyng iye to none other marke, but only to theyr own glory and lucre, and for that same onely cause murmouryng and pratyng all manier wayes possible, agaynst the glory of God, and agaynst the health of their neigboures. For there be none more deadlye enemies of true godlinesse,\* then suche as by countrefaictyng of holy conuersaciō purchase vnto theimselfes autoritie, and bearing theimselfes bolde on thesame, do withdrawe the simple people from true godlinesse. This kynde of maskers are fore taken with twoo diseases in especiall, that is, with ambicion which altogether enclineth to tyranny, and with couetise insacieble. And suche men dyd Iesus (as it were) plainly peince out vnto his disciples, & that did he all the people beyng within audiēce of it, to the ende the said Phariseis and Scribes myght bee shunned, forasmuche as they would not be refourmed: & that they myght haue no longer tyme to deceiue, seyng they would in no wyse emend. And this was not any suche poyn•t as to backebite or take awaie any mennes good name and fame, but to make a good sure waie for the safegarde and preseruyng of the simple innocēt people. Now listen thou swete Theophilus, w<sup>t</sup> what coulours the Lorde pe•neteth theim out, y<sup>t</sup> thou mayeste eschewe theim, whan they bee knownen vnto thee. Beware ye of the Scribes (saith he) suche as ye dooe nowe often tymes see to assayle me with guyle and

subtiltie. They professē the perfecte knowlage of the lawe, & dooe obstinatelye resiste the mynde of the law. They haue God in theyr mouth, but thei are open aduersaries to the glorie of God. They proteste in woordes, to be earneste tra|uallers for the peoples behoufe and profite, whereas they coūtrefaict al thin|ges that euer they doe for respecte of theyr owne cōmodities. Th•• make great fleeing outwardly from the coumpaignie of sinners, yea, and in case thei light on the coumpaignie of suche by anye casuall chaunce, they purge theimselfes by much washynges: but theimselfes on their owne parties dooe withinfoorth altogether swymme in vyces much more detestable, that is to we•e, in desire of vainglory, in high solemntie of looke and countenaunce & in envy, but moste specially of all in aurice, whiche to doe is no lesse then plain wurshyppynge of idolles. And because they vnderstād and perceiue the people to be must chiefly moued with suche thinges as maye bee seen with the bodily iyes: they doe with suche kyndes of iugleynges,\* hunt and seke to geat autoritie emong the simple soules. They doe (as ye would saye) sette out themselves to sale, by

their newe|found disguised vesture, hauyng a great pride and felicitie to be ie•tyng vp & downe where thei maye be seen in their autentical robes of auncyentenesse re|chyng down to the hard grounde: and with their countenaunces framed to a grauitie, they are often & much present in y<sup>e</sup> high stretes and in places of great resorte of people, to the entent they maie there haue much crouching and dou|kyng made vnto theym, & that they maye bee hailled and greted by the name of wurshypfull maysters. In the sinagoges also and in places where much coumpaignie is sitting together, thei looke and seke to haue the highest seates, and at feastes whan they shall sitte downe to meate, they haue a great appetite to beginne the table, because they woulde seme great and iolye felowes in the eyes of men, whereas before the face of God they are accursed and detestable. And yet might they seme to bee nomore but vainglorious and foolyshe,\* if they made no ferther sekynge nor suyng but for the swifte blastes of bruit and fame of y<sup>e</sup> people, and the vanishing smoke of haillinges and gretynge. Nay, there is nothyng more full of catchyng and pollyng then thei are. Thei occupie not the trade of vsurye, lending out their money for encresse or gaines: thei are not collectours ne receiuers of tribute wherby to polle and piele the cōmon people, but they haue castes and sleightes more vngracious then the craftye trade of suche is. The simpler sorte of people whiche maye easily be beguyled, doe they hunt to take for a pracie: they seke to catche wedowes suche as are welthe and ryche, and destitute of the aide of housebandes, which might defend them. The sexe of womankynde is apte to be deceyued by fraude, and a godly acte it is in apparence, to bee helpers of suche as are destitute. Suche simple wedowes therfore doe they easily flocke and lou•e, through countrefaictyng of holines. Ueraye muche grauitie doe they pretende in their countenaunce, they bee ho|noured of euerye bodye, theyr veray habyte dooeth on euerye syde crie them to bee men of holy conuersacion, and thei vse besydes this to bee a long whyle tol|gether in prayers, yea and that shall bee doen in the open stretes where euerye bodye maye beare recorde. Thesame thing was dooen of Iohn also and of the olde auncient prophetes, but it was dooen in secrete, where none might behold it but God. But these felowes dooe not praye, but hunte. What meruayl thā, if selie wedowes bee deceiued by so manye waies of coulourable delyng? But whan they haue ons crepte in, to geate theyr heades within the saied wedowes

doores, they deuoure their houses, and piele and polle the sely weomen whom their partes had been to defende and sauе, and what ought to haue been g•uē out in almes to the behouf of the poore, that doe they wholly conuerte to their owne lucre. Such manier men were the Scribes at those daies and the Pha|riseis, who without ende bothe in woord and dede, made resistēce agaynst the ghospell. Albeit there bee euen at this present daie

too, and euer wyl be Scri|bes: who whyle they sette al their mynde and studie vpon their owne profites, dooe not onely bothe speake and woorke agaynst the commodities of the pe|ple, but also be resiste the glorie of Iesus, and that they dooe vnder a false pre|tence of religion, by theyr wedes, by their titles, and by their long prayers, huntyng for to geat an opinion of holinesse in the syght of the common people: whiche common people dooeth not yet well vnderstande in what thynges true religion dooeth consiste. But nowe, what shall the disciples of Christe dooe algaynst such Scribes and Phariseis, forasmuche as y<sup>e</sup> true disciples of Christ can no manier skyl of harmynge any bodie as mē indewed with the simplenesse of veray dous. Forsooth they shall in this case vse also the subtiltie of the ser|pent. If beeing duely tolde of their ill doinges they do not emend, their coum|paignie muste be shunned, seeyng they are vncurable, and the simple are to bee warned that they beware of the same secte liyng in awaite for theim, And as for the saide Scribes and Phariseis, theyr due punishmente abideth theym. For whan they shall come to the seate of iudgemente, before thatsame iudge, who iudgeth not by suche thynges as are seen with the iyes of the bodye, but by the priuye affeccions of the hertes: at that hour shal suche be adiuged to more grieuous tormentes,\* then those, whiche are to y<sup>e</sup> open sight of the worlde and vnfeignedly full of hainous enormities beyng persones so much the lesse culpable, because they shewe their disease openlye and hide it not.

The .xxi. Chapter.

[The texte.] As he behelde, he sawe the riche menne, which caste in their offreinges into the trea|sourie. He sawe also a certain poore wedowe, whiche cast in thither twoo mytes. And he saied: of a trueth I saie vnto you: that this poore wedowe hath putte in more then thei al. For thei all haue of their surperfluitie added vnto the offreinges of God: but she of her pe|nurie hath cast in all the substauce that she had.

**A**nd to the entente the Lord Iesus would the more die|pelye enpriente the foresaid matter in the hertes of the people, whiche was, that men are not estemed in y<sup>e</sup> sight of God by thynges visible but by sinceritie of y<sup>e</sup> herte, and also mighte checke the couetise of the Scribes, of y<sup>e</sup> Phariseis, and of the preestes, who broughte the people in an earneste beliefe, and in especial selie fond weomen that were wedowes, (if they were welthie & riche, or els not,) that it was the higheste poynete of holinesse that coulde be, if they dyd contribute a verai great porcion of their best substauce into the corbone▪ that is, their churche treasurie of lewels and offreynges, the pouertie in the meane whyle ouerpassed, yea and many tymes their children & parentes too: as he was sitting in the •emple, he cast vp his iyes

vnto that same place, whiche is called Eazophilacium (that is to say) the Iewelhouse or

•extye, or treasourie, in the whiche the Iewels of the temple were kepte. The priestes would in any wise haue this moneye reputed so holye, that where the lawe had specially commaunded that the parentes should be honoured, theyr doctryne was, that the father ought rather to bee least vnholpen, thē y<sup>e</sup> corbon not to bee encreased, wheras that money yet neuerthelesse through the default and abusion of the priestes, was now alreadye a great parte of it turned to the mainteinaunce of the sensuall excessiue liuyng of thesame priestes onely. So whan manie ryche and welthie persones had cast many thynges into the trealsourie, and had muche countenaunce and sygnes of allowing them for casting in suche money made vnto theim by the priestes and Phariseis, \*as Goddes creatures for their so dooyng: there came thither a certain selie poore wedowe who cast in twoo mytes or littell brasse pens of money, as muche as came to a ferthyng. And when no earthly creature at all would once make any signe of commendyng her, because she gaue but a littel: yet was it Iesus pleasure that the godly deuucion of this woman should bee knownen to the people. For he saied: This wedowe semeth by the iudgemente of men to haue putte a veraye smal porciō into the treasourie, but thesame woman by y<sup>e</sup> iudgemente of God, hath cast in more then those other riche persones, whiche haue veraye largelye dooen. \*For they are liberall of the superfluitie whiche they haue at home: but this poore wedowe vpon an earneste zele and deuucion of dooyng her duetye vnto God, hath geuen of her penurie, whereas she had full great nede to haue kepte it still, and all the substaunce whiche she had at home, she hath nowe cast into the treasourie. In the sighte of God therefore, who hathe not an iye to the quantitie of the thing, but to the herte of the geuer, she gaue a more boūteous offreyng, then the others whiche gaue a greate dele more in quantitie. Thus Iesus by euerye occasion withdrew his disciples from putting affiaunce or truste in thynges that maie bee seene (wherunto the Iewes dyd attribute ouer muche) vnto y<sup>e</sup> earnest exercise of euangelicall deuucion and godlinesse, which consisteth in the syncere affeccion of the herte.

[ The texte.] ¶And vnto some that spake of the temple, how it was garnished with goodly stones and Iewels, he saied: The daies will come, in the whiche (of those thinges which ye se) there shal not be leaft one stone vpon an other, that shal not be throwen downe. And they asked him, saying: Maister, whan shal these thinges be, and what signe wil there be, whan such thinges come to passe? And he saied take •ede that ye •ee not deceyued. For manye shall come in my name, and saie that they are Christe, and the tyme draweth nere. Folowe ye not them therfore. But whan ye heare of warres and sedicions, be not

afrained. For those thinges must first come to passe, but the ende foloweth not byandby. Than saied he vnto them: Nacion shall arise against nacion and kingdome against kingdome, & great yearth quakes shalbe in al places, and hungre, & pestilēce and feareful thinges. And great signes shall there bee from heauen.

Now so it was, that the Iewes had an especiall glorie in their temple of Hie|rusalem, the whiche because it was excedyng curiously builded, and also enrilched with many high and precious Iewels, was visited with great religion, not onely of al the Iewes, but also of aliens & men of other straunge naciōs. And nowe was the tyme come, that the religion of thesame materiall temple with the sacrifices and oblacions to thesame belongyng should ceasse, and the temple of mannes herte beeyng consecrated with the holy ghost should be prepaired for God, in which there should most acceptable sacrifices be daily offred vnto hym, not of bruite beastes, but of godly praiers, and thākes geuyng. For the pure herte, yea euen of euery poore body, is a more portelye and gorgeous

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temple to God, then was the saied most sumpteous tēple of Ierusalem, whiche had been so many yeres in edifiyng. Chastitie, humilitie, & charitye or per•••c•e loue towardes al men, been ornamenteſ a great dele more precious in y<sup>e</sup> syght of God, then that other marble pillours, the garnishing of yuerye, the tymbrelwoorke of cedret•e, the golde, the siluer, and the precious stones, whereof the priestes and Phariseis made so muche greate prydē and shewe. And so, whan certaine persones made a poynctyng and a shewyng to Iesus, towardes the woondrefull buildyng of the temple, whiche was edified with the moste pure stone that coulde bee, and theſame ſtone bothe poolished & keruen with greate woorkmanship of masonrie, and was ferther more with many Iewels gaie & richely beseen, he aunſwered: prepaire ye vnto God a ghostlye temple, whyche neither oldnesſe maie eate vp w<sup>t</sup> rottynge, neither any tēpeſte maie ouerthrowe, nor fier maie burne vp,\* ne any power of man maie deſtru•e or caste downe: For the time ſhall ſhortely come whan all these thynges whiche ye dooe now make ſo muche meruailyng and gazyng at, as thynges woorthie and mete for God, ſhal bee throwen downe euen to the foundacion, yea in ſo much, that there ſhal not ſo muche as one ſtone be left ſtandynge vpon an other, but that it ſhall bee deſtruied. The diſcipliſ this hearyng, & cōiecturyng euen of thoſe veray worldes, that the kyngdome of heauen was now not ferre of, whiche kingdōe they ſuppoſed and imagined ſhould come with a greate chaunge & turning vpsyde downe of the world: beeyng gredye men to knowe the tyme whan theſe thinges ſhould come, dooe ſaie vnto the Lorde: Maister, al thiſſame that thou ſpeakest of caſtyng downe of the temple, and of the vttre

destruyng of the cyte of Hielrusalem, what daie or whan shall it cumme to passe, or by what signe maie we bee hable to knowe the saied tyme to be alreadye come? But Iesus whose wyll is to haue his disciples euermore in a readinesse against all assaultes of eiuyll mysauentures, dyd by his doubtfull and entrieked communicacion, sette theyr myndes in suspence & perplexitie, makynge a medley of many soondrye matters together, concernyng afflictions which they should afterwarde abide for preaching the ghospel, concernyng the beatyng down and the miserable plague of the citie of Hierusalem, and concernyng the ende of the worlde, the oure and tyme whereof it was his pleasure to haue vnknownen to all creatures, to the entent they should continually euermore be in a readinesse. The disciples minides ranne altogether vpon a kyngdome: But the Lorde was more willyng to haue theim knowe the thyng that did more nerelye touche them, and to knowe those other matters the veray speakyng and mencionyng whereof, their hertes vttrely abhorred, because thei wer as yet but weake and fraill menne. For they had better fansie and will to heare woordes pleasaunt to the eare of worldelye coumforte and solace, then to heare thynges concernyng the coumforte of the soule health. The foresaied blessed reigne will one daye surely come, and at his due tyme wil it come, but the care and charge thereof, it is moste expediente to put in the handes of God, and to leat hym alone withall, our partes it is in the meane tyme so to behauie our selues, that we maye not seme vnworthye of that kyngdome. For there is no cummyng to the glorye of the same reigne, but by meane of soondrye afflictions.\* Against such afflictions it behoueth our hertes to be well armed: Iesus therefore saied: Oute of all doubtes come I will, and displeigh the maiestie of the reigne Euangelicall. But see ye y<sup>e</sup> ye bee not seduced, embracing an other Christe in stede of me: For before the prefixed tyme at

whiche I wyll come,\* there will come many whiche wyll vsurpe my name vnto them, and will boldely auouche of themselves and saie: I am Christ. The tyme is at hande: Be not ye any thyng moued with the wordes of such: & in case they shall call you any whether, goe not ye after theim. Uerailly when ye shall heare al the worlde to be in a garboile of sediciōs & of warres, manye persones shall plaie the prophetes, and shall allege the ende of the world to approche. But be not ye any thyng feared with suche rumours, as though the last daie be euen than byanby at hande. For in dede suche thynges as these shal fortune, but the ende of the worlde cometh not euen streight waie in the necke thereof. For these shall bee nothyng els but certain preaūbles of the said extreme distresse which shall bee to the eiuil sorte an vttre castyng awaie, and to the good it shalbee an examinacion or triall, & a purif•yng of them. As whan the bodye is towardes the poyncte of diyng the signes & tokens therof be strōg diseases hauing come vp & growen in

thesame bodyes, through an vnnaturall distēperature of the humours, so shall these terrible cōmociōs and hurleyburley foreshew y<sup>e</sup> end of y<sup>e</sup> world, which hurleyburley māns self doeth procure vnto hymselfe by reason that he is infected w<sup>t</sup> inordinate lustes & affeccions. Through mans peruerse|nes shal y<sup>e</sup> veray nature of thynges be shaken out of al due ordre & course, de|testyng (as it wer) the malice of man, & strongly ensourgeyng for the redresse & auēgemente of their vngra••usnesse.\* With greate vproares & garboile shal there bee arisings of nacion against nacion & royalme against royalme. And whereas there is nothyng more distresseful thē warre, yet doeth man purchace & wilfully procure this pernicious confusion vnto hymselfe through ābicion, through folye, through couetise, through hatred, and throughe other lyke cor|rupt affeccions. Yea & verai nature selfe shal ouer & besides y<sup>e</sup>premisses, cause many sore yearthquakes in many soondrye places, in sorte as though y<sup>e</sup> world tooke high skorne & disdeigne, for that it wer forced to beare men beeing suche vngodly & wicked creatures. There shal morouer cum great pestilēces which by their infeccion shal waste awaie & cōsume a mightie great noūbre of people in sort as though the aire were armed & weaponed to doe vengeance vpō the ciuil sort, whereas it was for this purpose first ordeined & sette for mānes vse, that with it holsome breath it should bothe geue & nourish life vnto al creatu|res Ferthermore throughe penurie of the fruities of y<sup>e</sup>yearth there shall come famīne, in case as yf the yearth should say that she would not geue foode vnto her children being so wicked agaysnt God,\* to whom euē the dumme elementes also doe their bounden seruice & duetie. The sea also shalbee throughly moued with straūge & vnwont rages of tumbleynge and tossing wheras thesame too had aforetymes been accustomed to serue to the vse of man. Yea & besides all y<sup>e</sup> premisses, the veray skye and heauen shal shewe woondreful signes testifiyng the wrathe of God. For the sunne shalbee turned to derkenesse, the moone into 〈◊〉 , blasyng sterres shal in straunge likenesse shewe theimselfes & other vn|naturall woonders shall appere beeing vncouth & worthie to bee meruayled 〈◊〉 . But lyke as a mannes bodye doeth not streight waie passe out of the world whā it is strieken w<sup>t</sup> extreme great sickenesses, and yet neuertheles thesame or 〈◊〉 lyke diseases euer now & than cummyng vnto him & taking him agayn, 〈◊〉 declare that the tyme of his death is not ferre of: right so whan the world 〈◊〉 w<sup>t</sup> such manier eiuels, as aforesaied, be ratleed an shaken together, y<sup>e</sup>same euils shal geue a great significacion & tokening of the world drouping now

[ The texte.] But before al these thinges, they shall laie handes on you, and persecute you: deliueryng you vp to the Sinagogues and into priesōs, and shall bring you vnto kinges & rewlers for my names sake. And this shal chaunce you for a testimoniall. Bee at a sute poyncte therefore in your hertes, not to studie before what ye shal answer: For I wil geue you a mouth and wisedome, where against al your aduersaries shal not be hable to speake or to resiste.

But ere thissame woefull distresse shall thus cease vpon all the world at once, there shal excedyng great peruersenesse of men come afore, which shal prouoke the goodnessse of god to wrathe. For whan ye shall preache my name throughe whiche they maye be saued, they shal laie handes vpon you, and shal persecute you with al kynde of dooyng yll or mischiefe vnto you, they shal hale you and pul you vnto their counsaile houses of assemblie, as though ye wer culpable & malefactours. Thei shal ferthermore cast you in prieson: thei shal a•taine, and condemne you at the benches of kinges and rewlers, not for anye youre trans|gression, but for your great and high well dooyng, that is to wete, for the pro|fessing of my name, whiche name of myne they shal laboure by all meanes and waies to abolishe, where they myghte by thesame freely atteigne euerlastyng saluacion. And this shal chaunce vnto you, that your conscience maie be appro|ued, and also that their malice maie well be perceiued to bee iustly condemned.\* But as for you boldly trustyng on my sure defence, and your own innocencie, there is no cause why ye shoulde feare the iudgemente seates, ne yet why ye should carefully deuise or recorde w<sup>t</sup> your selfes, how ye beeyng as ye are, men of no knowlage shall pleade your own cause in y<sup>e</sup> consistorie or court of estates and princes. Neither is there any cause why for you to bryng in anye rhetory|cian, patron, or man of lawe, to bee your attourney. I myne owne selfe will as an inuincible patron and aduocate stande by you through my spirite, who shal ministre vnto you, bothe toungue & wisedome, suche as all your aduersa|ries shal not be of power to resiste ne to gaynsaye, be they neuer so cruell or eloquent and well spoken in worldely wisedome

[ The texte] Moreouer ye shalbe betraied of your fathers and mothers, and brethren, and kinsfolke, & frendes, and some of you shall thei put to death. And hated shal ye be of all men for my na|m|es •ake, & there shal not one hea•e of your head perishe. Possesse your soules by 〈◊〉 .

And all thissame shal ye suffre not only at the handes of men vnknownen and of straungers, but also at the handes of theim whiche are knitte and ioyned vnto you in nerenesse of bloude, and with the streight bandes of frendeshippe. The father shal persecute the sonne: the brother shall wrappe the brother in affliccion: the cousyn shall appeache and accuse the cousyn, one frende shal bring an other into the lawe. Yea and some there

shall bee of you whome they shall for hatred of me pursue vnto death, and shal slea you. So eagre and greuous hatred shall all the whole world conceiue agaynst you for the profession of my name. And therfore whatsoeuer thyng they shal entreprise to doe agaynst you, thesame will I take as dooen in despite of me: wherefore there is nothing for you to thynke or deuise of auengeyng your wronges.

It is I that shall haue displeasure dooen me, it is I that shal be slaine in you. It shalbee my dede bothe to prouide wel enough for you, & also to take venge|aunce on theyr malice. And though that stormes of persecucion at the handes

of men shall neuer somuche fede and satisfie their crueltesse against you, there is no cause why for you to feare, the case so standyng, that I am youre protecltour and defendour.\* For I will not so dooe, that any one heare of your heade shall perishe, much lesse will I leue you in the briers destitute of my succoure. Neyther haue ye any iye to worldelye assuraunce or defence, armyes, weapon, engiens: by your onely sufferaunce shall ye defende your liues. Myscarrye be can not, that is slain for the profession of my name. Ye shall not peryshe before your daye. For I will not geue vnto the violence of men so much of their own wyl. Yea and suche an one shal in veraye true dede haue sauied his soule, whoſo shal constauntly take deathe for my cause.

[ The texte.] And whan ye see Ierusalem besieged with an hoste, than be ye sure that the desolacion of thesame is nigh. Than leat them which are in Iewrie fligh to the mountaines. And leat them whiche are in the middes of it, departe out. And leat not them that are in other coun|treies, entre therin. For these are the daies of vengeance, that all thinges whiche are writen maie bee fulfilled.

As for this same riche and welthyte citie, of whiche the lewes at thys present take an high pride, and in whiche they thynke theymſelues to bee kynges felowes: shall bee euen from the foundacion deſtruyed by the Gentiles.

Therfore whan ye shal see Hierusalem to bee round about besette with siege, than vnderstande ye the playne deſtrucccion thereof to bee at hande, and that there is no more to be doen, but for euerye bodye to sauē theymſelues by spedie fleynge awa•e. For euerie bodye moſte cōmonly vſeth in warres to flatre himſelfe with the hope of victorie. But beware ye that this hope beguyle none of you: but whoso ſhall at that tyme bee in the marches of Iewrye: leate hym priuely ſteale awaye & conueigh hym ſelf into the mountaines and deſert plaſces where no waie ne path lyeth. And ſuche

folkes as shall then bee enhabited in the veray herte of lewrye, leate theim remoue their dwellyng to some other place. And whomesoever of theim, this extreme distresse shall soodaynlye take in anye forein countreyes or regyons, leate not suche recule into lewrye, leate them esteme all thynges as clene forsaken, and no more a doe but euerye man sauē his owne life. For these thynges shall not come to passe through caſual commocions of mortal men,<sup>\*</sup> but the vengeaunce of god hauing been now a long time prouoked through the obstinate malice of man, shal by the instruſmente of other forein nacions, scourge and plague this nacion being now maſny a long day a continual rebeller agaynst God. And that all this shall come to passe, the prophetes haue manye hundred yeres sens prophecied, and especiſallye Daniell.<sup>\*</sup> And auoyded or chosen can it not bee but that it muste come to passe, whatsoeuer thyng y<sup>e</sup> scripture hath foreshewed shal fortune. For Scripſture neuer failleth, as beeyng a thing wrytten by the enſtincte of the ſpirite of God. And yet ſhall not woefull extremitie therefore chaunce, because the prophetes haue prophecied that ſo it ſhall bee, but it hath therefore beene prophēcied, because god foresawē the obstinate wickedneſſe of man, whiche would afterwarde prouoke the vengeaunce of god to light vpon it. And ſurely it ſhal bee no leſſe than an huge ſtorme of euils because a long and an obstinate maſſiousneſſe of this nacion hath gon afore, whiche nacion hauyng been ſo many waies prouoked to emendemente, hath neuertheleſſe continuallye proceeded forewarde to wурſe and wурſe.

[ The texte,]

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¶But woe vnto them that bee with child, and to them that geue ſuche in those daies: for there ſhalbe great trouble in the lande, & wrathe ouer al this people. And thei ſhal fall through the edge of the ſweorde, and ſhalbe led awaie captiue into al nacions. And Ieruſalem ſhalbe troden downe of the Gentiles, vntill the time of the Gentiles bee fulfilled.

Nowe this tempeſte ſhall enwrap al ſortes of people together, aswel the offendours as the innocentes. But ſomewhat the leſſe vnhappie ſhall they bee whome the ſaid ſtorme of all theſe myſauentures, when it groweth faste vpon the worlde, ſhall fynde prest and readye appoyncted to flee. But woe vnto woſmen with chylde, and geuers of ſucke: because theſame beeyng charged with a burdē which neither by their good willes they would, nor though thei would, they ſhalbee hable to lay downe from them, ſhall not be lyght enough to renne awaye. Neyther ſhall there be any hope of escapynge harmeleſſe, ſauyng onely in fleeyng.<sup>\*</sup> For it ſhall not bee an affliccion or plague of the common rate: but the sharpe vengeaunce of God ſhall ſodaynlye take this region, & this people, beeyng now by the ſpace of

many hundred yeres continually rebellious. For their cities shall bee turned vpsyde down, and theimselfes shall bee either slain orels taken captiue to be disperpled & scatered abrode, and the course of thyn|ges turned a contrarie waie, they shalbee bonde seruautes and slaues vnto y<sup>e</sup> nacions of the Gentiles, whom hitherto as people of abhominacion they haue detested,\* and they shall bee bounde to oughe thankes to thesame Gentyles for thissame veraye poyncte, that there be any remaynes at all leafte vnslaine of so wicked a nacion as the said Iewes are. Yea and this citie here of Hierusal|salem also beeyng aswell in welthinesse of richesse, as also in opinion of true perfect religion gaily beseen, together with the temple & all (the sure building wherof they flattre theimselfes & promyse shall perpetually endure vnto them neuer to decaye,) shall bee troden vnder fete by the Gentiles, vntil those same tymes shalbee completed duryng the whiche god will suffre the nacion of the Iewes to bee oppressed and afflicted of the Gentiles beeyng vncircumcised,\* vntill the said Iewes beeyng chastised with long aduersyties, mai• at the last emende, & ioyne together with the Gentiles into the felowshippe and brother|hod of professyng the ghosspell. For thesame thyng shall so come to passe before the laste daie of the worlde shall come.

[ The texte.] ¶And there shalbe signes in the sunne, & in the Moone, and in the ••e•res, & in the earth. The people shalbe at their wittes ende through despaire. The sea, & the water shal roare, and mennes hertes shall faile theim for feare, and for looking after those thinges whiche shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude with power and great glorie. Whan these thinges beginne to come to passe, than looke vp, and lift vp your heade, for your redemcion draweth high.

And as for the approchyng of thesame laste daye manye signes shall wondrefully declare it before it come. For a drefull daie shal the said daie be, especially to suche persones as despise my tyme beyng quiete, and with benefites proluokynge theim of myne owne offre to a better mynde. And therefore shall the veraye elementes of the worlde, as ye would say, tremble & quake agaynst the comyng of y<sup>e</sup> sayed daye. Thatsame bright shynyng Sunne beyng the foun|taine of lyght, hauyng been accustomed to make all thynges looke w<sup>t</sup> a merie there and countenaunce, shall with sodayne derkenesse couer his face. No nor the Moone neither shal not haue her entrechaungeable course of geuing light vnto you. The slertes beeyng ridde with bloude shall descende down from the skye vpon the earth: also a sore perplexitie of myndes, & an earnest desperaciō

of thynges shall soodaynly come vpon al nacions, by reason that the sea shall boile and swell stylly more and more, and the sourges thereof make a doulrull roaryng noyse aferre of. These monstreous tokens and suche others manye, whiche shall on euerye syde shewe foorth the ymselfes ouer of all partyes of the world, shal declare the terrible stroke of god to grow fast on, & therefore shall the people of the worlde consume and pine awaye, and shalbee as people in an other world for the feare and continual expectacion of the thinges which shall anon after come vpon the whole vniuersall world. For the whole nature of thynges shalbe shaken together out of al ordre: and not the earth only and the sea shalbee clene altred, but also the saied most sounde and massie bodies of the worlde aboue shalbee altogether moued, whereas thesame haue euermore vntyll that tyme beene vntouched and free from the alteracion of the elemeltes, and haue vsed only to geue theyr influence,\* and to bee woorkers vpon the thynges that lye vnder theim, and not to fele anye power of the interiour elelmentes entrechaungeably working or shewing any effectes vpon them again. Suche persones as haue nowe here in this worlde, despised and bidden away with the sōne of man being pacient, milde & beneficial, shal than at that houre see thesame cummyng on high in a cloude with a great power, and with most high glory. Now whan ye shal see y<sup>e</sup> premisses come to passe, lift vp your iyes, and lift vp your heade vnto thatsame citie of the heauēly Ierusalem: for thā shall the kyngdome of God bee nigh at hande, in whiche there shall nowe bee none affliccion of euils, but perpetual quietnesse, & endlesse felicitie. And the thynges aforesayed shalbe most vndoubted tokens of y<sup>e</sup> last day to be at hand.

[ The texte.] And he shewed them a similitude: beholde the figtree, and all the trees whan thei shoote|forth their buddes, ye se and know of your own selfes that summer is than nigh at hāde. So likewise ye also (whan ye see these thinges come to passe) be sure that the kingdom of god is nigh. Uerailly I sate vnto you: this generacion shall not passe, till all bee fulfilled. Heauen and earth shall passe▪ but my woordes shall not passe.

And the Lord added a similitude thereto: Take ye an exaumple of the trees whiche doe by assured tokens geue men knowelage afore hande of the fruicte to folowe. For ye see the figtree and others when they shootefoorth their bud|des & leaues, and by your veraye owne reason ye vnderstande that summer is almoste come, and ye begynne to hope to haue fruict: Right so euen ye at what time ye shal see the foresaid signes & profres towardses y<sup>e</sup>chaunge of y<sup>e</sup> world, cōceiue ye an vndoubted hope of y<sup>e</sup>kingdome of god nowe to be shewed forth, and that the euill shall no longer haue power to doe any care to the good. But the wicked sorte shal suffre endelesse tormentes: & the godly shal haue fruicion of ioyes eternall. If ye haue alreadie seen come to passe al y<sup>t</sup> euer hath hitherto bene foreshewed vnto

you by the prophetes and by me, beleue ye wythoute all doubtes y<sup>t</sup> these things also which I haue foresaied vnto you shal semblably ensue and come to effecte. This woerde I auouche vnto you on warauntise: y<sup>t</sup> the tyme of man here in this worlde shal not passe awaie before y<sup>e</sup> these thinges euery one shal fortune. There is nothing more stable or more likely to endure, then is the skye and the yearth, and yet shall both the skye and the yearthe soolner vanishe awaie, then my woordes passe without taking due effecte.

[ The texte.] ¶Take dede to your selfes, leste at any tyme your heartes be ouercummed with surfa•ting and drounkennes and cares of this life, and so the daie come vpon you vnwares.

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For as a snare shal it come on al them that dwelle on the face of y<sup>•</sup>whole yearth. Watche ye therefore continually, and priae that ye maie escape all these things that shal come, & that ye maie stande before the soonne of man.

Beeyng therfore adcertained that this dredfull tyme wyll come, pre|paire your selfes agaynst the cummyng of thesame, that it come not vpon you soodaynly as ye lye sluggyng. And that shall ye easily dooe, yf ye shall beware that youre hertes bee not ouercharged with excesse of meates and with droun|kennesse, and with the other pensife cares of this present lyfe: but rather so liue ye,\* as though the said daye would come within an hour, and bee as men not louyng anye thyng in this worlde, but beeyng with youre wholle hertes and myndes bent vnto thynges heauenly. So shall it come to passe, that the saied daye shall not vnawares take you ere it bee looked for. For vnto others, who dooe so lyue, as though the time that we speake of shoulde neuer come, the daye shall so come as a snare or a trappe sette by priuye stealth of some bodye liyng in a wait to take an other: and shal catche al creatures, as many as haue not their hertes and iyes lift vp to heauen, but dwelle vpō the face of y<sup>e</sup> yearth, where we haue no permanent abiding, but are in haste on our waye towardes thesame eternall dwellyng place.\* And suche persones certes whyle they are oc|cupied about other matters, shall fele theimselfes taken, before that they shall foresee the snare. And to the entēt the lyke case may not chaunce vnto you, flee ye all sluggyshenesse, lye ye not styll slepyng in the sensuall pleasures or cares of this worlde, but kepe your selfe stil wakynge and watchyng in the earneste exercise of heauenly thynges: praiyng continually that God will vouchesalue to take you in the noumbre of theim, that maye escape these so great perils, and that ye maye stande vpright before the iudge that can not bee avoided, that is to wete, the soonne of man, who lyke as he doeth nowe with great fauour pro|uoke all people to repentaunce, so shall he at that tyme with greate

seuerytye iudge both the quicke and the dead. Leate no man thynke hym sure enough by his owne aide. No creature shall bee hable to abide this iudgemente, onlesse he bee fensed aforehande with the fauour of God. But thesame fauour shall bee with none sauyng suche as dooe in the meane tyme with al possible zele and ex|ercise, goe aboute to shewe theimselfes woorthye to haue it. For it shall at that tyme be ouer late for suche personnes with pietious mone and lamentacion to call for his mercie, as dooe nowe in this worlde abuse his pacient forbearing.

[ The texte.] In the daie time he taught in the temple, and at night he wente out, and abode in the mount that is called Oliuete. And all the people came in the mornynge to him into the temple, for to heare him.

And now whan the time of his death approached, Iesus did by exaumple of himself geue vs a lesson, that at suche tymes principally mē ought to apply godly studies & exercises, whan the laste daye of the lyfe draweth nyghe. For what the saied last day, of which Iesus had now foreshewed so many thinges, shalbee vnto the worlde: thesame thyng is the daye of his owne deathe vnto euerye bodye particularly. The Lorde therefore did in y°daye seasons ministre •eachyng to dooe good vnto those, of whom he know that he should be put to death: & as soone as night came he went thens into the mount of Oliuete, to the en•ent he might the more quietly geue himselfe to prayer, wherein he made

vncessaunt intercession for the redemciō of the world, geuing a verai smal porlcion of tyme to slepe. And as soone as the day br•ke again, the people woulde customably resorte vnto hym in the temple, to heare hym teachyng.

The .xxii. Chapter.

[ The texte.] ¶The feast of swete breade drewe nigh, which is called Easter, and the high priestes and scribes sought how they myght kill him, for they feared the people: Than entred Sal tan into Iudas, whose surname was Iscarioth, which was of the noubre of the twelue, & he went his way and cōmoned with the high priestes and officers, how he might betraye him to theim. And they were glad, and promised to geue him money. And he consented, & sought oportunitie to betraie him vnto theim, when the people were awaie.

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He more that the people depended of the Lordes mouth and saiynge, so much the more and more incensed were the priestes, the scribes and the phariseis, beyng confe|derate with the headmen of the lay fee, to putte Iesus to death. And nowe dyd also the tyme drawe nere, in whyche it had bene tofore decreed, and was most expedyente that the same hoste should be killed in sacrifice for the redemp|cion of all mankynde. For vnto the conueighaunce of this determinacion, there was specially chosen oute and deputed a daye of the moste highe solemnitie of all others, emong the Iewes, whiche they call the feaste of swete br•ade, (because that as long as the dayes of thesame feaste lasted, it was to the Iewes a thynge agaynste all gods forbod to eate anye leauened breade,) & thesame daye was also called Phase, (whiche in the Syrians tonge is as muche to saye, as a passage, or passyng ouer, so named of a lambe of one yere olde, with whose bloude the highest partes of the postes were anoynted, because the Aungell of the Lorde shoulde passe them ouer whan he should be a destroyer of all such as had not this marke on their doores.) And suche a daye was nothyng to the paye or to the mynde of the priestes and the scribes, who would muche li•ffer haue had his death closely handled and halfe stollen without any such high buisinesse or open a doe,\* and as lyke as myght bee to the common manier of doyng execucion vpon other common malefactours. But Iesus pleasure was to haue his death openly knownen to the worlde, and to bee solemnelye dooen, and in euerye behalfe to agree with the figures of the olde testamente, and with the holye saiynge of the prophetes. For this was y<sup>t</sup> holy lambe not knowyng anye spotte of synne, with whose fleashe the true Israelites are dayly refreashed throughout all the wholle worlde, vniuersall: with whose moste holy bloude we beeyng throughly clensed, haue beene conueighed from damnacion, and haue beene deliuered from the tyranny of synne, and goyng daylye ferther and ferther awaye from Egyp, we dooe make haste towards thatsame heauenlye lande moste plenteouslye flowing with all kynde of blisse, absteinyng in the meane tyme from the leauened breade, and liuyng in the simplicitie and sinceritie of the spirite euangelicall. So than suche a day was speciallye chosen of God to that same true sacrifice, where as it nothyng pleased the phariseis that it should so be. For he suffred death, not at the arbitrement or pleasure of the Iewes, but

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at the pleasure of his father and hymselfe, at suche tyme as he woulde, in suche place as he woulde, and in suche manier as he woulde hymselfe. For nothyng was there in this matter eyther doen vnuaduisedly or els by casualtie. The malice of the Phariseis, almost euery other daie weorkyng death vnto the Lord, had no power before this tyme agaynste hym, because

y\* although they lacked no peruerse will, yet there was not anye power  
geuen theim from God to ac|complishe the thyng whiche they had purposed.  
And yet neuerthelesse they doe in suche sorte conferre and miengle theyr  
counsailes together, as though they had been habie by their owne  
supportacion and power to bryng theyr wyl to effecte.\* For the malice of  
the phariseis and the priestes beeing incensed manye wayes, tickled and  
itched to laye handes on Iesus, & to bring him to his death. But the feare of  
the people was a lette thereunto: whome they sawe broughte in loue and  
fauour towardes hym through shewyng many myracles and be|nefites, and  
to depende altogether of his mouthe. In which behalfe great peril there was,  
lest yf they had attempted to laye handes on him in presence of the  
multitude,\* he should by some sedicion sodaynly arisyng, be taken by force  
and violence out of their handes, and al theyr labour proue to a matter in  
vain, forasmuche as Iesus, whan he were once escaped their fyngers,  
woulde for the tyme to come see and prouide well enough for hymselfe.  
They dyd not all this whyle remembre, that he had so many times afore safe  
and sound without any harme at all escaped out of the handes of the  
furious rageing multitude. The daye also beeing nothing fitte for the  
purpose of dooing suche a thyng, was not all of the moste to theyr  
contentacion, aswell for the high solemnite of the feaste selfe, as also for  
the greate resorte of people to thesame feaste. But yet a fitte occasion  
beeing by an other meane offred, whan they hoped for nothing lesse, and  
thesame occasion metyng euen iuste with theyr wieked wil, despeched the  
scruple of the festiuall daye. For Satan, who had tempted Iesus tofore by his  
veray owne selfe, persecutyng thesame Iesus yet stil by his ministers &  
instrumentes, hadde possessed the herte of Iudas Iscarioth, who was one of  
those twelue specially chosen out of all the rest, whom Iesus had tofore  
named Apostles. And as for this Iudas the onelye couetise of money whyche  
daylye came throughe his handes, perswaded hym to this furye, that of his  
own mo|cion he wente to the heade priestes and rewlers (for the priestes  
also aswell as other rewlers, had men of armes aboue them, but not for  
anye suche purpose geuen theim) treactyng and commonyng with theim  
aboue the betraying of Iesus into theyr handes. For he knewe theim to be  
bu•sie in counsaile emong theimselfes aboue suche a matter. And no  
seruaunte there was a more meie man to betraye Iesus, then suche an one  
as in title and profession was moste familiar with hym, & in affeccion of  
herte an enemie. Iudas had no ill opinion of the Lorde, nor had euer  
receiued any displeasure at his hande, wherefore he shoulde haue cause to  
beare hym any malice or il wil.\* But the pestilent corrup|cion of auarice had  
hym faste by the stomake. The priestes, thei wer glad men, that they had  
suche a plaier come to play the first pageaunt of this plaie. The counsaile of  
Iudas lyked theim, agreemente was made for the price which he of a sue•tie  
required but euen veray slendre, because the case should be aunswerable  
to the prophecie. They promised him money, and he promysed theym his  
seruice the best y<sup>t</sup> he coulde do. In the meane time he sought an occasiō,  
where|by to delyuer Iesus vnto theym, whan he shoulde bee in some  
solitarye place

sequestred from cumpany (whiche was the thyng that they desired) to the entent no sedicion might arise through the faourers of hym. And Iudas was well acquainted with all places where the lorde vsed to be solitary.

[ The texte.] Than came the day of swetebreade, whan of necessitie passeeouer must be offered. And he sent Peter and Iohn, saying: Goe and prepare vs the passeeouer, that we may eate. They said vnto him. Where wilt thou that we prepare? And he said vnto them: Beholde, whan ye entre into the citie, there shal a man mete you, bearyng a pitcher of water, him folow into thesame house that he entreth in, and ye shal say vnto the good man of the house: The maister saith vnto the: where is the geaste chaumber, where I shall eate passeeouer with my disciples? And he shall shew you a great parlour paued. There make ready. And they went and found as he had said vnto them, and they made ready the passeeouer.

And nowe was the daye of swete breaide come, the hyghest holy daye that the Iewes had, in whiche accordyng to the prescripcion of the lawe, the labe was to bee slayne,<sup>\*</sup> whiche the Iewes call Phase, of passing ouer, (as I haue already sayd.) But the true Phase was the lord Ies{us} that lambe most pure, than to bee slayne in sacrifice for redempcion of the worlde, accordyng to the eternall determinacion of his father. Therfore because Iesus would y<sup>e</sup> more diepely imprint in the hertes of his dysciples the memorie of his deathe, and woulde make it playne and open vnto them, that he suffered all these thinges bothe knowyng of it afore, and also willinglye: his mynde was so, that in the last supper that euer he had to make with them, he would by mystical tokens make among them a representacion of the thyng, which he should y<sup>e</sup> next day folowyng execute and accomplishe vpon the crosse, because he was not ignoraūt how greatly they would afterward be dismayed by his death. He therfore preueteth the tyme, whyle their mindes wer not yet past taking of good counsayll and aduertisemente. The dooyng of this matter he commytted to two of his chiefly beloued Apostles, Peter and Iohn. Goe ye twaine (sayeth he) and prepare for all vs the paschal lambe, that we may eate it altogether. Thou hearest now in these wordes the beginnyng of the churche and the end of the Synagogue.<sup>\*</sup> Now forbecause Iesus, though he were the Lord & crelatour of all thynges, yet hadde no house of his propre owne, nor of any certaintie to point vpon, the saied two disciples demaunded where his wyl and pleasure was to haue y<sup>e</sup> paschal supper made ready for him. So great straūgers forsooth and so vnacquainted were the disciples w<sup>t</sup> in the citie, that thei scarcely had any perfite knowlage of any house therin. For euen verye suche ought the true disciples of Christe to bee in this worlde. Than Iesus, to the entent he would

shewe, that no part of all the thynges that wer foorthwith to folowe was to hym vnownen, saied vnto them: Beholde as soone as ye shall bee entred into the citie, there shall a man come towardes you cariyng a pitcher full of water. Folowe thesame felowe euen to the house that he shall enter into. And there shal ye say to the good mā of the house: The master hath willed vs to say vnto thee in his behalfe, where is the parler, wherin I may eate the paschall lambe with my disciples?\* The partie shal byanby know the title of maister, euen as an other did one day acknowlage thee calling of me, Lorde, at what time ye vntyed the Asses colte. This partie shall without any delaye, shewe you a great wyde parlour with a bourde already couered and all thynges prepared for a repast there to be taken in it: and there make ye the

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pascall lambe ready for me. Nowe consider me this point, o frēde Theophilus, an hoste of none acquaintaunce it is, that findeth Christe the parloure to suppe in: and a bearer of water is y<sup>t</sup> leder vnto the house where Christ kepeth the solemntie of his pasche. For by meane of baptisme, and by the doctrine of gods woord, is the entering into the churche: the liuely water of gods word doeth clense, and the water also of the sacrament doeth clense. The good mā of the house hath no name expressed, because the churche of Christe is euerywhere, springyng first vp of derke and lowe beginnynges, but spreadyng it self ferther & ferther abrode frō day to day into the whole vniuersal world.\* And because the beginnyng of all health and saluacion is faith, the discyple斯 beleue the lord, and are obediently rewled by him. They departe into the ciſtie, they fynde him that was carriyng the pitcher of water, they folowe theſame as he goeth before and leadeth the way. They declared to the good mā of the house ſuche message as they had been cōmaunded. He sheweth theim a great large dinyng parlour. For wyde & large it must nedes be which is able to receiue all the naciōs of the worlde. For the Iewes Synagogue is but a place of narow roume. And ferre frō earthly thinges must ſuch people be ſelqued, as are diſpoſed to eate the meate celeſtiall. Here in this place than do the discyple斯 prepare the ſupper, verily executyng the office of paſtours.

[ The texte.] And whan the houre was cum, he sate doune, and the twelue Apostles with him. And he said vnto thē. I haue inwardly desired to eate this passeouer with you, before that I suffre, for I say vnto you, henceforth I wil not eate of it any more, vntill it bee fulfilled in the kingdome of god. And he toke the cuppe, & gaue thankes, and said: Take this and deuide it among you, for I say vnto you, I will not drinke of the fruite of the vyne, vntill the kingdom of god be come. And he toke bread, & whan he had geuen thankes, he brake it, and gaue vnto thē, saiynge: This is my body, which is geuen for you. This do in the remēbraunce of me. Likewise also whan he had ſupped, he toke the cuppe,

saiyng: This cuppe is the newe testament in my bloud, which is shed for you. Yet behold, the hand of him that betraith me, is with me on the table, and truelly the soonne of man goeth, as it is appoynted. But woe vnto that man by whom he is betrayled. And they began to enquire among themselves, whiche of them it was, that shoulde dooe it.

And whan it was nowe supper tyme, Iesus came thyther, and sate downe to eate with his twelue specially chosen disciples, because the residue were not yet able to receiue the depe hiddē mistery, whiche his pleasure was that it should by meane of his Apostles be made common vnto such as were once already entred in the misticall rules and profession of the ghospell. Than as sone as meate and drynke was sette before theim on the table, the lord to the entent he might depely enpriant in the mindes of his Apostles, that he would suffre the death of the crosse, not for any necessitie at all to himself warde, but onely for the loue of redemyng mankynde, sayed vnto theym: With great and earnest desire haue I desired to eat this pascal lābe with you before my death,\* the time wherof I reioyce to be now come, because I thirst the redēplcion of man. For this woerde I assure you of, from this tyme forthward, I wyll not eat this pasche with you according to the litterall ordeinaunce and prescripcion of the lawe: but an other pasche of more perfeccion shal after the spirite bee accomplished in the kyngdome of god. This lambe here whiche is euery yere once solēnely killed of the lewes, cōprised a figure of my death. Now is the true thynge self come in place, and the shadow shall ceasse: ye shal

from hensforth solemnise vnto me a ghostly and an effectuall passeouer, the ealting whereof shall make you immortall.\* So after that they had euery one taſted of the lambes fleashe, Iesus tooke the cuppe in his hande, and gaue than|kes vnto his father: & than geuing the firſte assaye of the cuppe, and holdyng it foorth vnto them, he sayed vnto his disciples: Take ye and deuide ye this e|mongſt you. And take ye this for a true woerde of my mouth: I wyll not from hensforth drynke of the fruite of the vnyetree for the necessitie of the fleashe, but the kyngdome of God shall immediately bee present. Euery one of these thyn|ges whiche the lawe hath had outward and carnall, shall be ſpiritually ſhewed and ministred. And thus ferre is an ende of the figures of the lawe. Immediatly hereupon the lorde Iesus entendyng by a misticall figure or token to conſecrate to his seruautes a newe testament, tooke breade, and after thankes geſuing to his father, he brake it with his owne handes, and deliuered it vnto the disciples, ſaying: This is my body, whiche is betrayed vnto death for you. My death ſhall not be doen any more then this once.\* For this onely one ſacrifice of my death, is ſufficient for the synnes of all ages and tymes, aswell paste as to come. But ye ſhall oftentimes renewe

vnto yourselves the memory of my ten|dre loue towrdes you, dooyng the lyke emong your selues, that ye nowe see doen of me. For this shal be an high and holy signe of a bande and league made betwene me and you. Than as soone as supper was doen, he tooke the cuppe also, and reachyng it foorth to them he sayed: This is the newe testament con|secrated not with the bloud of a calfe or a goat, but with mine owne bloude, whiche is poured foorth for the redemyng and sauing of you: ye haue nowe the highest token and pledge that can be of myne entier loue towardes you.

And in dede there ought to bee a like loue in you towardes me agayne: but yet there is one here at the table emongest you, who will betraye me into the handes of them whiche seke me vnto death. Neither is all this doen by casualtie: but it is so prefixed by the determinacion of God,\* it is so foreshewed by the prophetes, that the sonne of man should by such a processe, redeme mankynde. Indede a good necessarie poynt of seruice it is, that he doeth herein towardes the vniuersal redempciō of man: but yet because he doeth it of a wicked minde, thesame thyng shall in conclusion turne to his damnacion, the whiche shal bee the instrumente of saluacion to others. The determinacion of god dooeth not drawe hym to this deuelishe acte, but he is ledde thereunto of his owne inordi|nate couetise.\* This saying of Iesus sore dismayed all theyr hertes, and caste them in a great passion: and they begon to aske and serche emong themselues who it shoulde be of whome Iesus had spoken. Not one of them knew hymself culpable in his conscience besydes Iudas Iscarioth onely: and yet durste not one of them truste his owne selfe in the matter. Notwithstandyng Iesus belwrayed not his betrayer, but oftentymes pricked his conscience, to thentent he shoulde emende. And he knewe well enough that Iudas would neuerthelesse continue stil in his madnesse, teachyng vs therewhyle to vse the moste fauoure possible towardes synners, forasmuche as we cannot be sure, whether thesame parties maye one daye come to themselues agayne or not.

[ The texte.] And there was a striefe emong them, whiche of them shoulde seme to be the greatest: And he sayed vnto them: The kynges of nacions reigne ouer them: and they that haue autoritie vpon them, are called gratious Lordes. But ye shall not be so. But he that is greatest emong you, shalbee as younger: and he that is chiefe shallbe as he that dooeth ministre. For whelther is greater, he that sitteth at meat, or he that serueth? Is it not he that sitteth at meate?

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But I am emong you as he that ministreth, ye are they whiche haue abidden with me in my temptacions. And I appoyn vnto you a kyngdome, as my father hath appoynted vnto me: that ye maye eate and drynke at my table in my kyngdome, and sitte on seates, iudgeyng the twelue trybes of Israell.

Nowe because the Lorde Iesus had in the supper tyme made mencion of the kyngdome of god, there eftesones befell a contencion emong the disciples beyng yet weake, and hauyng yet still in some behalfe a smatche of the fleashe, which of them should after the lordes death haue the prima•ie and supremetie in the kyngdome of God.\* For in holdyng forth the breade and the cup vnto thē, he semed to make them all eguall one with another, saying: deuide ye this e|mong you. But Iesus although he had at sondrie tymes afore also called them backe from suche affeccion, yet beyng now veray nere towardes his death, he repeateth thesame, and bea•eth it into theyr heades, saying: Doe not ye imalgine any suche lyke thing in the kyngdom of heauen, as ye see in worldly king|domes. It is a ferre other sorte of reygnynge: for it standeth by benefites and not by force of armes: it is kept and defended by spirituall fence, and not by vi|olence: it is dilated and enlarged in circuite by perswasion of wordes, and not by forceable compulsion. For the prynces of this worlde doe exercise a lordelye power ouer suche people as they haue the gouernement and rewle of (for they doe not vse perswasion of woordes to make them loue honest wayes, but they feare them from euill doynges by terrour of punishmente:) and of their sub|iectes, they require to haue honour and reuerence doen vnto them, though they bee not worthie thereof. Yea and the nerer they drawe to the poynte of tyrannie, so muche the more obedience and subieccion dooe they require to haue of theyr commons: and all the whyle are they honoured of thesame people with titles and styles of estate and royaltee. They haue names and styles geuen them to be called prynces, fathers to theyr countrey, sauers and defendours, and consuls, because by theyr power they kepe theyr inferiours vnder subieccion. Of this sorte forsothe is the reygnynge of the heathen nacions. But emong you, whom I frame and breake to the kyngdome of the ghospell,\* there shall bee a ferre other trade. The greater that euerie one shalbe emong you, so muche the lesse shall take vnto hym of violent power, or of glorie. For he shall not haue an iye to oppresse or ouertredre his inferiours with the good giftes and qualitie whiche he hath receyued of god, but how to dooe his inferiours good ther|by, and how to relieuе them: neyther shall he take the laude and prayse vnto hymselfe, but refer thesame entierly vnto god. And yet I speake not this, as though there shal not be any ordre in this kyndome, but because that he whiche is chosen to the preeminence of beyng a guide vnto others towardes godly|nesse, shall so greatly serue the commodities of all persones,\* that he maie seme to be a minister and a seruaunt rather then an head. He shal make no sekynge ne suite for fauour: but his good herte and mynde beyng moste quicke and readie to doe good vnto all persones, shall deserue iustly to haue it. And as for his autoritie, his perfeccion of lyuyng shall mainteine it and not his proude dis|deynefull looke, or stately porte and countenaunce.

And let it not greue truely to perfourme and shewe thesame humilitie emong yourselues, whiche I haue throughly shewed vnto you, whereas of my due right I might haue taken vnto me the state of Lordely power and

dom|nion. For considre and pondre ye this in your myndes, whether of the twoo

semeth the greater man, he that serueth at the table, oreles he that sitteth at y<sup>e</sup> table & is serued: doth not he that sitteth seme the greater mā? Not for that whosoeuer sitteth dounē,<sup>\*</sup> is in dede the greater man: but he rather which en|terteineth others with makynge them a feaste, is euen for this very respect the greater of dignitie, because he dooeth good to many. And yet suche an one for courtesy and good maners sake whan the others whom he hath called to his feaste dooe sitte at the table, goeth about the house frō place to place careful and diligent to see that no persone lacke any thing in the feaste, and so the care|fulness of hym alone prouideth for the satisfiying and well beeyng of all the coumpayne. And haue not I vsed my self lyke suche an one among you? Haue not I in suche sort been conuersaunt among you, as though I wer the seruāt of you all, mynstryng to you of that that was myne owne, and takyng care my selfe alone for you all? How muche more ought ye to bee ferre from al ti|ranny and ambicion, which in condicion and state are all eguall one with an other, whiche ministre vnto others of my thynges, and not of your own, and whiche haue one maister equally indifferent vnto you all?<sup>\*</sup> Ye haue receiued y<sup>e</sup> same high and holy caucion or token and pledge of euāgelical concorde, that with what entier loue I haue embraced you, with thesame loue ye shoulde embrace one another, among your selfes. And where reigneth ambicion, there cannot concorde bee at any sure staye. In the meane tyme honoure must bee willyngly deserued, but not vsurped or taken as a thyng of duetie and right. For the princes of this worlde, although they dooe their offyce rightlye, yet because thei require homage and fealtie of their subiectes therfore, they shal not haue any reward at all for it before god. But as for ye, putting away al care as touchyng your rewarde, leat your myndes be onely vpon your office and dutie, it shalbe mine office to prouide for you, as touchyng your dignitie. If ye shalbe true folowers of my humilitie, ye shall also be partakers of my glorie: if ye shalbe felowes with me in takyng suche part of afflictions as I do,<sup>\*</sup> thē shall ye also haue suche part of immortalitie in heauen as I haue. And hitherto haue ye persisted & continued with me in mine affliccyons, by which afflictions it hath pleased my heauēly father to haue mine obediēce throughly tried and approued. Neither lownesse of degree, nor pouertie, not the tra|uailles of this life, not the obloquie of men, not the Phariseis laiyng await for you, not the threatening of men of power, hath disseuered you frō coum|paniying and liuyng with me, wheras others haue fallen away frō me, wher|as others haue not had the bold spirit to professē thēselfes disciples of mine. That yf ye shall still persist in thesame mynde that ye haue hitherto had, and shall not irke in the meane tyme to folowe my humilitie, to the end ye may the better profit all persones: I againe on my

parte shall bryng to passe, that ye shall an other day bee partakers of the glorye of my kyngdome. For it hath so pleased my father, that this shalbee the waie to the kyngdome of heauen. And thesame haue I heretofore opened vnto you, & will doe again thorough my death.\* By meane of lowenesse my father shall exalte me to the glorye of a kyngdome: & by temporall afflictions, to ioyes euerlasting. And like as there is a kyngdome prepared for me of my father, because I in the meane whyle accordyng to his will, doe behaue and vse my selfe as a minister, and not as a Lorde: euen so will I, after that I am exalted to the dignitie of my kyngdome, prepare the feloweshyppe of the same kingdome for you that folowe

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my steppes, in suche wyse that ye, whiche haue not sought for honour here in this worlde,\* but haue behaued your selfes as ministers and seruautes vnto all others, diligently dispensing the doctrine of the ghospell, shall sitte with me at my table in my kyngdome, not now as ministers, but as the honoura|ble chyldren of god. And where ye are nowe for my sake reputed amōg y<sup>e</sup>le|wes for persones moste abiect: ye shal at that houre sitte as head men of dig|nitie vpon twelue thrones, iudgyng the twelue tribes of Israell. For at that day shall the vasenesse of suche people appere, as at this present seme to sitte on high benche in this world: & so shall your highnes, who seme at this daye to be the outcastes of the world. Thus muche did the lord Iesus speake vn|der a figure, qualifiyng and tēpering his wordes to the rawnesse of his dis|ciples, whiche rawnesse be suffered for these causes to remaine a long season in them: partly because he would in vs the more effectually plucke out suche worldly affecciōs as the disciples wer at that time subiect vnto, & partly be|cause we should learne with great pacience & fauour to suffre the weakenes & frailtie of other folkes, vntil they may growe to thinges of more perfeccion.

[The texte.] And the Lord said: Simon• Simon, beholde. Satan hath desired to lift you as it were wheat. But I haue praied for thee, that thy faith fail not. And whan thou art conuerted, strength thy brethren. And he said vnto him. Lord I am ready to goe with thee into prison, & to death. And he saied: I tell thee Peter: the cocke shall not crowe this daye, till thou hast thrise denied that thou knowest me.

There was no more remaining but for hym to arme the mindes of his dis|ciples against the tempeste euen than approchyng, and to roote out of theyr hertes the putting of their trust and confidence in themselves. For the sodain stormes of afflictions dooeth to no persones so ouer geue an ouerthrow, then to suche as haue a confidence and boldenesse in their own

strength. But suche persones as vtterlye mistrustyng theyr owne assurednesse, that is to say, all worldly aide and mainteinaunce of man, do wholly depend of goddes defēce and helpe: suche & none others are hable to stand sure against all the vproares & tumultuous businesses of this presēt worlde: So than tourned he his tale vnto Peter, to the entent he might by exaumple of Peter, trayne and correcte them all. For he knewe Peter to be of a more quicke and prest spirite thē the others, and to bee one that put very muche confidence in hymself, of a tendre good affeccion certes, but yet humain and worldly. For he had not yet receyued thatsame holy spirite of god,\* being the bounteous geuer of al vertue. He therefore saied: Simon, Simon, beholde, Satan hath earnestlye desyred to haue you all, that he might winow and sifte you as they do wheate, of a pur|pose to blow you in soondre if he might. And he would so haue doen in dede, in case ye had been or should be lefft to your own frailtie: but I haue hartyllly prayed my father for thee Peter, that although thy faith wil be somwhat waueryng, yet it maye not fail clene away. The first exaumple hereof it hath pleased hym to shewe vpon thee whiche trustest verye muche on thy selfe,\* to the end that beeyng come to thyselfe again after thy falle, thou maiest by ex|aumple of thy self confirme thy brethrē whā thei shal through the same frailtie bee fallen, to the end they may euery one of them vnderstande, that no man may possibly of his own strength bee an hable matche againste the malyce of Satan, onlesse he bee stayed with my aide and mainteinaunce. Peter whan

he heard these wordes, trustyng yet still in his owne strengthe, aunswereth. Lorde, what fallyng a way from thee, or what conuersion doest thou tell me of?\* Naie, thou shalt perceiue and fynde me a constant man in faith, and vnpos|sible to be ouercomed. And like as I haue not hitherto at any tyme forsaken thee, so will I not forsake thee at any tyme hereafter neither: insomuche that I am ready to put my self in extreme daūger of my life with thee, whether it be to go into prisō, yea or to death either. This saiying of Peter procedyng truely out of a good & a plain menyng hert, but yet not euē throughly knowē vnto hīself: the lord immediatly repressed with this aūswer: what saiest thou Peter? Art thou he that wilt go into prison, & to death with me? Naye I tell thee another contrary tale aforehād. For it will so cum to passe, y<sup>t</sup> thou wylt thrise Reneague me, & wilt sweare thou knowest me not, euē this presēt night before the cocke crowe twise: so great shal the storme of afflicciō be vpō thee.

[ The texte.] And he said vnto th•: whan I sēt you without wallet or scrippe, & shoes, lacked ye any thing? And thei said, no. Thou said he vnto thē: but now he that hath a wallet, let him take it vp, and likewise his scrippe: and he that hath no swoord, let hym sell his coate, and bye one. For I saye vnto you, that

yet thesame whiche is written must be perfourmed in me: euen among the wic|ked was he reputed. For those thinges whiche are written of me, haue an ende. And they sayd: Lord, behold, here are two swēordes. And he said vnto them, it is enough.

After that he had plucked out of their hertes, the putting of their affiaunce and trust in themselves: he eftsons beateth into their heades, the thynge that he had oftentimes to fore taught them, whiche was, that they should not de|fend theimselfes with worldely defence, against the violence of euil persōs, because that a minister of the heauenly doctrine of the gospel ought to be fre from the vile cares of this life: \* ne ought not with any other armour or wealpon to bee appoynted against all the assaultes of the wicked sorte, then with the swēorde of the spirite, whiche is the woord of god. At what time I sent you ({quod} he) for a proufe & assaie to preache among the lewes howe the kynge|dome of god approched, \* and sent you so vnfnished of all prouision, that ye had not so muche as purses aboue you to putte any money in, nor so muche as a poore scrippē to kepe any meate in against an other tyme of houngre, no nor yet shooes for sauynge of your fete: yet did ye want any thyng? Thei aun|swered, that they had wanted nothyng. \* Than Iesus to the entente he would vtterly plucke vp by y<sup>e</sup> roote out of their stomakes all desire of auenging, belguileth them for a whyle with the deckenesse of his woordes: but he suffreth thē for this purpose to ren•e in a wrong opinion, because he would the more surely & the more effectually plucke out of their myndes al affeccion of auen|gyng any quarels. For he knew that they should be enkiendled to an erneste will of defendyng and reskewyng hym, whā they should see armed soldyers with such great stiere and ru•felyng to inuade and fall vpō their maister whō they very earnestly loued, though neuerthelesse it was as yet after the affec|cionate sorte of humain loue and worldely. Whiche humaine affeccion & loue if he had not euidently chastised, we would haue thought it to bee lawfull to defende our selfes with weapon against the violence of wicked persons, and to putte away force with force. But nowe seeyng that Peter was shent bee|cause that he drewe his swēorde againte a deuelishe and hainous coumpany for his maisters cause, beyng a man most innocent• what cause may there than bee from hensfoorth, why a Christian bodye should put away wrong with

wrong? And thus sayed the Lorde: At the first preaching of the ghospell ye went light & vnfnished of any prouision for your liuyng. But yet thorough my supportacion & sure defense ye wanted nothyng. And that was enough, whan there was no sore storme nere towardes you. But frō hēsforth ye must prepare your hertes to hardier matters. For y<sup>e</sup> more extreme & sore

y<sup>e</sup>storme of persecuciō shalbe, so muche the lighter is it mete that ye be frō al yearthely lettes and encoumbraunces. Nowe is there a great battayl towardes, and ye shall haue nede of a sword. Wherfore if any man percase hath a pouche or a scrippe, let hym take it vp, that he maye bye hym a sweorde. That in case he haue not these thynges the whiche in dede may bee cast away from you, and whiche ye haue lacked without any incommoditie vnto you: leat hym sell his coate and bye hym a sword. It is nedeful for a bodye to come to this batail, very lyght of carriage, nor armed with any other thyng thē with a sweorde. The matier will sure come to extremes. For thei will not onely lay violēt hā|des on me, but also it must nedes be perfourmed y<sup>t</sup> Esai long agon propheciled should become of me: \* And euen emong the wicked was he reputed. If it be a sore and a grieuous matter to be killed, how much sorer a thing is it to suffer such shamefull execucion and peines of death as all men speake eiuil of, yea and thesame to suffer emōg heinous malefactours? And yet this chaunce also is the soonne of man sure to haue. For now the tyme is euen at hād, that whatsoeuer hath been foresaid by the prophetes concernīg me, must be accō|plished. The Apostles whereas thei vnderstode not the misterie of these sailynges, and deemed that the lorde had said it to put them in remembraunce to haue a sweorde in readinesse to putte of from theym some violence beyng to|ward, \* aunswereſ plainly without mening any fraud: Maister behold, there bee two swordes here already: supposyng in very dede, that in any wise thei shoulde nede swordes, but fearyng leste that two swordes woulde not bee enough for that fight. They shewed their good hert and affeccion to fight for the Lordes sake, whom they knewe was hable enough of his own power to supply, if their defence and strength wanted any thyng, like as he had afore y<sup>t</sup> time multiplied the fiue loaues & two fishes to make thē suffice manye thouſandes of people. In this so grosse an affecciō, did Iesus at that presēt leauē his disciples, to the entent (as I haue said) that their weakenes might be an instrucciō for vs vnto perfite pacience in suffering tribulacion. He therefore aunswereſ: It is enough. This did they take as a thyng so spokē, as though the first fray might bee borne of with the twoo swordes, which thei had thē ready, whereas Christes menyng was of a ghostly fight against the worlde and the deiuill: in whiche fighte, the victory cūmeth of an herte beyng lightened and discharged from al earthly desires, and armed with the only sword of heauenly doctrine. And the said victory consisteth in the vndefeasable scripture of the olde and newe testamente, so that a man maye vnderstande twoo swordes, but thesame swordes, deliuered foorth by one spirite.

[ The texte.] And he came out, & went (as he was wont) to moūt Oliuere. And the disciples folowed hym. And whā he came to the place, he said vnto thē: pray leste ye fall into temptacion. And he gatte himself frō them, about a stones cast, and kneled doune and praied, saiyng: Father if thou wilt, remoue this cuppe from me. Neuerthelesse, not my wyll, but thine be fulfilled. And there aplpered an aungel vnto him from heauen, coumfortyng hym. And he was in an agony, &

prayed the longer. And his sweate was lyke droppes of bloud, tricklyng downe to the ground.

And because men of armes whan they shall entre a fight, are woont against

a bickering with their enemy approchynge nere thē, to refreashe their bodies, and to plucke vp their hertes: the Lorde beyng mynded to shew vnto his serluauntes, what thyng it was that might moste principally strengthē them algaist suche ioynyng in battail whan it is toward: wēt foorth of Ierusalem, and accordyng to his accustomed vsage, wente to mounte Oliuete, his disciples accoumpanyng hym. And whan they were cū to the priuie place where his woont was to prai, he said vnto them. To the entēt and purpose that ye may bee hable manfully to stande against the tempest that hangeth ouer you, watche ye, and pray ye, leste yf thesame come soodaynely vpon you as ye lye sluggyng and idle, it may take you in the trappe ere ye be aware, and so maye ouercome you. The Lorde whan he had thus muche spoken, withdrew hym|self from their cumpny to the mountenaūce in maner of a stones cast, to pray solitarily for all creatures, like as he should afterward in his own sole persō suffre death for all creatures.

But lyke as his death did not profite idle persones, so must not his prayer neither be auailable, but vnto suche as haue diligente and earnest mynde to pray for themselves too.\* And to geue vs a lesson that the herte is to bee sub|mitten as often as we addresse to speake & talke with God: He praied his falther on his knees bowed downe to the grounde, saying: Father if it bee thy will,\* remoue thissame cuppe away from me. I fele the humain nature which I haue taken, to abhorre from death: but in this behalfe leat the redempcion of man ouercome▪ and leat that bee doen, whiche thy wil beeyng vnmutable, hath determined, and not the thing whiche the weakenesse of this body doeth geue aduise or mocion vnto. Our Lorde knewe what the wyll of his father: was, and on his own party he couered to drike the cuppe of death for the redempcion of the worlde, and he laied vpon hymself the affeccion of his body, and studied to prescribe vnto his seruauntes a fourme and trade of praiyng.\* For this maner of praiyng were very fitte for a martir a litle before the time of his martyrdome: Thy wyll be dooen, and not myne. Whether thy wyll be to haue me liue or to dye. And this feareful tremblyng of our nature, Christe toke vpon himself, because he would take it away from his. But to the entēt he would teache vs that at suche tymes we should haue prest helpe readye at the lordes hand, whan we had wholly cōmitted our selfes to the wil of god, whether it be to lyfe or death, there appered vnto him an aungel dounē from heauen strengthenyng

him. As he was cast in great agonie & pangues for our behoufe, so was he for our behoufe cumforted and strengthened by y<sup>e</sup> aūgell.

After all this there toke him a certaine extreme agonie and trouble of mynde, suche as for the moste parte is woont to chaunce vnto menne whan they haue death euen before their iyes, and behold it in their myndes. And this passion is cōmonly woont to be more grieuous thē very death self. Neither did Ies{us} disdayne to take this tormentē of mynde also for our cause, who refused not for our cause to hang on the crosse, teaching vs in the meane time, to what suc|cours we ought to take our refuge,\* as often as thatsame quaking feare shall take our infirmite and cease vpon it. For liyng dounē prostrate vpon y<sup>e</sup> groūd he praiēd yet more earnestly. Forsoth hereof depēdeth the whole hope of our victory. And verify to the entēt we should be the more stedfaste in time of suf|fering paine and torment: so great trouble of mind toke Christ, that droppes of bloude tricled dounē to the earth from all his body ouer.

[ The texte.]

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And whan he arose vp from praier and was cum to his disciples, he found them slepyng for heauinesse, and saied vnto them: why sleape ye? Ryse and praye, leste ye fall into temptacion.

Assoone as he arose again from praiyng & stode vpright, he retourned vnto his disciples, and found them slepyng for sorowe and heauynesse. Thatsame was not any surfaict that had made them so heauye, but the weakenesse of nature: it was grieuous dolour of the mynde that had caused their slepe: but whoso will in suche a bataill goe awaie a conquerour, muste fighte agaynst this weakenesse, with the lustie strēgh of the spirite. Iesus therfore chideth his disciples, and eftsons calleth them vp to pray, saiynge: why dooe ye in so great daungier and ieopardy geue your selfes to slepe? Arise ye and praye, leste the tempest growing fast towardes, doe oppresse you and ouerwhelme you, euen as ye lye sluggyng: for the houre is euen now very nere at hande.

[ The texte.] While he yet spake, behold, there came a cumpny, and he that was called Iudas (one of the twelue) went before them, and pressed nigh vnto Iesus, to kysse him. But Iesus said vnto him. Iudas, betraiest thou the sonne of man with a kisse? whan they whiche were about him, sawe what would folowe, they said vnto him: Lorde, shall we smite with the sweorde. And one of them smote a seruaunt of the high priest, and stroke of his right eare: Iesus aunswereſ & said: suffre ye thus ferre forth. And whan he had touched his eare, he healed hym.

The Lorde Iesus had not yet ended these wordes, and euen nowe alreadye appered in sight a rable of vngracious souldiers, whom the priestes & Pha|riseis beeing more vngracious then they, had purposely sente for to attache Iesus. And that honest mā Iudas, who had but euen a little before been a fo|lower of Christe, and a companion with hym at his table, and nowe become the guyde of a deuelishe bande of souldiers, came afore them a good preaty waie betwene, but he had geuen them a token before (for so to doe is a thyng cōmōly vsed in warres) that to whōsoeuer he should geue a kisse, him should they well wete to be Iesus. And whan he had cum sumwhat nere vnto Iesus euē ready now to kysse him as he had been wont to do, the lord accordyng to his accustomed mildnesse, refused not y<sup>e</sup> traiters kisse neither, but yet eftsons pricked his conscience, to thētent that being moued at leastwise with so great pacience & fauour of the lord, he might haue amēded. Iudas (saieth he) arte thou a betraier of the sōne of man with a kisse?\* Iudas by that word well vn|derstode that his herte was not hidden frō God: He knewe the innocencye of the Lorde: he was so many tymes with suche myldenesse of the Lorde, as neuer the lyke was heard, so prouoked to chaunge from his wicked entente and purpose: euen a verye flinte stone myghte haue been suppled therewith, had not Satan altogether possessed his whole hert with the disease and cor|rucion of couetise. And truely the deuelishnesse of Iudas was cause of dā|nacion to hymselfe alone and no mo. But suche personnes as dooe nowe in these tymes with sēblable guile betray the veritie euāgelical vnto y<sup>e</sup> princes of this world, are causers of a more greuous cōfusion, & are worthy of greater punishment, then vnhappye Iudas ouerlate takyng repentaunce of hys facte, did execute vpon himselfe. Immediately vpon the kisse geuen, the com|pany of the harnessed menne came rennyng vnto Iesus to laye handes vpon hym, and they were suche as for none other purpose had a mynde and wyl to knowe Iesus, but that they myght take hym. But happye are those folkes who labour to knowe the euangelcail woordē of God, of a purpose to be fo|lowers of Iesus. Than the other disciples seyng suche violence to be attēpted

& intended towardes their maister, loue ministred suche boldnesse of herte vnto theim, that they saied to the Lorde: Lorde wilte thou that we striekē with the swoorde?\* They had freashe in remembraunce, what the lorde had tofore saied vnto them of byinge of a sword: but because they had seene in him perpetuall myldenesse neuer faillynge, they doubted whether he woulde suffre theim to occupie any swoordes.

But Peter, who loued the lorde more feruently then the others, and who had aboue all the reste made a voluntarie promise of hardie and stoutē actes, neuer taried for the Lordes answere, but stroke with the swoorde at

one of the chief priestes seruauntes, whiche firste enterprised to laye hande on Iesus, as one that expressed or resembled the crueltie of his maister. But the mildnesse of the lorde moderatyng the stroke,<sup>\*</sup> Peter no more but cutte of the felowes right eare. Happie are those persones that euer they wer horne whose eare that hath hitherto herkened to the wicked priestes and to the carnal lawe, is cutte of: and beyng restored and set on agayn of Christe, doeth how herken to suche thynges as are materiall to euerlastyng saluacion. The eare cutte of was a wounde more subiect to the obloquie and ill speakyng of the people, than it was daun|gerous for the life or bodie: but yet neuerthelesse a wounde vncurable, because the gristle of the earepiece beyng once cut in twoo, cannot close ne growe toge|ther again. But Iesus to whome no wound is vncurable, after he had chidden Peter, for that contrarie to the euangelicall myldenesse, but remembryng styl the olde lawe,<sup>\*</sup> he had begonne to fight with the sweorde, restored vnto Malchus his eare, and sette it on againe so that there appered no signe of any woūd that euer had been there. For the souldiers and seruauntes did least offence of all, whose mere folye serued the turne of the priestes, the Phariseis, and the Scribes malice. Peter should rather haue bestowed his fierce angre vpon thē, had it not so pleased God, that euangelicall victorie shoulde consiste in pacient suffreyng.

[ The texte.] Than saied Iesus to the high priestes and rewlers of the temple and the elders whiche were come to hym: Ye bee come out as vnto a thief, with swordes, and staues. Whan I was day|ly with you in the temple, you stretched forth no handes against me. But this is euen your ve|raie houre, and the power of derkenesse. Than tooke they hym, and led hym, and brought him to the high priestes house.

Than Iesus to declare that he willyngly suffred all thynges, turnyng hymselfe to the cumpaignye, whome the priestes and Scribes had sente, sayed vnto them: what chaunce is befallen, that ye now armed and weaponed with swordes and clubbes, haue issued foorth of the citie by night, and do thus come rennyng hither as it were in fourme of open warre, to vanquyshe a common robber defendyng himselfe with the sworde and makynge resistance? Where|as I haue been dayly with you in the temple, readie to come to for euerie boldye that woulde,<sup>\*</sup> and a naked man, without any weapon, no creature layed any handes vpon me. Truely ye had than euen thesame wille that ye nowe haue: but his wylle was than a lette vnto you, whome no creature is hable to resiste. For the tyme in which I was determined to suffre, was not yet come. But this is your tyme, the night tyme: and this is the power of darkenesse per|mitted of God. The Lord Iesus immediately whā he had thus sayed, without makynge any strongleyng or resistance, willyngly offreed hymselfe to be bound with cordes. The coumpainye as soon as they had him fast, brought him

into the house of Cayphas, who at that time was the chiefe head of the priestes, that is to saie, of the moste naughtiest porcion of all the whole people of the Iewes. Into the inner courte of this Caiphas palaice, had gathered theselues together the conuocacion of the priestes, the Scribes, the phariseis, and the heade rewlers of the people, and also there hadde gathered into the same place, the other multitude, whiche either of a feare or of affeccion, or of being deceiued with a wrong opinion, wer as instrumentes of the foresayd companies malice.

[The texte.] But Peter folowed a ferre of. And whan they had kiendled a fyre in the myddes of the palaice, and were set down together, Peter also sate-downe emong them. But whan one of the wenches beheld hym, as he sate by the fyre, (and looked vpon hym) she sayed: this same felowe also was with hym. And he denied hym, saying: woman, I knowe hym not. And after a little while, an other sawe hym, and sayed: thou arte also of them. And Petur sayed: man I am not. And about the space of an houre after another, affirmed, saying: Uerailye this felowe was with hym also, for he is of Galile. And Petur saied: Man I wote not what thou sayest. And immediatly while he yet spake, the cocke crewe. And the Lorde turned backe, and loked vpon Peter. And Peter remembred the woerde of the Lorde, how he had sayed vnto hym, before the cocke crowe, thou shalt denye me thyse. And Peter wente out and wept bitterly.

In the meane tyme the disciples beyng strieken with feare, had renne awaye one to one place and another to another place. But Peter, (who had nothyng prosperously played the man in his maisters behalfe in makyng a fraye with Malchus, but yet neuerthelesse had not vttrely putte awaye all hope that the matier should recouer and doe well enough) folowed after Iesus a good waye behynde. He also toke a good herte to hym, and aduentured in the derke to entre into the hall of the bishops palaice,\* and to make one emong the presse of the oþer seruautes, as a man vnknowē to any body there. And beyng a fyre made of coles in the myddes of the palaice courte, because the night time was colde, emōgst the other seruautes sittynge by the fyre to warme them, Peter also sate emongst the moe, and warmed himselfe by the coles, whome whan a certayne wench of the house had espied sitting in suche facion, that his face was euen full in the light of the fyre, beholding hym somewhat steadily, she knewe him by sight of olde, and because she would declare herself to be of her maisters sorte she cryed out by an by in the hearyng of al the other coumpayne: yea and this felowe too was with him that is taken. This was not a thynge doen by casuall chaunce: but so it pleased the dispensacion of God, tho thentente the confidence whiche Peter had in hymselfe, might the better be caulmed and damped, who wheras he had tofore made suche a roiall promise vnto the lord, that he would not

shrynde to goe with hym euen to veray death too, did now at the worde of a peluishe woman reneague his maister. For Petur being feared with this saying of a woman, aunswered desperately, as if his herte had been in his hele clene goen.\* Thou womā I haue none acquaintaunce with him. And by that meanes did Peter for the first ploung escape. But within a whyle cōmeth the lyke daūlgier agayn. For one of the seruautes eftsons begonne to knowe hym metely perfectly, and sayed vnto him: yea and thou too arte one of the nombre of them whose maister and Capitain we haue taken. Peter beyng eftsons by reason of these woordes as one halfe out of the worlde for feare, sayed. Thou man, I am none of them: and swore that he knewe not Iesus. Thus escaped he once more, by forswearynghymselfe, And yet did it not all this whyle come in his mynde what the Lorde had tolde hym before, and what promyse hymselfe hadde made

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to the Lorde. All this while was Iesus in examinacion afore th•wicked coun|saill, and was striekē with buffettes contrarie to the manier and ordre of iudge|mentes, or courtes of iustice, Peter beholdingyng it a good waye of, and lookyng stylly what ende the matier was lyke to haue. But muche about the space of an houre after, a certayne other felowe of the seruautes, beeyng cousin to hym, whose eare Peter had strieken of, beholdingyng Peter well knewe him, and saied: I promise you, this felowe also was with Iesus in the herbare. And whan he sayed it was not so, the other sayed morouer: The thing to be true that I saye, euen his veray owne toungue doeth declare. For he is one of Galile borne. There Peter beyng altogether cast in an extreme feare,\* begonne to sweare naie to the mattier, and to bidde the diuell take him, if he did so muche as vnderstād of what Iesus, of what herbare, or of what felowes of Galilee it was, that the seruaunt spake. So ferre had he vttrely forgotten hymselfe, who should after|warde be one of the chiefe of the congregacion. In the meane season whyle Pe|ter reneagueth, while he sweareth naie, while he curseth himselfe, while he gelueth hymselfe bodye and soule to the deuill, the cocke crewe the seconde time, whiche was the token that the Lorde had geuen hym: and yet did he not there|by neither come to himselfe agayne.

Neither was he lyke to haue made any ende of straying out of the righte waye, had not the Lorde through the middes of the wicked coumpayne there,\* turned his iyes vpon Peter, and had earnestly beheld hym. Peter beyng tou|ched with the lokyng of his maister vpon hym, remembred the wordes whiche the lorde had a litle before sayed vnto hym: Before the cocke crowe twise this night, thou shalt thrise reneague and deny me: and beyng sodaynlye touched with earnest sorowe, he conueyed hymselfe foorth of the doores, and wepte bit|terly. What thing Peter did, thesame would the other disciples also haue doen if lyke necessitie had come in vre: But in the

only person of Peter it pleased Ie|sus to teache all others, that no man  
truste in himselfe, ne that no man miengle or associate hymselfe in the  
compayny of euyll personnes: It was nighte. Loue was waxed stone cold in  
hym: He was warmyng hymselfe by the fyer of wic|ked folkes, he was sittynge  
in coumpayny emongest a deiuilishe sorte, in the house of Cayphas the  
bishop, whereas hymselfe should afterwarde be a bishop, but muche vnlyke  
to Cayphas. But there in bishop Cayphas house what vn|gracious dedes of  
mischife is there that are not doen? There was a conspiracie made for the  
death of Iesus, by the priestes, the phariseis, the Scribes, and the elders of  
the people. From thence were sent foorth harnessed men agaynste him:  
there is he bounde: there is he scourged: there hath he his face couered:  
there is he skorned: there is he accused. There doeth Peter committe  
periurie: there doeth he accuse hymselfe: a great and grieuous crime  
vnlesse frailtie excused it. For Peter offended not of a prepensed malice as  
Iudas had doen, but through heauinesse of herte wherwith he was  
astouned. For he hadde not come thither of a purpose to reneague Iesus,  
but onely that he might behold thende of the iudgemente, whereas he was  
not yet sufficientlye confirmed to die with Christ. For the tyme was not yet  
come. Therfore how many soeuer haue fallen into any grieuous crime, leat  
them praye the lorde Iesus that he wyll vouche|safe to turne his iyes vpon  
them: and than shall they strayghtwayes acknowlage in themselves from  
what state, into what ease they are fallen.

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Let them withdrawe themselues from vngracious coumpayny, and leat them  
washe awaye theyr fault with teres, testifying their herte to be conuerted  
and chaunged.

[ The texte.] And the men that toke Iesus, mocked hym, and smote hym: and whan  
they had blynde|folded hym they stroke hym on the face, and asked hym,  
saying: arede, who is it that smote thee? And many other thynges despitefully  
sayde they agaynst hym.

In the meane season was all thatsame nighte passed ouer and spente in  
mockes and scornes against Iesus. For the felowes that had apprehended  
Ie|sus scorned hym, geuyng hym bothe reprochfull wordes and strokes  
thereto. And because they had heard saye that the people had him in  
reuerence as a prophete, they blyndefolde his iyes, and so buffeted hym on  
the face, saying: Arede now and tell by the spirite of prophecie, what man  
hath geuen the any blowes. With many other wordes of mockage and  
reproche dyd that wicked company continue rayling on Iesus the fountaine  
of all glory, so that none of vs ought to take greuously to be reuiled or  
rayled at for the worde of the ghospell, or to suffer affliccion and euill  
turnes at the handes of suche personnes, as serue the myndes of vnreligious

byshops, as doe thynges to fulfull the appetite of clo|ked Phariseis, as doe thynges to satisfie the fansie of folyshe prynces.

[ The texte.] And as soone as it was daye, the elders of the people and the hye priestes and Scribes, came together, and led hym into theyr counsayll, saying: arte thou very Christe? tell vs. And he sayed vnto them: yf I tell you, ye wyll not beleue. And yf I aske you, ye wyll not aunswere me, nor let me goe: Hereafter shall the sonne of manne sytte on the ryght hande of the power of God. Then sayed they all: arte thou then the sonne of god? He sayed: ye saye that I am. And they sayed: what nede we any further witnes? For we oure selues haue hearde of his owne mouth.

Now assone as the fayre daylyght was once come, the chiefe of the priestes, the Scribes, and the head rulers of the people, pretending now to sit and kepe courte in due fourme of iudgemente, assemble together to a great noumbre. And when they had summoned Iesus personally to appeare in theyr courte, they demaunded many questions of hym, hunting for one poynte or other out of his wordes, whiche they might there openly laye to his charge. The crime wherewith to charge hym is but euen than in sekyng, whan they be alreadye set in iudgemente, and his death beeyng determinately appoyned vpon, they looke about and deuise by what title or coloure some cause of death maye be layed vnto hym.\* Whereupon thus speake they vnto hym: If thou be thatsame Christe whome accordyng to the godly sayinges of the prophetes we looke for, tell it vs playnly. But Iesus knowyng them to moue suche questions not of a|ny purpose to learne the trueth, but to hunt for some matier of false accusacion agaynst hym, thus made answere vnto them: If I shall tell you what I am, ye wyll not geue credite vnto me: and in case I shoulde question with you by the testimonies of the scriptures,\* what maner of mā it was promised that Mes|sias should be, and whether thesame tokens doe iustely agree in my person, ye wyll not aunswere accordyng to your consciences, as men that haue not anye earnest desyre to learne that is true, nor yet to teache it. Neyther wyll ye vpon any suche cause or consideracion acquite and discharge me, if I shall declare myne innocencie vnto you. For ye doe not by youre opposyng and examining

me, meane eyther vpō knowlage of the trueth to discharge me if I be innocent, or to condēne me beyng found guiltie, (as in lawfull iudgements is commonlly vfed to bee doen) but for this entent that the thyng which ye haue determi ned to doe, ye maye seme to doe by some tylte and colour of iustice. Therfore wyll not I tell you the thyng whiche though ye knowe, yet ye wyll not knowe: but an other thing will I tell you, whiche ye shall one

daye fynde to be true. The sonne of man, who at this present moment by reason of the weakenesse of his humayne nature,<sup>\*</sup> and of his humilitie, is not agnised and knowlaged of you beyng proud and hault mynded men, shall in tyme to come be aboue earth on hye, sytting on the right hande of Gods Maiestie. These wordes did Iesus speake, to thentent that forasmuche as they had more mynde and wyll to putte Iesus to death because he was in fourme of humilitie, by whome they mighte haue been saued, then to embrace hym: they should haue knowledge that they should an other daye see hym a iudge & a punisher of theyr vngodlynesse, whō being a salueour promised and so many hūdred yeres loked for, they would not now acknowlage. Suche a worde semed vnto them all a meete and sufficient occasion to laye some false accusacion agaynst him, in case he woulde no more but openly take vpon hym that he was the sonne of god. Whereupon they saye: Why than arte thou thatsame sonne of God,<sup>\*</sup> of whome the foretellynges of the prophetes doe make mencion? To this question doeth Iesus in suche wise tempre his aunswere, that he neither woulde deny hymself to be that he was, nor geue vnto them any occasion or matter falsely to laye to his charge, nor yet as touchyng hymselfe shewe any spyce or poynte of arrogancie. For the Lorde had more minde eche where by his actes and dedes to declare his diuine nature of godhead that was in him,<sup>\*</sup> then in woordes to professe it, or take it vpon him. He therfore in this wyse shaped his aunswere: Ye saye that I am: after an hūble and lowly sorte geuing a by knowlage, that the thing whiche they demaundered in manier & fourme of a question, as a thyng doubtful, might with as fewe wordes as they vsed, by only alteryng the manier of pronunciacion, be spolken in a playne affirmacion that so it was. But they iudgeing this|same to be a cause sufficient enough wherefore to accuse hym of blasphemy, (then the which crime there was none other elmong the lewes more worthie death) sayed: Why doe we yet styl require witnes?<sup>\*</sup> we oure owne selues haue hearde a manifeste blasphemie out of his mouth. Upō this ver|dite did all the whole coumpainy quickely agree, as men that had afore decreed by alny title (whatsoeuer it were) to put Iesus to death.

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The .xxiii. Chapter.

[The texte.] And the whole multitude of them arose, and led hym vnto Pylate. And they began to acuse hym, saying: We founde this felowe peruryng the people, and forbidding to paye tribute to Ceasar: and saying, that he is Christe and a kyng. And Pilate opposed hym, saying: arte thou the kyng of lewes? He unanswered hym and sayed: thou sayest it. Than sayed Pillate to the high priestes and the people: I fynde no faulfe in this man. And they were the more fierce, saying: He moueth the people, teachyng throughoute all lewry and begonne at Galile euen to this place.

**W**HAN they had found out a cause (as to theimselues appelle red) fit enough to put hym to death: it remayned that they might remoue also the enuie and displeasure of his death from themselues, and laye it on others. Wherupon they thought it best to shift him ouer from themselues into Pillate the lieutenauntes handes, to bee arayned before him, to the entent he might seme to had been putte to death, not by the Iewes but by the Gentiles.

Wherefore all the counsayle with the multitude also whom they had drawē to the partakyng of theyr wicked dede, aryse vp altogether and bring Iesus to Pilate the Lorde president and lieutenaunte of lewry. For he, though he were no Iewe hymself, yet was an head officer there vnder the Emperour. And here first of all the Iewes doe deliuer to the Gentiles and alienate from themselues theyr Messias beyng sent of God to them. The Gentiles receiue him and wur|ship him whan he was commended and betaken to them. The Lorde was all|ready condemned by a foreiudgement in the counsaile of the Iewes, with whō, any pretense or coloure were it neuer so slendre did suffise, as with mē that with rageyng madnesse thirsted the death of the innocent. But because at the benche of a Pagane and heathē iudge, there was more equitie in ministryng of iustice, then in the courte of the Iewes, it was necessarye to haue forged witnesses, whiche shoulde laye many and great crymes to his charge: \* who alone of all creatures was clere from all crime. The beginnyng of theyr accusacion was of this sorte. We founde and tooke this felowe with the manier, as he was sub|uertyng our nacion. For he forbade y<sup>t</sup> any tribute should bee payed to the Em|perour: and in all his talke he hath auouched himselfe to be Messias the king. These two crimes they thought they had gaily well deuised, and that thesame crimes should excedyng greatly moue the mynde of the Lorde deputie, for that aswel the one as the other of them, comprised a spice of high treasō against Celsar. So naughtily do these moste shamelesse craftie forgers of lyes assaulte the veritie euangelicall. For what can bee deuised more shamelesse then suche lyes as these? Iesus afore that tyme, whan a piece of coyne was shewed vnto hym, had made aunswere in this manier. Geue and pay ye vnto Cesar, such thinges as belong vnto Cesar, and to god, such thinges as belong vnto god. And to be made a kyng, whereas it had afore been willyngly offreed hym by the Iewes of their owne mocion, he woulde none of it, but fled and ranne away from them to auoydeit. And as for beyng the Messias he had also in veray factes & dedes afore that tyme declared hymselfe to bee thesame. Wherfore, if he had affirmed and auouched hymselfe to be the Messias, yet ought not they to haue laid that

suche thinges as the Prophetes had foresayed concernyng Messias did not agree ne serue to be spoken of hym. The hope that they had to put him to a foile and an ouerthrowe, was in the greate noumbre of suche a multitude beeyng conspy|red together agaynst hym, and in that Iesus whom they had accused, was altogether destitute and fredeles, and finally the iudge being as they supposed a man of no godlines at all. Pilate, although he was a wurshipper of idolles, yet beeyng a man of muche more equitie and conscience then the priestes of the Iewes, wynked at the fyrste artycle of the accusacion, whiche concerned, that tribute ought not to be payed vnto Ceasar, and made as though he herd it not: partly because he smelld and well apperceyued that it was but a forged mat|ter, and partly beecause it was no newe thyng for that poynte to bee reaso|ned and disputed of amonge the Iewes, for so muche as all the whole secte of the Phariseis, thought that a people peculiarly and specially chosen, and de|dicated vnto God, ought not to pay any tribute to heathen nacions. But of the artycle concernyng to bee a kyng,<sup>\*</sup> he questioned with Iesus, in whom he sawe no spyce ne lykelyhode of any worldly reignyng or of beeyng a kyng: he was but one sole persone, his apparell, his countenaunce, all the behaueour of his body, shewed all tokens of humilitie and symplenesse. Wherfore the president, whan he had hearde the accusers, tooke him aparte and asked hym whether he were the kyng of Iewes. Than Iesus aunswere: so thou sayest. For the lord did euermore so moderate his aunsweres, that bothe he myghte approue his in|nocencie, and yet not laboure to escape from condemnacion and iudgemente, forasmuche as he was determined to dye. He was the kyng of Iewes, and that poynte it was not congruente for hym to saye naye vnto: but an other kynde of reigne and kyngdome it was that he went about to recouer to hymselfe and his father. After the diuine nature of his Godhead he was the kyng of al thynges, of whiche diuine nature Pilate suspected ne thought no suche thynge at all in hym: and as touchyng the reygne and kyngdome euangelicall, the sayd Pilate had no vnderstandingyng, forasmuche as he was a man ignoraunte of the lawe and of the Prophetes, sauyng that he had hearde, that there was looked for of the Iewes, one Messias their kyng whatsoeuer he was, he coulde not tell whom: the whiche rumour he beeyng a man nothyng at all superstitious, pas|sed not muche vpon. Therefore althoughe he vnderstoode not the aun|swere of Iesus, yet beeyng not ignoraunte of the Iewes malyce, and gathe|ryng the sobrenesse and humilitie of Iesus euen by his veraye countenaunce: he came forth to the byshops of the Iewes and the multitude being there gathe|red in a clouster together.<sup>\*</sup> I haue (sayed he) examined this partie of suche faul|tes as haue been laied to his charge, and I fynde none offence in hym. But they as men knowyng in theyr owne consciēces what and how they had doen: where thei wer not able with euident profes to conuince him, and to get the ouerhande of hym, they set out the throte, and made an opē outcry against hym, linking to|gether crimes vpon crimes, and lies vpō lies as thicke as could be. Nay ferther more (say they) a sedicious felowe he is, he thoroughly moueth and perswadeth the people all Iewrye ouer with his doctrine, beginnyng at Galilee and so all the waye euen tyll he was come to

this verye citye. This same forsooth is the speciall cryme and faulte that is alledged and laied against euangelical veritie, that it maketh cōmocions and sediciōs in the people, whan it is the deuelish sort

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of men that insourgeth and reyseth garboyle agaynst the veritie, whiche they deadly hate and cannot abyde. Suche tumultuous garboyle is not of right to bee imputed to the true preachers of the ghospell, but to the vncurable malice of such persones as haue more desire to haue the holsom trueth vttrely oppres|sed and ouerwhelmed, then to laye aparte the disease of their malicious hertes. For none otherwise dooeth the doctrine of the ghospel trouble the people, but as a medicine of physycke dooeth grutche or stiere the body. For excepte there bee fyrste a stieryng and a roumbleyng in the body, it muste nedes wholly pe|ryshe altogether.

[ The texte.] Whan Pi•ate heard mencion of Galilee, he asked whether the man were of Galilee. And as sone as he knew that he belonged vnto Herodes iurisdiccion, he sent him to Herode, which was also at Hierusalem at that tyme. And whan Herode sawe Iesus, he was excedyng glad. For he was desyerous to see hym of a long season, because he had hearde many thynges of hym, and he trusted to haue seene summe myracles dooen by hym. Than he questioned with hym many woordes. But he aunswere hym nothyng. The hygh Priestes and Scri|bes stoode foorth, and accused hym streightly. And Herode wyth hys men of warre, despysed hym. And whan he had mocked hym, he arayed hym in white clothyng, and sente hym algayne to Pylate. And thesame daye Pylate and Herode were made frendes together. For before they were at varyaunce.

This accusacion forasmuche as it moued Pylate but a litle or nothyng, for he sawe that the wholle mattier was dooen by a conspyracie of the chiefe rewlers and certayne others of the people, which were consenters and helpers forewarde to the malyce of thesame head men to saye as they sayed, he was velraye desyrous and earneste to remoue both the priesoner and also his accusers, to the examinacion and trial of an other iudge, to the end that in case he might not bee hable to delyuer Iesus, yet at leastwise himselfe, for hys parte, might be ridde and despeched of the cause. He quickely tooke an occasion of thys one ly|tell woerde, Galilee, of the whiche countrey Herode was Tetrarche or prynce. He therfore demaunded whether Iesus was one of Galilee, it was aunsw|red that he was a Galilean, because emongst the common people he was belie|ued to bee a Nazarite,<sup>\*</sup> for he had been brought vp there in hys childehoode and had afterwarde led moste parte of hys yeres there. Therfore as soone as Pyllate perceyued▪ that to sitte in iudgement vpon the priesoner did belonqe vnto Herode, he shiefted hym ouer to Herode, who at that tyme (as it chaunced) was at

Hierusalem,\* howbeit al this whole matter too was wrought and doē by the dispensacion of the wisedome and ordeinaunce of God, to thend that the Lorde Iesus might bryng wyth hym a testimonie of hys innocencie from all the ben|ches, and courtes of iustice there: and that the malice of the byshops, Scribes, and chiefe headmen might bee the better manifested vnto the worlde. Herode, whan he sawe that Iesus was brought vnto hym, was glad of that syght. For the man had of long tyme been wyth chylde to haue a syghte of Iesus, of whome he had hearde so many thynges. And he verayly trusted that it woulde nowe come to passe,\* that Iesus woulde before hys face shewe some myracle, suche as he had heard veray many to had been wroughte in other places by hym. Wherfore he questioned with Iesus of many thynges, as one desierous to geat out many thynges out of Iesus: not to the ende hymselfe myghte bee made the better man therby, but to satisfie hys owne curious fansye that he had to knowe thynges. For none other thynges it were that he enquyred of Iesus, but suche as he woulde haue asked of some Magian, (that is to saye) some cunnyng man that had a syght in the priuities of Phylosophy, and in the

mystical conclusions of nature: but Iesus, who was not come to serue the fāsie & lust of a wicked prince, but to procure health vnto al creatures, made him none aunswere at all,\* teachyng vs in the meane season, that sometyme the woerde of god is not to bee vttered whan it is euident that the persones are vnworthy & vnmete to heare it. But the bishops all this whyle, and the scry|bes folow their matter earnestly and call vpon it, and dooe eagrely lay to his charge afore Herode, as mē very fore fearing that les{us}, who was thā arrai|ned, myghte by some meanes escape. But yet Herode although he wer a wic|ked king, yet was he nothing at al moued with these accusacions, as one that well apperceiued all that euer was dooen or intended, to had arisen and pro|ceded of enuie. But thinking it sufficient to despise hym of whom he was de|spised, he clothed Iesus in the way of mockage in a white garmente (for that was than the guise and maner of goyng of kynges and Emperoures) and so sent him backe again to Pilate.\* This reproche had the lord taken at Herodes handes beyng a prince of a grosse witte and brayne, and of his armed garde, beeyng lyke men, like maister, accordyng to the prouerbe. For among men of suche a sort, a felowe that can goe or daunce on a rope, oreles one that hath the feate to playe a iuggelyng cast, shall sooner haue praise and thanke, thē a syn|cere preacher of the ghospel. For suche persones haue no mynde ne wyll, but eyther to haue pleasure and delectacion shewed theym, oreles to learne suche thinges as maie serue to the maintenaunce of their tyranny. Yet not withstā|ding in the meane time, Herodes ciuilite dyd condemne the wickednes of the Byshops and the Scribes, and did quitte Iesus also, seeyng he condemned hym not to death beyng accused afore him, and making no aunswere to the of|fēces which wer

layed to his charge. It was in the meane time a thing highly to the contentaciō of Herode, that Pilate shewed hym so muche honour as to sende Jesus vnto him to haue a sight of: Whereupon from that time forewardes, amitie and frēdship grewe betwene Herode and Pilate, wheras before there had been variaunce betwene thē. But a wicked and vngodly frend|ship it is, that is made by the iniurie of the trueth euangelicall.

[ The texte.] ¶And Pilate called together the high priestes and the rewlers, and the people, and said vnto them: ye haue brought this man vnto me, as one that peruertert the people. And behold, I ex|amine hym before you, and find no fault in this man of those thinges wherof ye accuse him: no nor yet Herode. For I sent you vnto him, and loe, nothyng worthy of death is doen vnto him. I will therfore chasten him, and let him looce: For of necessitie, he must haue let one looce vnto them at the feast: And al the people cried at once, saiying: away with him, and deliuer vs Bar|rabas (which for a certain insurreccion made in the citie, and for a murdre, was cast in prisō.) Pilate spake again to them, willyng to leat Jesus looce. But they cried, saiying: Crucifie him, Crucifie him: he said vnto them the third time: what eiuill hath he dooen? I fynde no cause of death in him. I will therfore chasten him and let him goe. And they cried with loude voyces: requiryng that he might be crucified. And the voices of them, and of the high priestes preuailled. And Pilate gaue sentence, that it should be as they required. And he let looce vnto them, hym that for an insurreccion and murdre was casts into prison, whom they had desired, and he deliuered to them Iesus, to dooe with him what they would.

Whan Pilate sawe that •he prisoner was sent backe again from Herode, and that his purpose had not come to suche effecte as he had assayed to bring it, he begoon of a iudge to become a spokesman for Iesus: and callyng togelther the bishops, the Scribes, the chiefe men, and the commons that came at

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theyr tayles: he spake after this sorte to them. Ye haue here of youre owne myndes brought this man before me, as one that withdraweth your people from the obedience of the Emperour and of your lawes, and I here in youre presence haue dooen what I can to boulte out the truethe of him with exami|nyng and askyng dyuerse questions of hym: neyther dooe I fynde hym cul|pable in any of these crimes which ye accuse him of. The selfsame thing hath come to passe with Herode the whiche can iudge better in these mattiers then I, forasmuche as he is a man skilled in your lawes. In consideracion wherof also I did put ouer this mater to be iudged and tried in his courte, who if he had founde him guiltie, would not haue let him escape. Now because he hath not founde in hym anye offence woorthie of

deathe, he beeyng contented with a light punishment, hath no more but geuen the man a mocke, as one veraylye •ui•ing him from all daungier of death. Wherefore it is best, that we also followe the equitie of Herode. I wil chastice the manne with some lesser punishment then death, and so lette him goe. This did the lorde presidente, trusting that the furious rage of the lewes would asswage whan they had seene Iesus put to so many reproches, and so scourged. Whan Pylate coulde doe no good thys way neyther, but sawe the madnesse of the lewes to be the more sette on fyre therby: he deuised also an other caste howe to deliuier Iesus. It was a custome euery yere once emongest the lewes, that the lorde President (because of theyr highe solemnite of that feastfull daye, whiche was than at hande) should leat goe by his pardon and releasse vnto the lewes one of their offendours, whom they would aske. Therfore the president preuenting their askyng, putte it to their choise whether of the twoo they would haue pardoned and realeassed vnto theim,\* Iesus, or els Barabas. This Barabas was a greate robber, and a notable felowe by reason of his mischeuous dedes, in that he had stiered vp a sedicion in the citie, and had slain one of the tounsemē and had for that offence beene caste into prieson. And because the lieutenaunte right well knewe him to be a felow, whom al the whole citie hated, he trusted that it would haue come to passe, that they would sooner haue suffred Iesus to bee lette goe, who had doen muche good to manye people, then this manne which was a distourber of the publike peace & tranquillitie: But the bishops and theyr adherentes were in suche a rage that they desired to haue Barabas released vnto theim, and Iesus to be hanged vpon the crosse, the which kynd of deathe, like as it was moste grieuous because of the long peine, so was it accoumpted also moste shamefull at that tyme. So ferfurthe dyd the lewes leauie no kynd of cruelnesse vnministréd to Iesus. But it pleased the wisedom of God, that Iesus the fountayne and autour of all glory, should be had in so great contempte, that a sedicious murdreer should bee preferred before him, because we should not dispaire yf we at any tyme for the name and doctrine of Christe, be despised of suche as loue this worlde. Whan Pylate perceyued y<sup>t</sup> he coulde doe no good this way neither, he moued them yet once againe proluyngh yf he coulde by any meanes mytigate theyr stomakes and deliuier Iesus beeing innocent.\* But they beyng eftsones the more stiered to wrath, sing this furious song: Crucifie hym, Crucifie hym. Yet did not Pilate so geue place to their clamour and crying neyther: but attempted the thirde tyme to pacifye them, saying I am a iudge, I haue no title at all agaynst innocentes neyther can I putte a manne to death in whome I can fynde no cryme death worthie.

streightly examined him, and no cause can I fynde in him to be punyshed with death. If there bee any small offence, I wil thus muche doe for your mindes sakes: I will punishe him, & geue him a sharpe rebuke, and so let him goe. But they frowardly still made a striuyng agaynst this equitie of the iudge, not with prouffes,<sup>\*</sup> but with furious & mad outcries, requiring that Ies{us} might be crucified, and Barrabas leat goe. And whan the president had assayed all possible wayes and meanes, and perceiued that they cryed out stylly more and more, he called for water to washe his handes, and testifiyng the innocēcy of Iesus, and condemnyng the frowarde maliciousnesse of the Iewes, he gaue sentence of death against Iesus, not after his owne mynde, but after the wilfull arbitrement of the Iewes, who would nedes haue Iesus put to death, beeyng the autour of life and health, and released vnto them Barrabas a selidious murderer, whom they preferred before Iesus. And as for Iesus, he deliuered vnto them to doe such execucion vpon hym, as themselves would.

[The texte.] And as they led him away, they caught one Simon of Cyrene cummyng out of the field and on hym layed they the crosse, that he might beare it after Iesus. And there folowed him a great cumpany of people, and of women whiche bewailed and lamented him. But Iesus tur|ned backe vnto them, and said: Ye daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your children. For behold, the dayes will cum, in the whiche they shall say: haplye are the barraine and the wombes that neuer bare, and the pappes that neuer gaue sucke. Than shall they begin to say to the mountains: fall on vs, and to the hilles, couer vs. For yf they doe this in a grene tree, what shalbe dooen in the drye?

After that they had vsed all kynd of opprobriousnes and villany against him, to satisfie their hatered, they clothed him again with his owne garmentes, to the entente he should the better be knownen of the people, and broughte hym forth towardes the place of execucion, bearing his own crosse himselfe as the maner there was. And as they were goyng thitherward they met by chaunce with one Simon a man of Cyrene as he was cūmyng from his ferme. And vpon him, whether he would or would not, they layed the Lordes crosse, to the entent that Iesus might goe before, and he beare his crosse after him: not to the entent to spare Iesus, or to shewe him any fauour: but that they might with the more spedie dispeche accomplishe the thyng that they went aboute. But in the meane tyme by goddes prouidēce there was a figure procured of the churche to bee afterwardes gathered of the Gentiles, which did willingly embrase the crosse of Iesus, and folowed the steppes of his fete. There followed Iesus also a great multitude of the people, both menne and women, which while the priestes & Scribes reioysed,<sup>\*</sup> did on their partes make much wailing and lamentacion for the death of the innocēt. For nothing els it was that they beyng poore folkes and men of peace could doe against the wycked conspiracie of the great mē. But Iesus, who would not haue his death to be a thyng of lamentacion, but of glory:

neyther would haue it to be bewayled, but wurshypped, (as the whiche he tooke vpon him willingly for the redēpcion of all the whole worlde) willed them to refraine their vncomely lamen|tyng, although it proceded and came of a godly affeccion. Ye daughters of Ierusalem (saieth he) bewaile not me, but bewail your owne cause and your childdrens, for the death of an innocent is not to be lamēted, but the confusion

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of thē is to be lamented, who for theyr hainous wicked actes shall both here be punished with pieteous plagues & afflictions: and afterward also be ad|judged to peines euerlasting. For so miserable distresse and extremitie doeth there hang ouer this region: that men shall call those wemen happie, whiche neuer bare any childrē, and the wombēs happie which neuer brought furth fruite, & the pappes happie which neuer gaue sucke. For y<sup>e</sup>natural kindenesse of the mothers is more grieued with their childrēs troubles, thē with their owne. Now they reioyce as though they had doen some noble great act: but than, whā the time of goddes vengeance shall come, there shal so great feare of mischifes which be at hand, come in theyr mindes, that they shal say to the mountaines, ouerwhelme vs: & to the hilles, couer vs: for if they do this in a grene tree, what shall be doen in a dry and withered tree? By this derke sentence the Lord did testifie his incomparable innocencie, that he alone of all mē was not corrupt with any rottōnesse of vice or of inordinate desires: but altogether flourishing & continually budding with al kind of vertues. That if theyr malice did shewe suche exaūple of cruelnesse against a mā altogether faultlesse: what punishemēt ought they to haue which being wholly corrup|ted with naughty affecciōs, could by no meanes be brought to any honestie?

[ The texte.] And there wer two euill dooers led with hym to be slaine. And after that they were come to the place (which is called Caluarie) there they crucified him and the ciuell doers, one on the right hande and the other on the left. Than saied Iesus: father forgeue theim, for they wote not what they dooe: And they parted his raymente, and caste lottes. And the people stode and behelde. And the rewlers mocked him with theim, sayinge: he sauēd other men leate him sauē himselfe, if he be veray Christe the chosen of God.

With this pompe did our prince & king goe furth towardes his triumphe. There were also led to execucion with him two other offendours whiche were condemned with him, but not for thesame matter. And this thyng was also a matter procured by the Iewes to the entente they might bryng him in the more slaundre and infamy emong the commē people, in that he was mat|ched with suche companions.\* There was also pieked out therunto a place, which by reason of continual execucion of offendours, was a place of

slaū|dreous name, and of mortal bloud spilling, named of the thing selfe, *Golgotha*, because it was white with the skulles & bones of folkes that had been there put to death. In such a place thā was Iesus crucified in y<sup>e</sup> middes betwixt two theues as though he had been as diepe in as they, and partaker of theyr offence, forasmuch, as he was partaker of theyr punishmēt. But whatsoeuer thyng the malice of the lewes could deuise to the shame and reproche of the Lord Iesus, al that did he turne to his owne glory and to our health. For he that beyng innocent doeth of his owne will submitte hymselfe to sauē men, vnto the more worldly shame he humbleth hymselfe, somuch the more glory doeth he deserue both afore God and afore man also. Thus did it please the wisedom of God, to thende he might by this so notable an exaumple, plucke downe our prydē which desire to haue laude and commendacion of men, yea for our euill dedes too. Nowe Iesus beeing on heighth, and lifted vp into that watch tower or beakō place out of the which he would call all thynges home vnto himselfe, willing to shewe a moste perfecte exaumple of pacience incomparable, whereas beeing innocente, and one that had so many wayes doen good, he had so many harmes & peines, so many kindes of open worldlly shame, so many mockes & skornes ministred vnto him, where also hanging

on the crosse (which thyng doeth make euen veray mourdreers to bee pietied) they gaue him suche bittur woordes of reuilyng, as it were more grieuous for a manne to abyde, then to suffre death, yet is he so ferre from auengeyng hym|selfe, and so ferre from railyng on them agayne, that he prayed his father for thesame persons at whose handes he was vngoodly and shamefully handled: Father (sayeth he) forgeue them, for they knowe not what they doe. Thissame verayly was that holy prayer of our bishop on the aultare of the crosse, offrelyng vp once for euer in sacrifice the paschall lambe for the redempcion and health of the whole worlde. Neither was his prayer without condigne effecte. For many of thesame persons, whiche through ignoraunce were doers in naiillyng the Lorde on the crosse, whan they afterwarde knew the trueth by meane of the Apostles preaching, professed the name of hym that had been crucified. Howbeit the malice of the Phariseis also was not altogether without igno|raunce: but that was suche grosse ignoraunce, as dooeth not deliuē ne dis|charge them from offence. For they might haue lacked that ignoraunce and er|rour, if inordinate affeccions and desires, whiche they were led by as bondser|uaūtes, had not letted them. But euen emong these some there were, which did of a lyke mynde or zele persecute the Lord, as Paul dyd persecute the churche of God. Here yf thou consyder (moste ientill Theophilus) the moste perfite in|nocencie of Iesus, the moste great goodnessse of thesame Iesus, towardes all creatures, the moste high vertues of his minde, in which beyond comparisō he excelled al others: and agayne

on the contrary parte, if thou sette before thyne iyes and beholde, the hatred, the railyng the reproches, the guiles, the traines, the accusacions, and the kynde of death that the wikednesse of the Iewes put him vnto: and shouldest heare hym vpon the veray crosse in the middes of their reulyng woordes praying his father not to take vengeance, but to forgeue the weworkers and doers of so hainous a dede: shall not suche an one seme vnto thee to be a veray shamelesse persone, whiche professing hymselfe a disciple of Christe, will goe aboute to bee auenged of a synner, seeyng he is a synner hym|selfe, yea although he haue with a great iniurie and displeasure been occasio|ned and prouoked therunto? Than how ferre do suche persones vnnaturally swerue from this exaumple of Christe, as for a lyght woord of reproche will drawe theyr swordes, ready to thrust it in theyr neighbours herte? howe ferre also from this exaumple of Christe are suche persons as not digestyng a taun|tyng woerde any thing stubberney or proudly spoken against them, do shake whole cities, whole kyngdomes, with pestilente bloudie warres, and enforce whole naciones to the wilful effusion and spilling of one an others bloud? But let not vs once moue our iyes from this exaumple: let vs beholde and folowe our king Christe, subdueyng vpon the crosse all the power of the tyranne Saltan, and vanquishing all the puissaunce of this worlde, and triumphing of all powers as many as auaunce themselves agaynst the trueth of the ghospell, whiche trueth it behoueth not any otherwyse to gette the victory, ne any other|wise to triumphe, then vnder the standarde of her owne prince which is Christ. Let vs beholde our bishop Christe with an effectuall sacrifice pourgeyng and putting awaye the sinnes of all the worlde, of all naciones and of all times both past and to come, and suffreing punishment in his owne body for all menne, so that the thyng whiche he freely offreeth vnto vs, we will with sincere fayth re|ceiue and accepte, as menne acknowlagyng our vnrighteousenesse and enbra|cing

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his vnspeakeable goodnesse towardes vs. Whither doest thou turne thy face awaye thou vnhappy and miserable sinner? Our Lord crieth, father for|geue them, and thou being fallen in despayre of thy selfe, doest thou either ad|dress to hang thy selfe as Iudas did, or els art thou an heaper of sinnes vpon sinnes? There is no cause why thou shouldest from hencefurth feare the power of Satan: Christe hath gotten the victory of hym: and to thy behoufe hath he gotten the victory. From on high vpon the tree of the crosse, where he maye bee sene of all naciones, he louingly biddeth us come vnto hym. The three angles or armes of the crosse doe a ferre of cal louingly aswell vnto Asia, and Europe, as also to Afrike: and biddeth them come to the partaking of euerlasting helth. Iesus ferthermore hanged naked vpon the crosse, because he would not haue a|ny thyng of this worldes, forasmuche as he was in executyng an heauenly sa|crifice: teachyng vs by a

veray right example of a true matier in dede, howe pure affeccions, and howe clere from the desire of all worldly thynges, euangellicall bishops ought to haue. In the meane tyme the souldiers that crucified hym (as though he should not haue rysen agayne) castyng lottes, did parte and deuide the lordes clothes emongst themselues.\* For this was in manier of a rewarde for theyr wicked seruice. It was Iesus will and pleasure, that this belyng as a spoyle taken from hym, should remayne with the souldiers: but with vs, beyng professours of his name, he would no poynte of any carnalitie of his to remayne, to thentent we should now loue him in spirite. So euen at this present daye also his clothes be with vs, lyke as he dooeth dayelye hang vpon the crosse to vs and for our behoufe. For all thynges of his, are ours: but thesame must be according to the spirite. In this wise therfore the priestes, the Scribes, the Phariseis, and the chiefe of the people together with the souldiers whiche had doen the execucion of crucifying Iesus, dooe skorne hym hanging on the crosse as one beyng brought to confusion, and as a man destitute of all hope, castyng hym in the teeth that wheras the reporte had goen that he had holpen many an one with his miracles, he was now not hable to sauе himself. He hath saued others (say they) now leat him be a salueour to himselfe,\* at leaste wise in case he be thatsame Christe, that he hath bosted hymselfe to be, and in case he be thatsame derely beloued and chosen sonne of God, whome he hath in his talke auouched that he is. Suche woordes as these, did the chiefe rewlers caste out against him in hearing of the people, that was wont to wondre at the myracles of Christe, to thentent they might turne the myndes of the sayed people awaye from hym. Yea and ferthermore they do by theyr woordes drowne and vtterly wype away from hym all his autoritie euery whit of it, prouing and (as it wer) cōuincing by the matier self and case as it stooode, that he was neyther the Mes|sias, neyther the sonne of God, whom he had openly taken vpon himselfe to be, excepte he would come downe from the crosse. But the healthe and safegarde of the worlde did not consiste in cummyng downe: but in his continuynge and throughly enduryng to the ende. And thesame enduryng to the ende was of more weight and force with Iesus, then the opprobrious and reuilyng wordes of the chiefe headmen.

[ The texte.] ¶The souldiers also mocked hym, and came and offred hym vineagre, and sayed: yf thou be the kyng of the lewes, sauē thy selfe. And a superscripcion was written ouer hym with letters of Greke, and Latine, and Hebrue: this is the kynge of the lewes. And one of the ciuell dooers whiche were hanged, rayled on hym, saying: If thou bee Christe, sauē thy

punished, for we receyue accorddynge to our dedes, but thys man hath dooen nothyng amysse. And he sayede vnto Iesus: Lorde remembre me, whan thou comest into thy kyndome. And Iesus sayed vnto hym: Uerayly I saye vnto thee, to daye shalt thou bee with me in paradyse.

But the souldiers, a grosse kynde of men, and partly ignoraunt of the Iewishe religion, and partly despisers of it, skorned Iesus because it was reportid that he had challenged to be kyng ouer the Iewes: moued thereto doubtlesse by the exaumple of the chife of the Iewes nacion. And thesame souldiers realchyg vp vineagre vnto hym in the waye of mockage, sayed: If thou be that same kyng of the Iewes, shewe thy power quickely and deliuer thy selfe from this daungier. But Iesus in all the premisses shewed a moste perfecte exaumple of myldnesse and paciēce, holding his peace at al their opprobrious wordes. There was also a superscripcion or poisee written on the top of the crosse directly ouer his head, in Greke, in Latine, and Hebrewe letters, that it mighte the better be reade of all nacions.\* This is the kyng of the Iewes. And this also was verailly thought and belieued to haue been doen for a mocke. And yet was not all this enough neyther. The one of the malefactours that hanged hard by Iesus side, rayled against hym from the crosse that he hanged on, saying: If thou be thatsame Christe the salueour of the worlde, nowe sauē thy selfe and vs also. But the other these hangyng likewyse on his crosse, consyderyng the meruaylous great mekenesse of Iesus, blamed and rebuked his felow whiche sufſred the same peynes of hangyng that hymselfe dyd (because they had both committed one offence,) saying: Thou, if thou haue in thee no reuerence towardes men, ne no shame of the world, at leastwyse thou oughtest to feare god, for spekyng suche opprobrious woordes vpon one that muste here dye,\* especially seelyng that thyselfe doest suffre thesame punishment. Euen thatsame one thyng alone ought to haue staighed and bridled thee from raylyng, although he were an eguall offender with vs. Nowe a great diuersitie there is betwene his case and ours. We suffre punishment for our offences, he dyeth an innocente, and double inhumanitie it is, to rayle both vpon one that must dye, and also vpon an innocent. This testimonie did the these on the crosse geue vnto Iesus, that his innocencie might on euery syde be testified. And thesame these immediately turnyng hymselfe to Iesus, sayed: Lord remembre me whan thou comest to thy kyngdome. A meruailous fayth of this thefe, which whan he sawe Iesus hanlyng on the crosse, and at the poynte of dying, himselfe also assured to dye on thesame place,\* yet asked health of Iesus as of a kyng. Nowe Iesus who was both dumme and deafe at all reuilyng woordes, is not deafe nor dumme to a manne askyng helpe with assured fayth and trust in hym. I make thee sure of this (sayeth Christe) this present daye shalt thou be with me in paradise: boubtlesse promising hym to haue rest and refreashyng immediately as soone as this punishment that he was than suffreyng, were ouer past. Howe happie a thyng it is to be euermore ioyned

with Christe, who in al places and times saueth mē, yf euangelicall fayth bee present.

[ The texte.] ¶And it was about the sixth houre. And there was darkenesse ouer all the yearth, vntyll the ninth houre, and the soonne was darkened. And the vaile of the temple did rente, euen through the middes. And whan Iesus had cried with a loude voice▪ he sayed: Father into thy handes I commende my spirite. And whan he thus had sayed: he gaue vp the ghoste.

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Whan the Centurion sawe what had happened, he glorified God, saying:  
Uerayly, this was a righteous man. And all the people that came together to that sighte, and sawe the thynges whiche had happened, smote theyr brestes and returned. And all his acquayntaunce, and the women that folowed him from Galile, stood a ferre of beholding these thynges.

And nowe it was well nigh the sixte houre of the daye, that is to saye, euen muche aboute noonetyde (for so doe the lewes reckon:) from this houre of noonetyde, at whiche tyme of the daye the sunne is woonte to bee moste hotte and to shyne moste brightest of all: there came soodaynly a great derkenesse ouer all thatsame countrey aboute Hierusalem, and so continued till the ny nth houre, that is to saye, till three of the clocke afternoone. For the sunne detesting and abhorryste suche great iniquitie of men, did hyde his face at suche time as he should be put to death, who was the light of the worlde. The yearth also dyd quake, stones brake a soondre, and euery parte of nature trembled at so horrible a dede of crueltie. Ferthermore the vaile of the temple, whiche parted the inner holy place (whiche they called *Sanctum sanctorum*) from the other parte of the temple, rented quite a soondre in twoe partes, no manne stieryng it, shewyng openly that the shadowes and ceremonies of the lewes, should nowe ceasse, after that this sacrifice was once accomplished, whiche alone was suffil|cient to pourge and clende the sinnes of all tymes both past and to come. But Iesus, whan he had with a loude crye sayed: Father, I commende my spirite into thy handes: yelded vppe the ghoste. So that it myght bee euidente to all men, that he dyd not fainte as others are wonte to doe, the strength of theyr bodies by litle & litle consuming awaye, but that byanby after a strong stretche or crye, and after woordes distinctly pronounced, he willingly, (as ye woulde saye,<sup>\*</sup>) and of his owne accordé gaue vp the ghoste. This thyng dyd the Cen|turion well apperceiue and marke, who purposely stode hard by the crosse, that no man should take them downe alyue from the tree. And of this man also had Iesus a testimonie of his innocencie, for he glorified God, that he had shewed so great power in him, and sayed: Uerayly this man was righteous: openly condemning the vnrighteousnesse of the lewes. For whosoeuer pronounceth hym an

innocent that is condemned, maketh hym an offendour that hath con|demned thesame. All the other coumpanie of them, who (as the common guise is) had come to see the execucion (& in dede a great many moe then would els haue come, partly the fauour, and partly the hatred of Iesus, had drawen thither) whan they had seen the thynges whiche had fortuned, returned home knockyng theyr brestes, partly for sorowe that a man so innocente and a doer of suche good dedes had been so vngodly intreated: and partly for feare of the stroke and vengeance of God, whiche they knowing themselves culpable in theyr owne conscience, did of the straunge tokens that they had seen, mistrust and deme to hang ouer them. For thesame manne whome in his lyfe tyme they had seen of lowe and poore degree, and a mā none other lyke but to be contemned: thesame doe they see euen at his dying houre, a manne of great power, insomuche that all the elementes of this worlde were shaken and disordred •ut of theyr course. Here eftsones, o Theophilus, marke thou one other po•••• that there was at all tymes more grace founde in the Gentiles, then in the Iewes, who tooke vnto them the laude of deuocion towardes God, and of holy conuersacion aboue all others. The Centurion glorifieth God: the Iewes doe

no more but feare his stroke,\* being made afearde with thynges of woondre, whereas with so many benefites they could not possibly be wonne. Ferthermore they that were of Iesus kynred, or familiare with him in his life time, stode a ferre of beholding what was doen, and durst not for feare come ne|rer. Emongst these were also the wemen, which, for desire and good will to minister thynges necessarie to him & to his disciples, had folowed him from Galile, as witnesses and beholders of those thynges which were doen. And thesame beyng nowe destitute of all hope, dyd nothyng els but mourne and make lamentacion for hym.

[[The texte.](#)] And beholde, there was a man named Ioseph, a counsaylour. And he was a good man and a iust; thesame had not consented to the counsayle and dede of them, which was of Aramatia a citie of the Iewes, whiche same also waited for the kingdome of God. He went vnto Pilate and begged the body of Iesus, and tooke it downe, and wrapped it in a linnen cloth, and laied it in a sepulchre that was hewen in stone, wherein neuer manne before had been laied.

It beeing therfore by many euident tokens assuredly well to be seen and knownen, that the lorde was vndoubtedly dead, leste any man myght fynde some poynte of cauillacion, eyther that he was not a veray naturall manne in dede, orels that he was not verailly dead: behold, there cometh in a man of his owne free offre, by whom the lordes buriall myght be executed and

ac|complished, which buriall Iesus pleasure was should be clenly and honou|rable. His life had been milde and lowe without bearing any part, his death had been a thying of muche effecte, his buriall was magnificent, and his re|surreccion glorious. So than euen at the veray houre, euen as God would, cometh in willingly of his owne free offre, a certain mā named Ioseph, borne in Aramathia a citie of lewry, a good man and a iust, and one of the noumlbre of them that loked for the kingdom of God. This mā, although he were one of the chiefe men of that nacion (for he was a noble senatour & a rewler) yet had he neuer consented to the coūsayle and dedes of the priestes, the scri|bes, and the head mē of the people, although for feare of their power which hated Iesus, he durst not openly professe or acknowlage the good will and zele of his herte towardes Iesus. For as yet they had not geuen vnto them boldenesse, by the holy ghost, that all thynges despised, they might haue the power openly to professe the name of Iesus. The other disciples therfore being drieuen away for feare, only Ioseph together w<sup>t</sup> Nicodemus, dareth take in hande the office of burying the Lorde: whether it were because the fauour of menne towardes them that be good, doeth after the death of the|same encrease more & more: oreles because the saied Ioseph iudged y<sup>e</sup>enuy of the lewes against Iesus to be now saciate with his death. Wherfore he co|meth vnto Pilate to whom he was a man well knowē byreasō of his nobilltie, & asked of him y<sup>e</sup> body of Iesus. But Pilate would not geue it him be|fore he had perfect knowlage by the Centuriō that he was throughly dead. Than Ioseph tokē the body, and after it was taken downe from the crosse▪ and enbaumed all ouer with swete odoriferous sauours, he wounde it vp in a fyne shete, hauing in the meane time no hope at all of his resurreccion, of the whiche Iesus had briefly in fewe woordes, geuen knowlage but a litle afore vnto his disciples: but in suche wyse had he doen it, that they thesame

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disciples better remembred it, then beleued it. And because they had an opil|nion that Iesus was a good man, and putte to death without a cause: they thoughte to honour the remembraunce of him with a magnificente buiriall. Wherupon they laied the corpse in a toumbe which stooede in a garden platte therby, hewē out of a whole piece of rocketstone euē as it grew, in the whiche there had been neuer any body buryed before: These thinges, wheras at that present they semed to bee dooen by mere chaunce: were yet altogether dooen by the prouidence and ordeynance of God, that the Iewes might not quarel or make any cauillacions, that the toumbe hauing an hole made in it, the body had been taken a way or chaunged.

[The texte.] And that day was the preparyng of the Sabbath, and the Sabbath drewe on. The womē that folowed after, whiche had cum with him from Galilee, beheld the sepulchre, and how his body was layed. And they returned and prepared swete odours and oyntmentes: but rested on the Sabbath day, accordyng to the commaundement.

Whan these thinges were in doyng, it was the day of preparacion, that is to saye, the eane of that high Sabbath: and it was called with them, *paras/ceue*, because that vpon that day they prepared al thinges which were necessalry the to soleme kepyng of the Sabbath daye, that shoulde bee on the mo|rowe, to the entent they might not bee compelled by doyng of any bodily la|bour, to breake the reste of the Sabbath daye. Now the women whiche had a farre of loked vpō Iesus on the crosse, folowed him to his buirial, because they would not be ignoraunt where the body of Iesus was layed, and in what place, or with what maner of orderyng it was layed: to the ende that they might knowe it whan they should come to it again. These thynges beelyng diligently viewed and marked, thei returne home again and prepared spil|ces, odours, and oyntementes, wherewith they myght afterward dresse the bodye of the Lorde, although it had been nowe already soso, as it myght be, anoynted ouer with myrthe by Nicodemus. But the Godly deuocion of the women minded to put some other more precious thyng to the lordes corpse. But the lorde therefore had before suffered an allabastre of precious oynte|mente to bee powred vpon hym, beecause he woulde nottary for these wolmens swete oyntementes now at this tyme, whose deuoute diligence neuer|thelesse auayled to confirme the belefe of his resurrecccion. For whan they seke hym as dead to bee anoynted and spyced, they haue due knowelage that he is alyue. Nowe after the sunne sette of thesame day vntill the eauenynge of the nexte day folowyng, they had rested accordyng to the prescripcion of the lawe, because it was not

standyng with Goddes precepte that they shoulde doe any bodily labour on the Sabbath daie. Than after the sunne was sette, they finished that they had begoonne before in preparyng of the oyntementes and spices. It the selfsame tyme also the Lorde kepte his Sabbath, restyng in his graue, after that he had before on the sayd day of preparacion executed and accomplished the woorke of our redempcion: because we should vnder|stande that mankynde was restored by thesame manne, by whom it had been created. He finished the makynge of the worlde on the sixte daye, and on the seluenth day he rested from his worke: thesame lorde finished the redempcion of the world on the sixt daie (which is the parasceue day:) & rested in the graue. He rested from working (as touchyng his humain body) vntill the eight day

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dyd shyne, the which eight daye the Iewes knowe not, but the Christians doe wurshippe. The eight daye is the daye of i•mortalitie: in the which, reste and werinesse, woorke and idlenesse shall not by course enterchaungeably the one succede the other, but they shalbe in euerlastynge gladnesse: neyther shall the daye folowe the night and the night the daye agayne by course, but continuall and euerlastynge light shall shine to the iyes of the godly.

The .xxiiii. Chapter.

[*The texte.*] But vpon the firste daye of the Sabbothes veray erely in the mornyng, they came vnto the sepulchre, and brought the swete odours which they had prepared, and other women with them. And they found• the stone rolled awaye from the sepulchre: and they went in but they f•ound not the body of the Lorde Iesus. And it happened, as they were amased therat, behold two men stooode by them in shynyng garmētes. And as they were afrayed, and boughed dow• theyr faces to the yearth, they sayed vnto them. Why seke ye the liuing emong the dead? He is not here, but is arisen. Remembre howe he spake vnto you, whan he was yet in Galile: say|ing, that the sonne of man muste be deliuerner into the haundes of synnefull men, and be crucifled, and the thyrde daye aryse agayne.

**T**hat the selie weomen rested from doyng any woorke, was a thyng geuen to the solemntie of the Sabbothe. But as|soone as it was lawfull to returne agayne to workynge, the diligence of the weomen bestowed the tyme in wat|chyng after sunnesette aboute a deuoute piece of woorke, but yet a woorke that as than neded not. For on the daye, that was first & nexte of all folowynge after the Sabbothe, that is to saye, on the eight daye, whan all the Sabbothe daye was fully ended, euen veray erely in the firste breake of

daye; they make haste vnto the graue, carrying with them the spieces and swete sauours whiche they hadde purposely prepaired, certes, to bestowe this same as the laste poynte of honour that euer they shoulde shewe vnto hym beelyng now dead, whom they had tendrely loued whyle he was aliuie, wheras yet neuerthelesse,<sup>\*</sup> they had no truste nor hope that euer he shoulde aryse agayne to life. Now was the mouth of the sepulchre stopped and shut fast vp with a migh|tie big stone, suche an one as might vneath be remoued awaye of a good many of men. There was also a seale set theron, and that was a thyng prouided and doen by the Phariseis and the Scribes, leste some felowe mighte priuely haue stolen awaye the dead body, and so sprede abrode an vntrue rumoure that he was arisen to life agayne, in that he coulde nowhere be found. There were kelpers moreouer set there of the Lorde lieutenauntes men. Then the weomen whyle they carefully looke round about how the stone might be rolled asyde, they see it soodainly remoued awaye,<sup>\*</sup> and a way to come to the sepulchre lying wyde open for them. They tooke hertes to them to entre in, deuocion and loue towrdes God had geuen them boldenesse euen weomen as they were.

Whan they were entred in, they fynde not the bodie of the Lorde Iesus there. Whan this matier had soore dismayed them, and in manier killed theyr veraye hertes, because that whan the stone was remoued they had conceyued a veraye good hope: and yet on the other syde againe they wer in a great meruayle, how it was possible that the graue should bee emptie, whiche they hadde but euen

byanby afore seen shutte and seal•d vp: soodaynly there stande harde by them twoe Aungels in fourme and lykenesse of twoe young menne, with gladsome and frendely countenaunce,<sup>\*</sup> and theyr garmentes glitteryng in maner of clere brightnesse or lightning. Thissame veray lightnesse and sight of the Aun|gels had been an open semblaunt of the triumph of an arysing agayne to lyfe. And whan the weomen beeyng throughly afrayed with this straunge syght, cast their countenaunce, and iyes downe vpon the grounde, and durst not loke streight vpon the maiestie of the visiō, being a thing aboue the reache of mans nature: the sayed Aungels with mylde and amiable speakyng vnto them doe ease and recoumforte the hertes of them beeyng astouned with that soodayne feare. O ye weomen (saye the Aungels) why doe ye seke hym in the graues of the dead, which is a liuesman? In dede here was he layed whan he was dead: but nowe forasmuche as he is reuiued agayne, he is not in graue, where the dead doe reste, but he is arysen agayne from death to life, and walketh a liues|man emong the lyuing. He had by his owne woordes foreshewed that dye he should: he had foreshewed the tyme & also the kynde of his death: but thesame had also foreshewed, that he would on the third day returne to lyfe againe. Ye

belieue hym to bee dead, because ye sawe it: belieue ye also that he is arysen algaine to life.\* For he will not in this pointe deceyue you, whiche on the other parte tolde you trueth. Hath sorowe and trouble of mynde made you to for|get all thynges that he tolde you of aforehande? Lette it come to your remem|braunce againe howe that of all these thynges whiche haue nowe been dooen, he leafte not any one poynte vnspeaken of or vntolde aforehande whan he was yet in Galile. For he tolde you afore, that it was so decreed by the wyesdome and ordeynance of his father, that for the redempcion of mankynde the sonne of man should be deliuered into the handes of synners, and that he should bee accused, should be beaten, and should be setfurth to receyue al kyndes of moc|king & skorning, and finally that beyng hoighced vp vpon the crosse, he should be put to death: but yet that he thesame man should on the thirde daye, returne to lyfe agayne. Call ye the tyme well vnto your knowlage. He was taken downe from the crosse well towardes the euentide of the preparacion daye, and layed here in thissame graue: that daye is reckoned for the firste daye from his death. All the whole Sabbath day he rested in his sepulchre: Nowe is this the dayspring of the third day, which third day, himselfe arising together with thesame, hath willed to be gladsome and prosperous to all the whole worlde. After these woordes spoken, the Aungels vanished awaye from theyr sight.

[ The texte.] ¶And they remembred his woordes, and returned from the sepulchre, and tolde all these thynges vnto those eleuen, and to all the remnaunt. It was Mary Magdalene, & Ioanna, and Mary Iacobi, and other that were with them, which tolde these thynges vnto the Apostles. And theyr woordes semed vnto them feigned thinges, neyther beleued they them. Than arose Petur and ran vnto the sepulchre, and loked in, & sawe the linen clothes layed by themselves, and departed woondreyng in himselfe at that whiche had happened.

Than the wemen through the Aungels bringyng them in remembraunce, doe call to memorie the Lorde Iesus woordes, by the whiche he had tolde aforehand vnto his disciples, aswell his death as also his resurreccion. Wher|vpon leauyng the monumente, they make hast to the eleuen Apostles, and the other disciples, who for feare of the Iewes lay in secrete places here some and

there some gathered together, and had euен themselues too, forgottē in maner all thinges that Iesus had tolde them, and wer now in manier in despayre: and to them doe the weomen bryng newes what they had seen and what they had heard of the Aungels. The first weoman Eue, beeynge

deceyued by the serpent, allured her housebande Adam to doe amysse: these deuoute weomen beeyng taught by the Aungels, doe moue and exhort men to promptenesse of beleuing.

Therfore because the weomen kynde shoulde not euermore without any ende continue in slander and oblique for death that had issued out of them in|to men: \* the moste gladsome tidinges of lyfe restored agayne, doethe therethence procede, from whence the occasion of death hath first issued. Now the weomen whiche brought the fyrst newes of the premisses vnto the Apostles, were Ma|rie Magdalene the systur of Lazarus, Ioanna the wyfe of Chusa Herodes algent and factour, Mary the mother of Iames the younger, whiche was also called the systur of Mary the Lordes mother, and many other weomen whiche in coumpany of these were woont to goe with Iesus where euer he wente. But for the vncredible mat•er that they brought newes of, the weomen beyng estemed to bee vessels sumwhat fraile, founde no suche regarde as to bee credy|ted emong the Apostles, whom the Lorde for suche consideracion suffred to bee the slacker to beleue, that the assured trueth of hys resurrecccion myghte by the moe euidente proues and tokens bee confy•med. Therfore what the sayed weomen reported of soodayne seeyng of the aungels, of the stone in a momente remoued from the mouth of the sepulchre, seemed to the Apostles and disciples to bee some poynte of dotage suche as reigneth in weomen, \* because that thys sexe of woman kynde (hauyng the conceipte of their imaginacion somewhat inflected and corrupte through the weakenesse of reason and of good iudgemente in them) doe many times belieue themselves to see that thei see not, and heare y<sup>t</sup> they heare not. And although they did not belieue it to be a mattier of trueth, that the weomen reported, yet dyd theyr earnest affirmyng of it, and standynge therin, thus muche auayle, that Peter arysyng from the place where he sate, ran furth to the monument: and putting hys head in, and lokyng afore hym, he fyndeth not the body, but the pieces of linnen in whiche the body of Iesus had been wound vp, he seeth liyng there aside in a place by themselves. And yet not so neyther dyd he belieue that the Lorde was arisen agayne from death to lyfe: (so diepe forgetfulness had there taken hym, of the thynges which Iesus had sayed) but awaye he went from the sepulchre meruaylyng with himselfe what had befallen, \* and doubtyng whether any body had taken awaye the bo|dye out of the monument, and castyng many soondry thynges in his minde, by whom, or of what entent and purpose thatsame poynte had been dooen, that the body taken awaye, he sawe the linen pieces leafte behynde, as thynges lay|surely taken of from the body, whiche could not without some buisinesse haue been plucked of: and for that he sawe thesame linen pieces not cast aboute at auenture here one and there one, but handesomely layed vp in theyr place and ordre, the kerchefe wherwith the head and face of Iesus had been couered, belyng layed by it selfe aparte from the rest.

[ The texte.] ¶And beholde, twoo of them went thatsame daye to a toune called Emaus, whiche was from Hierusalem aboute three score furlonges, and they talked together of all these thinges that had happened. And it chaunced, that while they commoned together, and reasoned, Iesus himselfe drewe nere and wente with them. But theyr iyes were holden, that

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they shoulde not knowe hym. And he sayed vnto them: what manier of communica•ions are these that ye haue one to another, as ye walke, and are sad? And the one of them (whose name was Cleophas) aunswered and sayed vnto him: Arte thou onely a straungier in Hierusalem, and hast not knownen the thynges whiche haue chaunced there in these dayes? He sayed vnto them: what thynges? And they sayed vnto hym: of Iesus of Nazareth whiche was a Prophete: mightie in dede and woerde before God, and al the people: and howe the high priestes, and our rewlers deliuered him to be condemned to death: and haue crucified him. But we trusted that it had been he whiche should haue redemed Israel. And as touchyng all these thynges, to daye is euen the thirde daye, that they were doen. Yea, and certayne weomen also of our companie made vs astouned, whiche came erely vnto the sepulchre, and founde not his bodye: and came saying, that they had seen a vision of Aungels, whiche sayed that he was al|lie. And certayne of them whiche were with vs, went to the sepulchre, and founde it euen so as the weomen had sayed, but hym they sawe not.

And so it befell, that euen the veray same daye, twoo of his disciples, vnto whom the newes had tofore been reported of the sepulchre of Ies{us}, how it was found voyde without the body in it,<sup>\*</sup> (although there had no credence been geuē to theyr wordes) the sayed two disciples leauyng the citie of Hierusalem wente vnto a towne called Emaus. This Emaus is distaunte from Hierusalem the mountenaunce of thre score furlonges (of whiche eight goe to a myle, so that it was from Hierusalem to Emaus, seuen myles and one halfe myle after that rekonyng.) And in theyr goyng on the waye they talked together of many son|drie matiers, as men commonly vse to doe, namely whan any sorowe or pensifenesse is in theyr hertes. For they were men greatly dismaied and caste in heauingesse with the Lordes death, and were euen nowe in a manier at the veraye poynte of desperacion, and had cast awaye all hope. But as for theyr talkyng was altogether about Iesus, and about all the thynges whiche they had seen, and whiche they had heard in these latter dayes aforegoyng.<sup>\*</sup> For they hadde borne a great loue towards hym, as one that was a notable man and full of beneficall goodnesse. And albeit that same gaye royall hope of restoryng the kyngdom of Israel was out of theyr mindes, almoste cleane forgotten: yet had they a delite with mutuall talking the one with the other, to renewe the memorie of hym euen

dead as he was. For theyr myndes beyng altogether vnquiete and troubled, a certayn kynede of slumbre (as ye would saye) had creped vpon them, so that (as it were in a slepe) they beare a loue towardes hym, whom they could not forget. At last as they were diuising and tellyng betwene themselues many thyngeſ of Iesuſ, and talkyng many matiers of him to and fro, the one to the other: behold he was euen personallye presente there with them that they talked of. For Iesuſ who tofore had promised that he would bee in the myddes betwene them, wheresoever he should fynde any two personeſ talking together of hym, did at that tyme euen after the corporall presence of his body also, shew the thing whiche in spirite he neuer ceaseth to doe.\* So that he ioyned himselfe in coumpanye with them as a waifaryng manne, and offred hymselfe to kepe them company on the waye, but it was in a likenesse to them vnknowen: not that he had any other body then the verai same whiche he had before his death, but for that (because it pleased Iesuſ so to haue it,) theyr iye sight had such an impediment, that they could not knowe him, though they sawe hym corporally. Happie is that coumpanye and blyſſed of Goddes hande, as often as twoo personeſ haue none other talke, ne make none other serchyng out but of Iesuſ. Happie are they that euer they were borne, to whome Iesuſ vouchesalueth to ioyne hymſelfe as a mate or a coumpanion. And as the Lorde Iesuſ hath

a good fansie to bee presente with suche as talke of hym: so doeth Satan reſioyce to bee present emong them which vſe suche communicacions together emong them, as may corrupt honest behaueour, as for exaumple, of leacheſrie, of falsehood, of auengeyng, of pryde, of gaynes, and lu•re, of the slaūdre of the neighbour. But for because these two men dyd so burne in the loue of Iesuſ,\* that by reason of humaine frailtie they doubted of his promiſſes, the Lorde for a litle season deceyuyng theyr iyesyght sercheth out what opinion they had of him: not for that any thing was to him vnknowen, but because he would remedie their vnbelyfe, for the better cōfirming of our feith. He therfore sayeth: what talke is all thissame that ye two haue betwene you, on the waye as ye goe, your countenaunce and moode shewyng all the whyle a ſolrowe and heauinesſe of herte? For euen this thyng also doeth commonly asſwage ſorowe, yf we may fortune to haue any body into whose lap we may poure out the thyng that grieueth vs. Yea and this one propertie ferthermore hath mans affeccion, that yf a thyng be to ons veray high contentacion and delite, he thynketh theſame to be vnknowen to no mā, and that euery boſdy hath a ſpeciall care and regarde therof. Muche after the rate of this affecſion doeth the one of y<sup>e</sup> diſcipliſe aunſwer,\* whose name was Cleophas: It is (sayeth he) a thyng veray well knownen to all mē as many as enhabite or liue at Hierusalē: and ſeeing that thou comest out of that citie aswel as we, how can it be poſſible, that thou

alone (as it wer sum newcome straunger,) shouldest be ignoraunt of these thynges which haue been doen there nowe in these last dayes, and which no man alyue but he knoweth them? Than Iesus, as one couetyng to learne, where in veray dede he was come to teache, aunswēred: What thynges are these ye speake of? They playnly mening good feith, vp & declare at large vnto Iesus the summe of all the whole matter, as to a straunger, and one that was ignoraunte of all that had been doen: frankly makyn open confession, howe fer they wer from hauyng as yet any opinion of Iesus, wurthy for his wyrthinesse: and howe they had clene cast awaye all hope in a maner, of his arisynge again from death to life. We were talking (say they) & telling the story of one Iesus of Nazareth which was an excellēnt man, and a Prophete, mightie both in woordē and dede, not onely afore God, to whom he was veray dere beloued, but also emōg all the people vniuersall, with whom he had by his miracles and doctrine, and benefites, purchased and gotten most high autoritie. The high priestes and the rewlers of our people pursued him to death, before the lieutenaunt, & in conclusion nailled him on the crosse. Nowe we had conceyued a certayne maruaylous hope of hym,<sup>\*</sup> that he should haue redemed the people of Israel, as men beyng vtterly in beliefe that he had been the Messias which was long agon promised by the Prophetes. But his death which was bothe vndoubtedly true, & also full of open worldely shame, hath taken away this hope from vs. Ye & there had no smal hope been put in our heades, that it would so come to passe, that he would after thre dayes haue returned agayne to life: but wheras he was condemned, crucified, and buried, this veray present daye, is the thirde daye sence all these thinges fortuned to be doen, and yet doe not we see any whitte the more of assured hope, sauyng that certayn wemē of the fraternitie of his disciples, haue by the reportyng of certayn straunge newes, suche as neuer was heard of, made vs yea more astouned then we were afore.

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\*For where these same wemen went furth before sunrisyng to the Sepulchre, they say playnly they founde not the body there, and affirme moreouer that certayne Aungels appered vnto them, & sayed that he is alive. And whā no man gaue credite to theyr reporte, certayne of our company went also to the graue to proue whether the fond wemens tale had any trueth in it. And as concerning the graue selfe they found the matter to goe euen so as the weſmen had made relacion. For they found it opē and emptie: the pieces of linnen also, and the other thynges which the corpse had cast of, they found within the graue layed vp together in one of the corners. But as for hymſelfe they found hym not any where at all.

[The texte.] And he sayed vnto them: o fooles and slowe of herte to beleue all that the Prophetes haue spoken. Ought not Christē to haue suffred these

thynges, & to entre into his glorie? And he began at Moses, and all the Prophetes, and enterpreted vnto them in all scriptures which were wrytten of him. And they drewe nigh vnto the toune, whiche they wente vnto. And he made as though he would haue gon ferther. And they constrainyd him sayinge: abyde with vs, for it draweth towardes nyght, and the daye is farre passed. And he wente in to tary with them.

Whan these two disciples had by this tale tellyng, simply declared howe greatly they wauered in theyr myndes, & howe lytle hope they were in of the Lordes promises: than Iesus in dede doeth not yet suffre hymselfe to bee knownen, but like some one of Iesus disciples better enfourmed & enstructed in the matter, chydeth their dulnesse of capacitie, & rebuketh their vnbelieve. O ye hard witted felowes (sayeth he) vnapte to bee taught to the vnderstan|ding of scriptures,\* and of an hard herte & slowe to beleue so many holy saylinges of the Prophetes, which they haue wrytten of Christ. Why doe these thynges nowe appere straunge vnto you, when they bee wrought and doen already, seeyng that the prophecies of the Prophetes dyd so many hundred yeres past tell aforehande, that they should afterwarde bee doen? Why doe ye not conferre and compare theyr foretellynges with the thinges that haue nowe been wrought and executed? doe not the scriptures, which haue by the inspiraciō of God been written, teache howe that it so pleased the prouidēce of God, that Christ should suffre these thynges whiche he hath suffred, and should after such sorte by an vncouthe conueighāuce restore lyfe by meane of death, & should by meane of the crosse recouer his kyngdom, & through open shame of the worlde should enter into his glory?\* This world hath it glory, but it is neither true glory in dede, nor yet perpetual to endure for euer. And suche persons as acquire and get thesame, they get it by vaine petigrewes, tytles, rychesse, bounteous geuyng, stately porte, ruffleyng in the worlde, yea and many tymes they get it from men whether they will or no by extorte power. But Christ shall by ferre vnlyke waies and meanes recouer & winne vnto him emong men, his owne glory that he had before the creacion of the worlde: because he will shewe vnto all mortall men, by what pathway they ought stoutely to breake a passage vnto true glory that shall neuer dye.

\*Where Moses hath of this matter taught so many lessons, where the Prophetes haue foretold so many thinges, are ye yet stil of so grosse a minde and vnderstanding, that ye looke for your Messias to be some captaihn wiche shall vsurpe vnto himselfe the kingdom of the world, and entre the possessiō

men, with gunnes, crossebowes, ingiens, fyre, swoerde, and bloud? Doe ye not yet fele the scripture to be spirituall, and the power of Messias not to consiste in garrisons or fortresses, by meanes of whiche the princes of this worlde doe either get into theyr handes, oreles enlarge their temporall kyngdomes, but contrariwyse to consiste in vertue and power celestiall?

Why doe ye not rather serche and try out the scriptures, which haue already foreshewed many thynges of Christe, and conferre thesame with those thyn|ges which Christe foreshewed of hymselfe vnto his disciples, and the which haue come to effect accordyng as he had foreshewed them? By that meanes it shall come to passe, that neither any thyng of all these matters which haue of late be fallen, shall semme vncouthe or straunge: and of the thinges, which he promised should afterwarde come, there shall be no matter that ye will con|ceyue mystrust of. After that the Lorde had with this lytle fitte of chidying made them more earnest to geue better hede & eare to the matter, he declared vnto them all the scriptures, which openly foreshewed that the thing should so come to passe in Christe, which had nowe of late fortuned: shewyng that there did so many prophecies, figures, & effectes of thinges in facte cūmyng to passe, so iustely accorde in time to gether, that it must nedes bee on the one syde a token of a certaine exceeding great dulnesse, not to espie and marke the same, and on the other syde of notable mystrustefulnesse not to belieue it. And all his processe he begonne out of Moses and out of the Prophetes: \* and after that, gatheryng out of euery booke of holy scripture some one poynte or other, which might both enforce the credite of the thinges, that had to fore already happened, and also purchace credite aforehand to the thinges which were afterward to come. And all these places of scripture did he in such sorte conferre one with an other, that the matter appered clere and euident. Happy were they that euer they were borne, who were thought worthy to heare that heauenly teacher with liuely voice expouning thesame thinges at large, which he had afore caused to be writē by the Prophetes hauyng the instinct of his owne holy spirite. I (because I am not sufficient to recite all) will make relacion but of a certaine nouembre of places gathered out of that same blissed talkyng of Christe with the sayed two disciples.

Whiche places would God that the lewes would at leastewyse euen now at last geue eare vnto: and would leaue looking for any other Messias, and would with earnest zele and affeccion embrace this man Iesus who is geuen to the worlde an onely salueour and redemer: whereby they myght be saued, and myght be made free, yf not from the empire of Cesar, yet at leastelwyse (which is a more blissemfull thyng) from the tyrannie of the deuill: & that they myght with theyr captaine Christe atteyne the kyngdome, not of this worlde whiche is fraile and transitorie, but of heauen, whiche knoweth none ende. As for Moses (saied he) the lewes doe in maner no lesse then wurship as a certain God, because he cōducted and brought the people of Israel out of Egypte, and deliuered vnto them in deserte a lawe through the obseruing and kepyng wheroft they should atteyne

deliueraunce & safegard, and should come to a lande flowing w<sup>t</sup> honey & mylke. But thissame Moses, what other thing was he, but a certain shadowe of Christe to come? For he was not the sonne of God, but the seruaunt<sup>▪</sup> nor he did not in veray true dede deliuer the

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people, seeyng that they were afterward in bondage vnder the king of Babilon: nor he was not vtterly without synne: no nor neuer entred in his owne persone into the lande, vnto the whiche he was a guide and captayne to the people. And in case he had entred, it had been no great matter, seeyng y<sup>t</sup> there be idolatres enhabiting in the selfe same lande euen at this present daye. All these thynges beeyng vnderstandinge after the fleshe, doe conteyne no great matter in them.

But Christe is thatsame true and right Moses, who by his owne propre power doth deliuer, not the Hebrewes onely, but also all the vniuersall nacions of the worlde, as many as doe put theyr affiauce in him: all suche doeth he deliuer from the vengeaunce and stroke of God: he deliuereth them from the tyranny of the deuill: he deliuereth them from the derkenesse of errours: he deliuereth them from the abhominable bondage of synnes: and whan he hath first clensed them with his owne bloud, he bryngeth them forth into the fredome of the spirite, beyng to them a perpetuall guyde and coumpanion also, vntill he bryng them through and past all the daūgiers of this presente lyfe, vnto thatsame heauenly lande aboue, plenteously flowyng and rennyng ouer with all kindes of blisse and felicitie. He is the true Moses, who made a lawe ghostely and euangelicall: whiche lawe should not teache a corporall righteousnesse through ceremonies & sacrifices of beastes, but should geue true and perfeite righteousnesse through feith and charitie. And that suche an one should spring vp, Moses himselfe foresayed. For thus speaketh he in the Deuteronomie.\* The Lorde thy God shall reise vp vnto thee a Prophete of thyne owne nacion, and of thine owne brethren, as he hath doen me: him shalt thou heare. And forthwith euen in thesame Deuteronomie, the Lord confir|meth the promisse of Moses, saying.

\*I shall reise vp vnto them a Prophete out of the myddes of their brethrē, lyke vnto thee, and I shall put my woordes in his mouth, and he shall speake vnto them all the wordes that I shall cōmaunde & enioyne him to speak. Ye haue here the prophecie of Moses: now compare the thing with the prophe|cie. There sprang vp none after Moses, which hath by any meanes eagually matched him in authoritie, sauing only Iesus Christ, who hath in suche wise resembled Moses, that he euery waye ferre passed Moses.

He was the maker of a newe testament, but the same testamente for euer to endure. And this testamente hath he consecrated, not with the bloud of a calfe, but with his owne bloud. He was y<sup>e</sup>maker of a newe lawe, but it was such a lawe, as should bryng present helth. Moses was but the ministre and seruaunt of God: but this Christ was his sonne, and came downe from heauen, and taught those thynges whiche he sawe aboue with his father, as one hauing within himselfe a perpetuall vncessaunte power to doe whatsoeuer his wyl is. Moses vpon the mountayne talked with God in a cloude: Christ hath proceded and come foorth from the brightenesse of his father. Moses taught and deliuered the shadowes of thynges: Christ taught and gaue the trueth. Moses did in such sort make intercession for the sinnes of the people, that hymselfe hath nede of an other mediatour for his owne offences: Christ beyng clere from all synne, pourged and clensed the sinnes of al ages & times aswell past as to come. Moses fasted fowertie daies: Christ dyd thesame, so that one might at leastewyse by that token knowe him to be the seconde. Moyses.

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Moses brought the lawe firste downe from the mountayne: Christe on the mountayne taught the perfeccionyng of the lawe,<sup>\*</sup> whan he pronounced those straunge beatitudes neuer afore heard of. He taught often tymes also in the temple, whiche is sette in the mounte Sion, whiche thing was doen ac|ording to the prophecie of Esai, that sayeth:

The lawe shall come out of Sion, & the woerde of the Lorde from Hieru|salem. But at what tyme the lawe of Moses was made and geuen,<sup>\*</sup> all thyn|ges wer wholly replete with terrores, for to snibbe & hamper the hardenesse of herte that reigned in the people: Christe came milde & amiable rather then terrible, conuincing them with reason, prouokynge them with benefites, al|luryng them with mekenesse, offreyng himselfe to all menne, and readie for e|very manne to geue them health, and ouercummyng them with paciente suf|freance. And suche maner an one, had the holy sayinges of the Prophetes a|fore promised that he should be. For ye haue read what Esai hath wrytten.

I haue geuen hym my spirite,<sup>\*</sup> that he may shewe foorth iudgemente and equitie emong the Gentiles. He shall not be an out cryer, nor lifte vppe hys voice, his voice shall not be heard in the stretes. And a brused rede shal he not breake, & the smokyng flaxe shall he not quenche: but faithfully and truly shal he geue iudgement, not be pensife nor carefull, that he may restore righteous|nesse vnto the earth, and the Gentiles also shall kepe his lawes. Againe, the same Esai in a certain other place maketh Messias speakyng in this maner:

The spirite of the Lord God is vpon me, for the Lord hath enoynted me, and hath sent me to preache good tydynges vnto the poore: \* that I myght bynde vp the wounded hertes: that I might preache deliueraunce vnto the captiue, and open the prieson to them that are bounde: that I myght declare the acceptable yere of the Lorde, and the daye of vengeance of our God: that I myght coumforte all them that are in heauinesse: that I myght geue strength of herte vnto them that mourne in Sion: that I myght geue, I say, beautie in the stede of ashes, ioyfull oyncement for syghyng, pleasaunt raylmente for an heauy mynde: Ye haue heard what maner one the prophecie promised that he shoulde be, nowe rekon in your myndes whether he came not euen suche an one as he was promised. What sexe, what age, what state high or lowe, did he remoue or putte of from his beneficall goodnesse? not children, not wemen, not Publicanes, not synners, not harlottes.

What kinde of disease did he cry fie vpon or turne his face from? not lepres, not men possessed with deiuels, not personnes possessed with bloudie flixes, not folkes diseased with the palsie. What coulde bee more meke or ientyll then this saying whiche ye haue heard spoken of his owne mouth?\* Come vnto me all ye that laboure and are loden, and I shall refreshe you: for my yoke is swete and my burden is light: learne ye of me, that I am meke and lowe in herte, and ye shall fynde reaste vnto your soules. What mother hath euer so loued, so suffred, and so cherished hir childrē as he did his disciples? Besydes all this, the lawe of Moses neyther was geuen to all peoples, nor to al ages: Christes lawe like as it is geuē vnto al naciōs, so that it in no age ne time be chaūged vntill thende of the world. And cōsidre ye in this behalfe also howe all poyntes doe iustely agree one with an other. Firste and for|moste howe clerely & plainly Hieremy did prophecie vnto you afore, that the circumcision of the body shall ceasse together with the sleaghyng of beastes

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in sacrifice, the solemnisynge of Sabbothes, the obseruacion of dayes, the difference of meates, the fastes, the vowes, and the residue of ceremonies, whiche were for a season for this purpose geuen, that they might be vnto the Iewes as figures of thynges spirituall.\* Plough your lande (sayth he) and sowe not emong the thornes. Be ye circumcised in the Lorde, and take ye alwaie the foreskynne of your hertes, all ye of Iuda, and all the enhabitaūtes of Hierusalem.\* Again in a certain other place thesame Prophete sayeth: Be|holde the dayes shall come (sayeth the Lord) and I shall make a newe league and couenaunte to the house of Israel, & to the house of Iuda: not after the tenour of the couenaunte whiche I couenaunted with your fathers: & forth|with he added a manifest difference betwene thatsame lawe beeyng rough and vnpossible for any man to beare: (whiche was not without good cause written in stones, whiche stones did by their hardnesse represente

the hard|nesse of the Iewes hertes:) and betwene the lawe euangelicall, by  
meane wheroft innocencie is freely offred through fayth.\* This shall be the  
couenaūt (sayeth he) whiche I will make with the house of Israel: after  
those dayes (sayeth the lorde) I shall plante my lawe in the inward partes of  
them, and in theyr hertes will I wryte thesame. And forthwith teacheth he  
that the shadowes also of the lawe shall cease as soone as the lyght of the  
trueth is shewed forth.

And from thensforth shall no man teache his neighbour, nor his brother,  
saying: Knowe thou the Lorde. For all people shall know me from the leaste  
of thē to the moste (sayth y<sup>e</sup> Lorde) for I shall haue mercy on theyr  
iniquitie, and I shall neuer remembre theyr sinnes any more. And doe not ye  
remembre how Christe spake and did all thinges agreeable herunto, whā he  
was yet liuyng? Did he not manifestly denounce and geue warnyng of an  
ende,\* of the lawe, whan he sayed? The lawe & the Prophetes reigned vntill  
Iohn. The Iewes wurshipped God & prayed vnto him in the citie of  
Hierusalem. But what sayed Iesus to the Samaritane woman? The houre  
shall come and it is nowe already present whan ye shall neither in this  
mountaine, nor yet at Hierusalem wurship the father, but in spirite shall  
they wurship hym.

\*Did he not secretly without making any woordes, beginne to abrogate the  
lawe, whan he healed on the Sabbothes, the Phariseis in vain roaring against  
hym? Whan he spake in the defence and maintenaunce of his disciples  
against the slaundreous quereleyng of the saied Phariseis at what tyme hys  
disciples plucked the eares of wheate in the corne field on y<sup>e</sup>Sabbath day?\*  
whan he plaied the aduocate for thesame his disciples in a sēbleable  
querele pieked against them by thesame Phariseis for that they dyd not  
kepe theyr solēne faste?\* But a great dele more, at what time he healed the  
lepre without any ceremonies, and (which thing the lawe forbiddeth)  
touched one with his handes after he was cōdemned of the lepry by the  
priestes: and at what time he did without any remedy of the lawe, forgeue  
sinnes vnto the mā possessed with the paulsey: to the woman sinner that  
rushed into the Phariseis house vnbidden, while they were at diner, & to  
many moe besides these. For y<sup>e</sup> law had commaūded burnt offreynges to be  
sacrificed for their synnes,\* and that any offence committed, should be  
pourged and clēsed with certain sacrifices and oblacions appoynted by  
name. But Christe beeyng a newe reforger of the old law, in stede of burnt  
offreing, did substitute charitie. There be (saith

sonne haue thou a sure feith and trust,<sup>\*</sup> thy synnes are forgeuen thee. Yea, & yet more ma|nifestly also at a certain other seasō did he shew vnto you a diuersitie of both lawes,<sup>\*</sup> the new, & the olde: forbidding diuorce, which y<sup>e</sup> lawe of Moses had by permission graunted: also whan he forbidde swearing, which the former lawe of Moses had not forbidden: also whan he cōmaunded to loue the ene|mies, wheras the olde lawe did permitte both to hate the enemie, and also to be auēged on him for any trespace. Did he not once for altogether abrogate & take awaie al autoritie from the priestes, the Scribes, and the Phariseis, in that they did yet still hold the grosse letter of the lawe fast in their teeth?<sup>\*</sup> Let them alone (saied he) they are blind, and guydes of the blind. And had not the Prophetes foreshewed this thing also, that thynges carnall, should in tyme cummyng geue place to thynges spirituall? Doe ye not remembre what Daniell the Prophete doeth wryte?

That preuaricacion (sayeth he) may be at the vttermoste,<sup>\*</sup> and that synne may haue an ende, and iniquitie may be wyped cleane awaye, and euerlasting righteousnesse may be brought in, and that the vision and the prophecie may be fulfilled, and the holy of holyes may be enoyn•ted. Whan ye heare that the prophecies are consummate and brought to theyr perfeite effect: verayly ye doe nowe vnderstande, that suche thynges as are alreadie past and doen, ought not any longer to be looked for, as if they were still to come: and whē ye heare eternall righteousness, ye vnderstande that the righteousness of the lawe, whiche was to endure but for a whyle, is nowe abolished.

Whan ye heare that Messias is to be enoynted, who is the holy of all hollyes, and he alone that maketh all thynges holy, forsoth ye vnderstand, that corporall enoyntyng must ceasse, & the priesthood of the lawe together with the oblacions and sacrifices of thesame to be abrogated. For Iesus was ne|uer enoynted with thatsame holy oyntement, which the lawe did veray scrul|pulously teache for to make, threateningy death vnto those persones, whosoeuer had coūtrefeited or practised the lyke confecciō, or had applied thesame •nto any secular vses. For the enoynting of the body maketh nothyng at all •o the effecte or purpose of the priestes, but that it was a signe of the spirituall enoynting wherwith Christe was enoynted: accordyng as I recited ere|whyle out of the prophecie:

The spirite of God is vpon me,<sup>\*</sup> for the Lorde hath enoynted me. Wher|unto the psalmiste Dauid accordeth speaking of Messias: Therfore the God thy God hath enoynced thee with the oyle of gladnesse aboue all thy compiers.<sup>\*</sup> What the Prophete promised, ye sawe perfourmed, whā Iesus was baptised in fluime Iordane. For the holy ghoste came in a visible lykenesse, and lighted on the toppe of his head, and the voice of the father was heard, who had enoynted his sōne with the oyle of gladnesse, aboue the Prophetes and Patriarkes, yea and aboue all mortall creatures, whiche eyther in tyme past haue been, or nowe at this present be, or herafter shalbe. This heauenly and spirituall enoyntyng hath sette an ende to the

priestehood of Moses institutyng,\* whiche thyng Daniel doeth forthwith clerely bryng in, sayinge: And in the middes of the weke, hostes & sacrifice shall fail. Neyther any oþer thyng it was that God ment, speakyng by Esai, as one whose stomake

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arose and stode against their corporall sacrifices of beastes. What care I for the multitude of your killynge of sacrifices (sayeth the Lorde?) I am full. The burnt sacrifices of wethers, and the greace of the fatte beastes, and the bloud of calfes, and lambes, and goates, I will none of. Nowe ferthermore Daniel,\* did he not manifestly foreshewe the destruccion & throwyng downe of the citie of Hierusalem to gether with the Temple therof? And dyd not Christe prophecie thesame vnto his disciples, with wepyng iyes, lamenting and bewalyng the wofull case and extremitie of thesame citie & people? For it grieued God already beeynge as he is spirituall, and made him wery to en|habite a temple made and built vp with the handes of man: He was nothyng delited with the offreynges of beastes slain in sacrifice: He founde a misse and a lacke of an other citie, on whiche thatsame name Hierusalem myght truely light: he missed and wanted an other temple mete for hym to dwell in, buil|ded of himselfe, consecrated and hallowed with his owne spirite: other sacriflices & oblacions, an other nacion circumcised in herte, on whom the name of Israel might truly agree. Nowe is there nothing of perpetual cōtinuaunce, that may be seen with bodily iyes: thynges that are not seen are euerlasting, and therfore mete & semely for God, who is eternitie selfe neuer to haue end. But yet these shadowes of thinges visible were geuē for a time to the grosse and vntrained people, to the ende they might one daye in processe of tyme by these fyrste introduccions, growe and procede forwarde to thynges of the minde. But Iesus whose stomake stode muche against aswel the citie, as also the temple, and the nacion, and the sacrifices of the olde lawe, doeth by the Prophetes declare euidently enough what maner thynges he wished from thensforth to haue in stede of these others nowe rehersed. Haue ye not read what Esai wrote of the heauenly Hierusalem?

\*Thou shalt (sayth he) from hensforth be called the citie of the righteous man, the feithfull citie. Sion shall be redemed in iudgemente, and they shall bryng hir home again, in righteousnesse. Ye heare a new buildyng of the citie, whiche is the churche or congregacion built vp of liuyng stones, the corner stone wherof, and the foundation wherof is veray Christe himselfe. And this is the stone whom the prophecie of y<sup>e</sup> mystical Psalme did signifie, where it sayeth: \* The stone whiche the builders refused and cast asyde, the|same is made to be the head stone of the corner.

And ye haue heard Christ himselfe obiecting the testimonie of this scripture vnto the Phariseis, who attempted and did the best they could to cast aside the stone which God had chosē. Yea and of thissame stone an other Prophete also maketh mencion: \* I shall lay in the foundacion of Sion a stone, appro|ued and tryed, a corner stone, a stone of price founded in the foundacion. And did not the tune of Christes woordes whē he liued, agree w<sup>t</sup> the woordes of thy prophecie, at what tyme he propouned a parable of an house builded vpō a sounde rocke of stone, which house no violent blaste or rage of wyndes or waters could be hable to plucke out of his place? \* wherin verailly he signifid himselfe to be the foūdacion of the churche, against whom no not y<sup>o</sup> gates of hell are hable to preuaill, as he did one day freely promise vnto his disci|ple Peter. Salomō builded a tēple at Hierusalē, according to the appoyntement and ordeinaunce of Moses. But lyke as he beeing a peacefull kyng did beare the image and figure of Messias, who restored a perpetuall peace and

atonemente for euer betwene God and man: so the sayed Temple being built vp with mannes labour, conteined the figure of the Temple, wheroft Christe himselfe was the builder, a chiefe workeman, as the Lord many yeres agone spake by his Prophete Nathan vnto Dauid, \* as ye reade in the secound boke of the kinges: Thou shalt not be he, that shalt builde me an house to dwell in, but I shall reise thy sede after the, whiche shall come forth of thy wombe, he shall builde vp an house to my name, and I shall establish his throne euen for euer and euer. And verayly that the woordes whiche spoken by the sayed Prophete, doe not agree to be spoken of Salomon: euen this poynte (though there were nothyng els) doeth plainly proue and conuince, because in Salomons throne euen nowe at this present daie there sit straunge borne aliens, and all the whole people of the Iewes shall shortly be dispersed and scattered abrode into all nacions of the worlde.

The saied house which Salomon built in Hierusalem, was a buisie thyng, with slaughter of beastes, with fumigacions, with washynges, and veray troubleous with perfumes. But this house whiche Christe hath builded, is made acceptable through faith inuisible, & this house knoweth no ende. For the Prophete in thesame place afore alleged speaketh in this maner: And faithfull shall thy house be, and thy kyngdome euen for euer, before my face, and thy throne or seate shalbe firmly established for euer.

These promisses are the vainest of the worlde, and the moste full of lyes, \* yf they be taken (according as the lettre renneth) to concerne Salomon, or Dauid eyther. For Dauid, he deadly foiled his kyngdome with aduoutrie coupled with murdre: and Salomon was through the carnall loue of weomen plucked awaye from God, and drawnen euen vnto idolatrie.

Consider ye nowe, in what sorte the woordes of Nathan doe agree with the woordes of Esai: Thou shalt (saieth Esai) be called y<sup>e</sup> citie of the ryghteous man,\* and the faithfull citie. And of all mē that euer were, there hath been none besides only Christe alone, who myght be called purely righteous, not only free from all corrupcion or infeccion of synne, but also suche an one, that by and through him, all men are iustified and made righteous. And what doeth Christe require of his seruaentes, but fayth?

And for the same consideracion did he call his churche, which cānot skill of the workes of the lawe, the faithfull citie, wholly altogether staighyng and trusting on him alone. Whan ye heare that this citie shalbe redemed in iudgement, ye see the confidence and trusting on the ceremonies of the lawe to bee taken awaie. For God iudgeth not man of his workes, but of his fayth, not of meate or drinke, not of the garment, or of solitarie quiete liuing, but of the godlynesse of mynde. And the iudgement is this: that suche persones as shal beleue in Christe, shall through the death thesame Christe, who suffred peines and tormentes for all creatures, be redemed from theyr synnes, and shalbe iustified through his righteousnesse, yf they folowe & goe the steppes of their head and captaine. Ye heare nowe and knowe the spirituall citie and tēple, which cānot be shewed ne pointed vnto with mens fyngers, as neither the kyng and workemanselife can be poynted vnto, according to the lesson here folowing which himselfe taught, whā he was heare liuing: whan they shall saye: \*Beholde here is Christe, beholde yonder he is: beleue ye them not. The Iewes glory in the mounte of Sion, whiche beareth the temple: But after

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this there shalbe a ghostly Sion bearing vp the myndes and soules of them that beleue,\* frō the couetous desire of thynges earthly, to y<sup>e</sup> study of thynges celestiall, of whiche the Prophete Esai prophecied vnto you, saying: And there shalbe in the last dayes an hill prepared,\* the house of the lorde, in y<sup>e</sup> top of mountaines, & it shall be lifted vp aboue all hilles. And all nacions shall flowe vnto him, there shall many peoples goe, and shall saye: Come ye, let vs clyme vp to the mountaine of the lorde, & to the house of the God of Iacob, and he shall teache vs his wayes, & we shall walke in his pathes: for forth of Sion shall the lawe come, and the woerde of the lorde forth of Hierusalem. Dauid also doeth oftymes make mencion of this spirituall mounte: \*They that trust in the Lorde as the mounte of Sion, shall not be moued for euer, whiche dwelleth in Hierusalem. And of this materiall temple, of whiche the Iewes are nowe proude, howe it shall shortly be cast downe, euen Christe also prophecied. Your house (saieth he) shalbe leaft deserte & waste vnto you. And that the selfesame thyng should euen so come to passe,\* God had before that tyme threatened vnto Salomon, as ye

reade in the third booke of the kynges.\* And the temple whiche I haue poynted & marked out to my name, I shall cast out frō my sight, & Israel shalbe into a prouerbe & into a common talkyng stocke to all peoples, & this house shall be into an exaumple. Euery body that passeth by it shall be astouned for woondres, and shall hisse at it, and shall saye: wherfore hath the Lorde thus doen to thissame lande and to thissame house? And they shal aunswer: Because they haue forsakē the Lorde their God. For this is thatsame house, the prouoker, with whom God doth by his Prophetes so often tymes chyde and bralle, and whiche so ferre forth fell frō their God, that his only sonne they hoighced vp & nayled on the crosse. Yea and moreouer in stede of a people carnall and stifnecked, the Prophete doeth promise a people peaceable, & obedient euen vnto death. For in maner folowyng doeth Esai speake: and they shall forge theyr swordes into plugh shares, & their speares into sithes and sicles. One nacion shall not lift vp the sworde against an other nacion,\* neither shall they any ferther forth be exercisēd to fightyng in battayle. Ye house of Iacob, come ye, and lette vs walke in the light of our God. Are not these woordes consonaunt and agreeable to the woordes of Christē in whiche he promised, that he woulde of the very stones rei•e vp children vnto Abraham? and whan he called himselfe the lyght of the worlde, whom whoso folowed should not walke in derknesse? whan he cast at them this saying of the Prophete Esai?\*

This people honoureth me with their lippes, but their herte is ferre from me.\* And as for a newe people he promiseth vnto hymselfe by the Prophete Oseas, a people not makynge vauntes and bragges of theyr workes, but acknowlageyng the mercy of God. And it shall be in a place, where it shall be saied vnto thē: Ye are none of my people: it shalbe saied vnto thē, the chil|dren of the liuing God: And again: And I shall haue mercy on y<sup>e</sup> same people, whiche was destitute of mercy: signifying the people of the Gentiles, who wheras it hath hitherto serued idolles shal shortly receiue the doctrine of y<sup>e</sup> ghospell, which the Iewes hath refused & forsaken, of whom the Psalmiste Dauid also hath prophecied tofore: \* A people, whom I knewe not, hath ser|ued me, in hearing of y<sup>e</sup> eare hath it obeied me. Did not y<sup>e</sup> woordes of Christē agree with this prophecie,\* whā he saied? I haue other shepe too, which are

not of this folde, euen them also must I nedes bryng home. Forsouth the priest|hood and the kyngdome restored and made newe again, dooeth make all thin|ges newe. And as for a newe priest the holy writte of the Prophetes had promisēd aforehande. For the misticall psalme renneth in manier and forme folowlyng: The Lorde hath sworne and it shall not forthynke hym: thou art a prieste for euermore after the ordre of

Melchisedec. Melchisedec beeynge bothe a priest and a kyng,<sup>\*</sup> the priest of the highest god (for he was not instituted by the lawe,) and the kyng of Salem, (that is to saye, the kyng of peace) signified Christe, who neither hath had begynning, ne never shal haue endyng. Thissame Christ, not through the bloud of calfes or of goates, but through his owne bloude en|treth into the high holy place, to make intercessiō for the synnes of all the whole worlde. And this sacrifice he executed in the altare of the crosse offreyng himself a moste pure sacrifice vnto God the father. Suche a prieste certes had god long agon promised vnto Helias whan he was readie to dye: <sup>\*</sup>I shall (sayeth he) reise vp vnto my selfe a feithfull prieste, who shall doe after myne owne herte, and after myne owne mynde, and I shall builde vp vnto him, a feithfull house, and he shall walke before myne enoynted people al dayes for euer. And verailly this is euen the verai same thing whiche Christ himselfe hath promised vnto you: <sup>\*</sup>I am with you euen vntyll the consummacion of the worlde. Nowe in stede of the bloudie slaughter of beastes whiche the priestes of Moses lawe did vse,<sup>\*</sup> what kynde of sacrifice shall succede, the prophete hath not leaft vnspeaken. For the psalmiste by inspiracion sayeth thus: Sacrifice thou vnto God, the sacrifice of laude, and paie thy vowes vnto the highest: call on me in the daye of tribulacion, and I will deliuer thee, and thou shalt glorifie me. And agayne in thesame place.<sup>\*</sup> Whoso offreeth me thankes and prayse, honoureth me, and to hym that ordreeth his conuersacion right, wyll I shewe the saluacion of God. And in alnother place:<sup>\*</sup> Sacrifice ye the sacrifice of righteousnesse, and truste ye in the Lorde. Ye haue here nowe hearde a threfold manier of sacrifice, that is to wete, the sacrifice of prayers or vowes, (whereof Christe hath thus taughte you: Whatsoeuer ye shall aske my father in my name, he wyll geue it vnto you: <sup>\*</sup>) the sacrifice of laude and prayse, (whiche it is euidente enoughe that he solemnly executed and accomplished, many tymes rendring thankes vnto his father:) and the sacrifice of righteousness, whiche geueth and perfourmeth the strength and power of lyfe to the innocente, and the seruiceable attendaunce of charitie towardes the nedie. And of this righteousness dyd he in propre perſone shewe vnto you a perfecte exaumple, spendyng his own soule and lyfe for his shepe, beeynge founde onely and alone emong men, in whome no fraude ne guyle was. He taught this thing also out of y<sup>e</sup> prophetes wordes, saying thus: Goe ye, and learne what these woordes of the Prophete dooe meane. Mer|cye wyll I haue,<sup>\*</sup> and not sacrifice: In the spirituall temple than, vnder the moste highest prieste Christe, there shall not nowe bee geuen distribucion of rawe meate out of the fleashe of calfes, of goates, or of shepe: but of the precious bodye and bloud of Iesus Christe, whiche he hath once for all offred, to thende that it maye al tymes, bee spirituallie taken of his enoynted, renewyng vnto themselues after a certaine manier, the death of their head & king by that thankefull commemmoracion. Forsouth this is the hoste, whiche shall shortly be offred all the world ouer by the priestes, whom God hath enoynted: of whiche

sacrifice Malachias spoke afore in the spirite of Prophecie: \* I haue no wyll in you (saieth the Lorde of hos•es,) and gyfte wyll I none take of your hande. For from the arisyng of the sunne, vnto the goyng downe, my name is greate in all nacionis, and in euery place there is sacrificed and offreed vnto me a clene obllacion. And this was it, whiche was foretolde to Hely the prieste also, that it should come to passe, that whosoeuer should come into the newe temple, should saye: Leat me goe, I beseche thee, to one syde of the priesthode, that I maie eate a morsell. This is thesame sacrifice whiche Christe in Estur supper gaue vnto his disciples, <sup>\*</sup> putting foorth breade vnto them, whiche he sayed to be his body, and geuyng them the cuppe, whiche he sayed to bee the cuppe of his bloude, by whiche his bloud he consecrated vnto them a newe testamente, that is to saye, a bande and league of frendeshyp neuer to dye ne decaye. All these thynges yf ye twoo haue not sene on your owne parties, yet at leastewyse ye mighte haue hearde it of his twelue speciall Apostles, by meane of whom he hath wylled all that hath been wrought and dooen, to come to the knowlage of all creatures. Lyke as Christe cummyng from heauen, hath turned all carnall thynges into ghostly, the citie, the temple, the priesthode, the sacrifices: so woulde he also his kyngdome to bee newe. And for thesame cause did he muche vse to call it the kyngdome of heauen, because ye should not looke for any suche manier thyng as ye see many in the kyngdome of the worlde. For although he were the Lorde of all, yea euen before he came downe into the yearth: yet was there a ghostlye kyngdome, whiche because he would recouer vnto his father, he became obedient to thesame, vnto the death of the crosse. For by that meanes hath he ouer|comed and vanquished his aduersarie: that waie hath he deliuered his people and made them free: by that meanes hath he recouered, enlarged, and establis|shed his kyngdome vnto his father. And in dede the Prophete promised Messilas by the title of a kyng and a captaine: but he assigneth a double cummyng of hym: the former (whiche your selues haue seen) humble and peaceable. For he came to heale, and not to strike in the waye of vengeance. But he shall come in the ende of the worlde with maiestie, garded and encoumpaced round about with many thousands of Aungels to iudge the quicke and deade.

And now in this tyme, because he hath come lowe and mylde, many haue taken slaundre of conscience, insomuche that euen those same twelue also, (whome he had out of all the coumpanie specially chosen out as moste feithfull and trustie vnto hym,) beeynge strieken in a drede, haue fled euerie man his waye for feare, yea and one hath reneagued hym too, saying that he neuer knewe hym. But if ye woulde diligentlye compare the writing of the Prophetes with the thynges whiche ye haue seen wrought and doen, there should be no cause why ye should bee offended or slaundred: <sup>\*</sup> but there is cause why ye should acknowlage hym, who came suche an one as he was promised to come. Consider ye what Zachalrie sayeth: Beholde, thy kyng

shall come vnto the righteous, and a salueour, beeyng hymselfe in fourme of a poore man, mountyng vpon an asse, and vpon a colte the foale of a she asse. He that so came, came not to make battaile, but to destruie the battayles of the worlde whiche are made and kepte vnder Satans banners. For the Prophete bryngeth in byanby after: And I shall scattre soon|drie waies abrode, the carte from Ephraim, and the horse from Hierusalem, and the bowe of battayle shall be destruyed, and he shall speake peace to the nacions and his power shall bee from sea to sea.

Ye sawe him entre the citie of Hierusalem with this pompe, partly to mocke the kyngdomes of this worlde, and partly because he would putte you in good remembraunce of the prophecie: \* And now marke ye well this poynte, whether Esai did promise hym of any other sorte. For euery violent takyng of booties and forceable ruffleynge, and garment embrewed with bloud, shall be for burnyng, & the meate of fyer. For a lytle one is borne to vs, & a sonne is geuen to vs, & princely power is set vpon his shoulder, and his name shall be called the meruaylous, a Counsaillour, the God of strength, the father of the world to come, the Prince of peace: his empier shalbe multiplied, & there shalbe no ende of peace: He shall sitte vpon the seate of Dauid, and vpon his kingdome that he may conserue thesame, and make it strong in iudgemēt and righteousnesse. Whan ye heare a kyngdome and princely power set vpon his shoulder: doe ye not manifestly heare the kyngdom of the crosse, which crosse Christ did beare to vanquishe the powers of the aier? whan ye heare, y<sup>e</sup> prince of peace, forsooth, ye vnderstande a kyng alluryng with benefites and not cō|pelling with violence ne with feare: whan ye heare y<sup>e</sup>father of the worlde to come, ye see one much vnlyke to the princes of this worlde. Neither doeth he describe hym a man of any other sorte, where he speaketh of hym in a certaine other place. \* And he shal strike with the rodde of his mouth, and with the spi|rite of his lippes shall he sleagh the wicked: & righteousnesse, shalbe y<sup>e</sup> girdle of his loignes, & feith the belt of his reines. The woulfe shal dwell with the lambe, the leoparde shall lie downe hard by w<sup>t</sup> the goate, & all the reste that foloweth much dessonaunt and contrarious from the armour and battayles of worldely princes. \* Nowe herken ye, what himselfe saieth of himselfe in the misticall psalme of Dauid. As for I, am constituted of him a king vpō Sion his holy hill, preachingyng the precepte of him: did he not in these woordes ma|nifestely expresse the kyngdome of the woerde euangelicall? Certes this is y<sup>e</sup> sweorde, wheroft an other psalme maketh mencion. Bee thou girt with thy sweorde vpon thy thigh, \* o thou moste mightiest: with thy beatutie & fairnesse entēde thou, prosperously procede & reigne thou, for thy veritie, & mekenesse, and righteousnesse. And who hath heard that a king hath in the beautie of his body prosperously gon forward, or els to haue gotten himselfe a kingdome with mekenesse? But this was the grace of the woerde

of God, by which ye haue seen Iesus allure and draw vnto him great multitudes of people: this was the trueth against which y<sup>e</sup>Phariseis did so many times in vaine attēpt to wrastle and striue. This maner a sweorde it was, whiche he at the tyme whan he should die, aduertised his Apostles to gette them, of whiche he had afore also spoken, alleingeing that he was not come into y<sup>e</sup>yearth to send peace, but the sweorde. Suche lyke ones also are the arrowes of the mighty beyng sharp,\* with which he goreth the inordinate lustes & desires of men, with the which he killeth the couetous mā, and reiseth the beneficiall bounteous man, with the which he sleagheth the idolatre, & reiseth vp the professour of euāgelicall godlinesse, with which he killeth the fierce man, and the man of ven|geaunce, and reiseth vp the meke and the merciful, with which he ouerthroweth the proude man, & setteth vp the humble. Will ye vnderstand the kyngdome, what sorte and nature it is of? See ye what maner ministers and enlargers of his dominion and iurisdicciō he chose out for the nons: Poore felowes, mē of lowe degree, mē of no learnyng ne knowlage, but euen of the bare mother

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witte, and toungue, ne with any treasour, ne weapon, nor victayles, ne with any strength or maintenaunce of this worlde, furnished or armed against the capcious malice of the Phariseis, against the power of princes, against the prydē of the Philosophiers, that is to say, of y<sup>e</sup> great schole mē. And by these captaines shall he outwarre and subdue all the vniuersall kyngdomes of the worlde, with none other cōplete harnesse, then with the helmes of saluacion, which is the right vnderstanding of holy scripture: with the buckler of feith, by vertue wheroft (God beyng their protectour) they shalbe in perfeite safelgard against al assaultes of the wicked people: with the lacke or haberion made of the righteousnesse of al the vertues euāgelicall: with the belt of chalsticie, & with shooes of the ghospels making, which is an herte pure from all earthly affeccions: but moste specially aboue al thinges, with the sweorde of the spirite, which is the woorde of God. So was it thought good vnto God, that by meane of his sonnes weakenesse he would shewe his power: by preaching which should be accōupted worldly folishenes, he would declare his wisedom: & through the worldly shame of the crosse, he would renoume his glory. In these thinges consisteth the kingdome euāgelicall, in the meane whyle vntill the maiestie of Christ shall in the ende of the world shewe forth it selfe, his low degree laied away: & the blissefull state of the godly sort shal also shewe it selfe not stained or defoiled with any afflictions. And yet this outward bassenesse conteineth a ghostly strength of the spirite both effectuall & apt to cast downe al buildinges, that lift vp themselves to stand against the glory of God. Haue ye euer seen any thing more ientill or pacient then Christ was? haue ye seen any thing more lowe or basse in worldly acceptacion, any thing more poorer, more meke, more felowlīke with the people, & more fer|ther

remoued from all lykenesse of a kyngdome? And yet what thyng coulde there be more regall or kinglike, then with a worde to cast out wicked spirites, with a woord speaking to caulme the wyndes & the sourges of y<sup>e</sup> seas, with touching to heale folkes that were infecte with lepry, & with mere bidding to put away al kindes of diseases? How many times escaped he harmelasse through the thickest of the lewes working death vnto him? He suffred himselfe to be taken: but at the voice of him the armed soldiers fell down flat on the ground. He dyed on the crosse, but what thing could be of more power then this death, which made all the elementes of the worlde to shake, whiche caused the sunne to lese his light, and to be full of derkenesse, which cutte stonnes in soondre, which opened graues, which reysed the dead bodyes out of the same? There could be nothing more lowe or basse to the worldeward the was his nativitie: but yet euen in his nativitie also there did streight way at the first houre appere tokens moe the one of his high maiestie, which he than did & would not be acknowē of. He is borne of a tendre young virgin, but it is by the operaciō of Gods holy spirite. He was laied downe in an oxe maūger: but the Aungels syng glory to God in the highest. He lieth crying being an infaunte in the cradle place, but Herode being a kyng trembleth for feare, and the Magians wurship him on their knees. These thynges being as yet knownen not to veray many, shall in time to come be preached throughout all the vniuersall worlde. And with suche lyke sure fenses shall he appoynte and furnishe his Apostles also. That if ye shal here after reade the scriptures and marke them well, & shall conferre them with the thynges which ye haue seen

and heard: ye cannot doubt but that he is thesame Christ, which was promisēd, the priest, the king, and the salueour of all the worlde, after whom there is none other to be looked for. Rekon, I pray you, and consider in your mindes all his whole age, which ye haue partly with your owne iyes seen, and partly ye might haue knownen of his kynsfolkes and familiars: and ye shall not fynde any one poynte, that hath not been bothe signified and marked out by figures, & also foretolde by the Prophetes. He was promised out of the stocke of Dauid, and out of the tribe of Iuda, and out of the toune of Bethleē. As touching the place where he should be borne, se ye whether Micheas did derkely prophecie, or els plainly. And thou Bethleem Effrata, a litle one thou art in the thousandes of Iuda. Out of the shall one come for the whiche shall be vnto me a rewler in Israel: and his cummyng foorth is without belginning from the daies of eternitie. And that this should so come to passe, the Scribes & the Phariseis vnderstode before they were doen,<sup>\*</sup> who whan He rode demaunded the question of them, made aunswere at once, that Messias should be borne in the citie of Bethleem. And euidently it is, that Iesus was borne in this citie through the occasion of the surueigh and taxe which Cesar caused to be made.<sup>\*</sup> The

cause & matter selfe was through Herodes crueltie made knownen to the worlde. And once ye knowe, that he was cōmonly repulſed not for a Bethleemite, but for a Nazareā and a man of Galile, because he was brought vp in Nazareth vntyll the tyme of full mannes state, and lyued there a good noumber of yeres with his fosterfather Ioseph,\* & his mother Mary: in so muche that the poisee of his crosse had the intitulacion of Iesus the Nazarean. Neither was this poynte vnspeaken of by the Prophetes neilther, who nowe and than note hym and call hym by the name of holy, and of the holy of holyes, because he was singularly consecrated to the Lorde, not only after the lawe, whiche indifferently apperteined to the first borne of mā sexe (accordyng wherunto Iesus also was brought by his parētes vnto the temple, and there cōsecrated vnto the Lord:) but also aboue all mortal creatures by a certain speciall prerogatiue, whiche no man had but he. This Nazarean did Iacob see, beeyng a man in maner altogether blynd in the iyes of the body, but veray sharp and quicke of sight in the iyes of his feith, at what tyme he blissted Ioseph, who bare the figure of Christe.

And they shall be (sayeth he) in the head of Ioseph,\* and in the toppe of the croune of the Nazarean that was separate from his brethren. For whatsoeuer thyng the lawe of Moses doeth after the fleshe appoynte or enioyne for consecracyng of the Nazareans, thesame is after a spirituall vnderstanding fulfilled in Christe. And God to Dauid thus speaketh in the psalmes:

Of the fruite of thy wombe will I set vpon thy seate.\* And againe elswhere the prophete Esai before Dauids tyme. There shall a rod issue forth of the roote of Iesse, and a floure shall ascēde out of his roote, & the lordes spirite shall rest vpō him. And well knownen it is y<sup>e</sup> Mary was of the tribe of Iuda, & of the house of Dauid, neither was that thyng hidden or vnknowen to the Phariseis, who, whā Iesus himselfe before he suffered death asked of thē, whose sonne Messias should bee,\* made aunswere without any study or talryng: the sonne of Dauid. The Prophete had foresayed that he should be borne of a virgin. For thus did Esai prophecie. For this cause shall the Lord himselfe geue vnto you a signe. Behold a virgin shal conceiue and shal bryng

forth a sonne: and his name shall bee called Emanuell. Daniel foretolde the selfesame thyng more couertely,\* whan he expouned what was mente by the stone that was cut of from the hill without hādes, which brake al to pieces and into powdre, thatsame prodigious image made of golde, siluer, brasse, iron, & clay: and within a short while it grew into a great mountaine, which with his largenesse fylled and possessed all the kingdomes of the world. For Christe being without mannes helpe borne of the virgin Mary, shal grynde,

and crushe to powdre all the kyngdomes of the worlde, and shall with hys doctrine possesse all the worlde. Uerayly Ezechiell beyng enspired dyd per|ceyue thesame to fore, at what time he described the Este gate of the temple, through which y<sup>e</sup> Maiestie of the Lord entred in. Of which gate he speaketh in this maner: ‡ This gate shall be still shutte, & shall not be opened, & there shall not a man passe through it: because the Lorde God of Israel hath come in therat, els shall it be shutte still. The prince hymselfe shal come through it, &c. Whan ye heare the Temple of the Lord, ye knowe well enough to be mēt therby the wombe of Mary consecrated by the holy ghoste. Whan ye heare the Este gate, doe ye not knowe the menyng of it to bee the enclosure and ta|bernable of the virginly chastitie, which neither any mortall man entreing vn|to it, ne the sonne of God either entreyng in, or cummyng forthe of it hathe violated or defoiled? Certes thissame is the Este gate, out of whiche procelded & issued the light that should lighten all the worlde vniuersall. And this misterie although it be not yet published abrode emong the lewes, yet is it not vnownen vnto those, that haue had familiar conuersacion of lyuing with Mary the mother of Iesus, and with Ioseph his spouse. For the saied Ioseph was taken and vsed as a moste true & vndoubted witnessse of this priuy misterie, which at his due tyme shall be famously spred and spoken of throughout the worlde vniuersall: howe that a virgin without any lyke ex|aumple afore goyng sence the worlde first begon, by the breathing of the holly ghost vpon hir, brought forth a babe, whiche was partaker of the diuine nature of the godhead, & of the humain nature of man both at once. That if it appere to you or seme a thing vncredible that God should be borne of a crea|ture mortall: considre ye what the Prophete Baruch did prophecie of the sonne, whom God, taking pietie and compassion on mankynde, dyd euen for the veray purpose sende into the yearth, that vnto the straighing wandreers and to the blynded he should shewe the waye of health and saluacion.

\*Thissame is our God (sayeth he) & there shall be none other estemed besy|des hym. This is he that hath found all the way of discipline, & hath •aught it vnto Iacob his babe, & to Israel his beloued. After this, he hath ben seen in yearth, and hath liued emong men. And as for Daniel doeth also shewe the tyme of his birth,\* accoumptyng it by seuens or seuenfoldes of wekes and yeres, if a man will any thyng curiously serche and trye it out. But long and many a daye before him, the patriarche Iacob, beeyng nowe• ere the tyme of his departing out of this worlde, and endewed with the spirite of prophecie to shewe thynges to come, prophecie in this manier:

\*The scepter shall not be taken awaye from Iuda, & a guide frō the thighe of hym, vntill he come whiche must be sent, and he shall be the expectacion of the heathen. Now al the regiō of the lewes, were in subiecciō to the Empe|rours of Rome. Iewrye had Herode to their kyng beeyng an aliene, or out|landishe

man borne. That thyng did euidently conuince and proue that Mes|sias should nowe come, if a body had serched the prophecies. And where he ad|ded: \* And he shall bee the expectacion of the heathen: albeit this poynet shall in tyme to come bee more clere and manifest, yet did euen than at the veraye time of his natuitie appere. For immediately vpon the deliueraunce of the vir|gin, there come renning thither by the guiding and leding of a sterre, thre Malgians, or sage philosophiers with presentes to wurshyp the newe kyng, and to dooe homage vnto him. And euen thissame veraye poynte, that it should so be, had not the voyce of the prophetes leafte vnspeken neither. For thus sayeth E|sai: \* Before he haue the knowelage to refuse that is eiuill, and to choose that is good, he shall take the spoiles of Samaria and Damascus against the king of the Assyrians. For whyle he beeyng yet a young babe and an infaunte dralweth three Magians vnto hym by the ledyng and guidyng of a sterre, and of idolaters maketh them wurshippers of the kyng of kynges: did he not take the spoiles of Samaria, whiche countrey had an eiuill name for worshippyng and seruing of idolles?

For Damascus was in olde tyme reputed for a parte of Arabia before that by the diuidyng and particion of the countreyes of Syria, it was assigned to be a parte of Syrophenicia. And in dede the Easte parties haue muche aboun|daunce of swete odouriferous sauours and spieces: wheroft the Magians of their rychesse brought foorth frankinsence, and myrthe, and golde: wheroft the prophecie failed not to make mencion neither. For thus speaketh Esai. \* Al they of Saba shall come bringyng golde and frankynsence, and shewing forth laude vnto the Lorde. The prophecie also of the Psalme maketh mencion of thesame where it sayeth: \* There shall be geuen vnto hym of the golde of Ara|bie. And agayn in another place: The kynges of the Arabians and of Sa|ba shall bring presentes. For in those regions and parties, the chiefe rewle and gouernaunce is commonly in the handes of the Magians, that is to saye, the saiges, or the wyse mē of knowlage. And forsooth by the name of the kyng of the Assyrians, was signifyed the wicked kyng Herode, who at the spryngyng vp of Messias, whan it was told hym, was fore out of quiete in his mynde and de|feated of his purpose by the Magians. Therupon folowed the murdreyng of the infautes within all the limites and boundes of Beethleem, whiche thyng the prophecies did not leaue vnspeken neither. For thus did Hieremie syng. The voyce of heauinesse, \* wepyng, and lamentacion was heard on high: euen of Rachell mournyng for hir children, and she would not be comforted▪ because they wer awaie. For so did he expresse the lamentyng of the mothers bewailing the boucherly murdrement of their young sucking babes. And the place he did halfe derkely and mistically expresse by the name of Rachel, whose sepulchre is not ferre of from Bethleem. Than was he secretly conueied into Egipte by the warnyng of an Aungell: and was broughte home agayne from thence by the warnyng of thesame Aungel. And had not the prophecie of Oseas shewed that same afore? \* Out of Egipte haue I called my sonne. Now before he begonne to take in hande the office

of preaching appoynted vnto hym by his father, did not his foregoer Iohn opēly testifie that he should come immediatly furth|withal, and whan he came in dede, shewed him to the people of the lewes with his finger? And had not Esai clerely prophecied afore that so it should bee? \* The voyce of a cryer in wildernesse, prepaire ye the waye of the Lorde: make

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ye the pathes of our God streight in wildernesse. I wysse ye sawe Iohn prea|chyng in wyldernesse, ye hearde hym acknowelaging this prophecie being fore|spoken of hymselfe. No nor the prophecie least not his baptisme vnspeaken of neither. Now where he begonne his preaching not in Hierusalem, but in Galilee, did not Esai prophecie clerely enough therof afore? saying: The land of Zalbulon and the lande of Neptalm,<sup>\*</sup> (where through the sea waie goeth ouer Ior|dane into the lande of Galilee:) the people which sate in derkenesse haue seen a great light. And them that dwell in the lande of the shadowe of death, vpon thē hath the light shyned: and it is well knownen that Capernaum, (where Iesus first dwelt whan he entred the office of preaching) standeth in the marchesse of Zabulon and Neptalm, and that it is a •ttie sytuate on the shores syde of the sea. Neither was there any straungenesse or clokyng made of the kynde of doc|tryne, whiche he oftentimes vsed emong the people, <sup>\*</sup> enwrappyng his mynde and sentence in the misticall derkenesse of parables. For thus renneth the dis|course of the Psalme Azaph: In parables shal I opē my mouth, I shall speake proposicions from the beginnyng. And ferthermore that people there shoulde bee whiche should crye out agaynst his doctrine, and withstande thesame, as men sinistrely interpretyng and slaundreyng aswell all his sayinges as dooin|ges, <sup>\*</sup> Esai prophecied saying: Ye shall heare in dede, but ye shal not vnderstāde, ye shal playnly see, and not perceyue. Harden thou the herte of this people, stop their eares, and shut theyr iyes, that they see not with their iyes, heare not with their eares, <sup>\*</sup> and vnderstande not with theyr hertes, and conuert and bee healed. And suche people doeth he fynde faulte withall in an other place also: Lorde, who hath geuen credence vnto the thyng whiche we haue hearde? And ferther|more as touchyng the miracles whiche ye haue seen him shewyng, had not the holy sayinges of the Prophetes plainly tolde therof afore? doeth not Esai thus speake? \* He only hath taken on him our infirmities, and hath borne our peines. For what kynde of sore or euill hath he not drieuen awaye from personnes being in woefull case and miserable? Thesame Esai in an other place also speaketh, yea, more openly and plainly, of the selfe same thyng in this manier.

Saie vnto them that are fearefull: Bee of good chere, and feare not. Be|holde▪ your God commeth to take vengeance, <sup>\*</sup> and ye shall see the rewarde that God geueth. God commeth his owne selfe, and will deliuer you.

Than shal the iyes of the blynde be lightened, and the eares of the deaf bee opened. Than shal the lame man leape as an herte, and the dumme mannes toungue shall geue thankes. Haue ye not with your owne iyes seen Jesus dooe all the premisses, yea and greater thynges then those also? ye heard him whan he acknowledgaged thissame prophecie as a thyng written and spoken of hymselfe, at what tyme certain disciples of Iohn beeing sente vnto Iesus demaunded hym, whether he were the Messias that was looked for, or els it were an other that was to be looked for, and he aunswere and sayed: Goe youre wayes, beare woorde algayne to Iohn of the thynges whiche ye haue hearde and seen. The blynd see, the haulte goe,<sup>\*</sup> the lepres are clensed, the deaf heare, the dead arise agayne, and to the poore is the glad tydinges preached. And that the chiefe rewlers of the synagogue woulde bee with these benefites yet stil wurse and wurse incensed, did not Esai after a goodly sorte peinte out, vnder the parable of a vyneyarde, which beyng with exedyng many poyntes of diligente cure and good house|bandyng

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occasioned to bryng forth good fruite, dyd not aunswere the expec|tacion of his tiller?

<sup>\*</sup>I looked (saieth he) that it should haue brought forth grapes: and it hath brought forth wylde grapes: I looked that it should haue doen iudge|mente, and beholde wickednesse: & that it should haue doen righteounesse, & beholde crying and misery.<sup>\*</sup> And doeth not the parable iustely agree with the|same sentence of prophecie, whiche ye haue heard of Iesus hymselfe, concer|ning a vineyard enclosed and fensed with a toure, and furnished with a wyne presse and a gutter, whiche vineyard neuerthelesse through defaulte of the housebandmen yelded not condigne fruite to the Lord and owner? Thesame thyng also was noted by thatsame figtree, whiche would not begynne to be fruitfull,<sup>\*</sup> no not than neyther, whan much doungyng and cherishing had been doen to it. Neyther was there any thyng els mente by the parable of the sede that was cast vpon ill grounde. He founde thesame selfe fault els where also in the Prophetes:<sup>\*</sup> I haue all the daye long euermore holden out my han|des to an vnfaithful people, that goe not the rightway, but after their owne imaginacions: to a people that is euer defying me to my face. The menne of power had enuy at his vertue, and slaūdreously surmuised those miracles to be wrought by the supportacion of Beelzebub.<sup>\*</sup> But the weakenesse of his body, the meannesse of his degree, and the afflictions whiche he suffred, was a matter of offence and slaundre of conscience to the weake, though they were no euyll men. For whan he was taken of the Iewes, euen those same twelue specially chosen Apostles fled and ranne euery man his waye. See ye whether the Prophete Zachary

leafeit euen this poynte vnspeaken of too. \* I shal strike the shepheheard  
(saieth he) & the shepe of y<sup>e</sup> flock shalbe scattred abrode. Wherunto  
accordeth the song of the eightie seuenth psalme. \* Thou hast put awaye  
myne acquaintaunce ferre from me, and made me to bee abhor|red of them.  
For dyd not Petur with a detestacion forsware his mayster, and the other  
Apostles ready to doe thesame, if lyke perill had bloustreously come vpon  
them? And that this would so come to passe, Christ had foresaied to Petur  
before it came to passe in dede. He was betrayed by Iudas, who was one of  
the noumber of the twelue. Cōsider ye whether the propheticall psalme did  
not foretell of y<sup>e</sup> also. \* For if mine enemy (sayth he) had spokē ill of me, I  
would verayly haue paciently borne it, and yf he that hated me, had spoken  
great thinges vpon me, I would peraduenture haue hidden my selfe frō him.  
But thou a mā of myne owne minde, my guyde & my familiar. Now if ye haue  
learned y<sup>e</sup> Christe, whan Iudas comyng of purpose to betray the lord vnto  
the souldiers by meane of a deceiptfull kisse, did thus speake vnto him: \*  
Frende for what purpose art thou come? Betraiest thou the sonne of man  
w<sup>t</sup> a kisse? Did he not manifestly lay vnto him in his veray teeth y<sup>e</sup>saying of  
y<sup>e</sup> prophete? he calleth him a guyde, because this Iudas semed in maner as  
one made a rewler ouer the Apostles, because he had the charge of doyng  
all affaires abrode cōmitted vnto him. Again an other psalme speaketh yet  
more clerly: \* For the mā of my peace in whō I haue trusted, who eate my  
loanes hath magnified supplanting ouer me. And see I pray you, howe the  
wordes of Christe whiche he spake to his disciples of the betraier at his last  
supper with them, doe iustely agree with this prophecie: \* He that eateth  
breade with me (saith Christ) shal lift vs his foote sole against me. An other  
psalme

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again sayth: My frendes and my next neighbours haue approched nere, and  
haue stande against me. \* Yea and an other psalme yet again: his woordes  
are suppled aboue honey, and they be very darteres. And is it not a woorde  
softer thē honey, to say haill maister being spoken with a kisse geuing? And  
was it not a darte infected with deadly poison, to say: Thatsame is he, hold  
ye him fast? Thus might ye haue heard of his Apostles, or in case ye haue  
not yet heard it, ye may yet learne it in time to come. Iudas demaūded of  
couenaunt of the bishops, & the chiefe rewlers, the sūme of thirtie pens or  
denaries of siluer, with which deadly sūme of money there was forthwithall  
a piece of ground bought for the buriall of poore folkes. And both these  
poyntes did the Prophete forespeake of in his prophecie. As concerning the  
pryce that he was sold for, thus did one of y<sup>e</sup> Prophetes say: And they toke  
thirtie plates the pryce of him that was valued, \* whom they bought of the  
children of Is|rael, & gaue them for the potters field. These thinges thus

executed, Iudas ouerlate repenting him of his facte, honge himselfe, diminishing therby the noubre of the twelue chosen, & making a roume for an other to bee supplied into y<sup>e</sup> ordre of the Apostles.\* Neither was this vnspokē of by y<sup>e</sup>Prophetes. For thus sayth y<sup>e</sup> processe of the misticall psame: Let their abyding be made to lye waste & let there not be he that dwelleth in it, and his shepeherdship let an other body take. And as for the deuilishe conuocaciō for y<sup>e</sup> putting of Ieſus to death, which was solemnly kept in the house of Caiphas beeyng the highest bishop, by the Scribes, the Phariseis, the rewlers of the people, & the cōmons being sworne to thesame: marke ye whether thesame poynte also hath not been wrytten & declared by y<sup>e</sup> prophecie of the psalme, which sayth: Why doe the heathē so furiously rage together?\* & why doe y<sup>e</sup> people imagine vaine thinges? The kynges of the earth stand vp, & the rewlers take coūcell together against the Lorde, & against his enoincted. Ye heare the namyng of the heathen, & ye knowe that Iesus was crucified by Pilates seruauntes of his crue: ye heare y<sup>e</sup> woerde, peoples, & ye knowe that the multitude of all •ortes of the lewes, cryed, crucifie him, crucifie him: ye heare the name of kinges, & ye know y<sup>e</sup> Pilate was y<sup>e</sup> rewler & gouernour of lewry in Ceasars behalfe, by whose sentēce Iesus was cōdēned: ye heare this woerde, y<sup>e</sup> rewlers of y<sup>e</sup> earth, & ye vnderstāde y<sup>e</sup> headmen of the people of lewry, who not vnderstāding the lawe spirituall, sought earthly thinges: & while they will in no wise be pulled frō thesame, they put y<sup>e</sup> king of heauē to death. Yea & Eſai also doth fore threatē thesame. Woe vnto y<sup>e</sup> soules of thē (sayeth he) for they haue thought an exceeding naughty thought against thēselues, saying: let vs tie vp y<sup>e</sup> tigheous man for he is not for our purpose. He was brought to judgement as a man accused and to be arraigned.\* Yea and that thing also did Esai tell afore. The Lord stādeth to be iudged, & he stādeth to iudge the peoples: y<sup>e</sup> Lord shall come into judgement w<sup>t</sup> the elders of his people, & the rewlers of thesame. Iesus was iudged in the house of Caiphas by the chief priestes,\* Scribes, & Phariseis, & the chief rewlers of y<sup>e</sup>people. Eftsons cōdēned he was by y<sup>e</sup> crying & clamour of y<sup>e</sup>people at y<sup>e</sup> benche of y<sup>e</sup> lieutenaūt, whā they cried: Away with him, away with him: naile him on the crosse. But while the Lord is iudged, they are iudged themselfes, in y<sup>e</sup> their detestable iniquitie is by all maner waies & meanes bewraied. Pilate gaue & pronoun|ced sentence of judgement against & vpon them, when he sayed: I am free &

innocent from the bloud of thisame righteous man, choose you. And themselfes gaue sentence of judgement agaynst themselves, whan they

cryed. His bloud be vpon vs,<sup>\*</sup> and vpon our chyldren. Hieremie also muche lamēteth their deiulishe weworkyng agaynst Christe. Lord (saieth he) thou hast seen the iniquitie of them agaynst me,<sup>\*</sup> iudge thou my judgement. Thou hast seen all their fulrious rageyng, all theyr thoughtes agaynst me, thou haste hearde all their reprochefulnesse O Lorde, all theyr thoughtes agaynst me, theyr lippes arisyng agaynst me, & studying agaynst me all the daye, theyr sitting downe, and theyr arisyng agayn haue I seen. Doeth he not in these wordes clerely (as it were in a playne picture) set foorth the priestes and the head men of the people consultyng together how they might put Iesus to death, huntyng for false testimoniies whereby they might oppresse hym beyng innocent laying blasphemie vnto his charge, condemnyng hym by iudgement before they had matier to hym, sitting vpon hym as judges, arising again whan they had iudged him, because they would accuse him before the lieutenaunte? A mischievous sitting downe, and a more mischievous arising vp again. And that not any kynde of death at auenture mighte satisfie their hatred, but there was speciallye chosen suche a kynde of death as was bothe moste shamefull and also moste hardest, Hieremie witnesseth bearyng the persone of Christ.<sup>\*</sup> This, o Lord, haue I learned of thee, and I do vnderstande it, for thou hast shewed me theyr imaginacions. But I am as a meke lambe, that is carryed awaye to be slayne, not knowyng that thei had deuised suche counsayles agaynst me, saying: we will destruie his meate with woode, and drieue him out of the lande of the liuing, that his name shall neuer more be thought vpon. For the deuise and purpose of the Phariseis was this: that the name of Iesus after he were accused, condēned, hanged betwene two notorious malefactours, shoulde either bee vtterlye for euer abolished, or els should bee reputed emong names execrable and detestable. Nowe ferthe• call ye vnto your remembraunce that Christ tolde you al this matier before his death, how he should be betrayed and deliuered into the handes of the Gētiles, that he should be refused of menne and cast of, that he should be skorned, that he should be scourged, that he should be crucified, all ye knowe by your owne iye, that no pointe hereof was vnauidiselye doen or by blynde chaunse of casualtie. The Iewes did before the presence of Annas and Caiphas by meane of false witnesse,<sup>\*</sup> laie vnto hym the cryme of blasphemie, then which there is none other crime more hainous. And this matier was marked out and figured in Ioseph, whom his brethren conspiryng together through enuie did accuse of a veraye naughtie cryme. Before the judges Iesus aunswered either nothyng at all, or els veray fewe wordes, whā there was no sparke ne spotte of any cryme in him, for he had determined with himself to dye for the redempcion of the worlde. Thynke ye hardly that this was a thyng dooen by blynd chaunce,<sup>\*</sup> if Esai did not tell of it afore. He was offred vp because he would and he opened not his mouth: as a shepe shall he be led to be put to death▪ and shall kepe silence as a lambe before one that shreth him, and he shall not open his mouth. And see how iustely the prophecie of the Psalme agreeeth with Esai. As for me▪ I was lyke a deaf man,<sup>\*</sup> and heard not, and as one that is dumme, whiche dooeth not open his

mouth. I became euē as a man that heareth not, and in whose mouth are no reproufes. For in thee, o Lorde haue I put my truste. For nowe was the full tyme come, that he shoulde willingly offre himselfe to all open shame of the

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world, as one that shoulde shewe vnto his felowes a perfeicte exaumple of pa|cient suffraunce: bounde he was, striken & beaten he was, bothe with blowes and buffettes, scourged he was, and all to spetten in the face. He had a wede of purple doen on his backe in the waye of mockyng and skorning him, and crou|ned he was with a croune of thornes, and beeyng contemned of Herode, he was in the waye of puttyngh hym to worldy shame, sent backe agayne to Pilate in a white vesture,\* in a myserable lykenesse and pieteous to behold was he brought foorth to the people, and Barrabas was preferred before hym to bee pardoned and to escape. Nowe forasmuche as he willyngly suffred all these thynges for the redempcion of the worlde, accordyng to the foresayinges of the Prophetes, it oughte not to haue bred desperacion in you, but rather haue geuen you the more hope. Doeth not Hieremie lamente and bewaile these thynges, where he sayeth? The verai breath of our mouth euen the enoynted Lorde himselfe was taken in theyr nette,\* of whom we saye: vnder his shadowe we shalbe preserued emong the heathen. Heare ye againe thesame prophete lamentyng: He shall holde out his cheke (sayeth Hieremie) vnto hym that strieketh hym: he shall be filled with wordes of reuiliyng. In the assemblie or conuocacion of the Iewes, he was striken with a blowe of the bishops seruaunte. Of Pilates men he was striken with blowes and buffettes and with a rede: and yet made he no resilstence. Nowe heare the prophecie of the Psalme: Upon my backe (sayeth he) the synners haue ploughed,\* they haue made long furrowes of theyr iniquitie. And the song of holy Esaie is muche accordyng to thesame. The Lorde god (sayeth he) hath opened my eare, therfore can I not saye naie, nor withdrawe my selfe: but I offre my backe vnto the smyters, and my chekes to the nippers: I turne not my face from men rebuking me and spetting vpon me. Now whan ye reade the prophecie of thesame prophete in an other place, do ye not thynke your selues to see verai Christe hymselfe, scourged, spetted on, crouned with thornes, couered with a garmente, and broughte foorthe in presence to the people of the Iewes in the waye of mockage and skorne? For he writeth in manier folo|wyng: He hath neither beautie ne fauour, whan we shal looke vpon him, there shalbe no fairenesse: we shall haue no lust vnto hym. He is despised and abhor|red of men,\* he is suche a man as is full of sorowe, and as hath good experiance of infirmities. We haue reckoned hym so vile, that we hyd our faces from him, yea he was despised, and therfore we regarded hym not. Howbeit he only hath taken on him our infirmtie, and hath borne our peynes, yet we did iudge hym, as though he were plagued and cast down of god, and punished, wheras not|withstandyng he was wounded for our offences, and smytten

for our wickednes. For the chastisement of our peace was layed vpon hym, & with his stropes are we healed.\* Therfore thus speaketh he of himself in the mysticall psalme: As for me I am a wourme, and not a man, the verai skorne of men, and the outcast of the people. Neither hath the mysticall scriptures kept silence of his croune of thorne. For vnto the first man Adam it was sayd: Cursed is the yearth in thy worke. Whan thou shalt tille it, thorne and briers shal it cause to budde to thee. Thesame that the earth was to the former Adā,\* thesame thing was the Iewyshe people vnto the second Adam. For thatsame earth beeving so many sondrie waies tilled, prouoked and occasioned with so many benefites to bryng foorth good fruicte: it brought foorth thornes vnto their tiller.

Now Christe was the spouse of the churche or holye congregacion, as ye

heard Iohn also testifie, and the sonne of the Synagogue, being a murdrer of hir owne fleshe and bloud. Therfore in the mysticall weddyng song the falther calleth forth al mē to this cruell sight of the spouse being crowned with thornes.\* Goe ye forth, O ye daughters of Sion, and behold king Salomon in the croune wherwith his mother crowned hym in the daye of the gladnesse of his herte. Forsoth thatsame was an earnest and effectuall louer, whiche washed his spouse in his owne bloud, and knitte hir vnto hym with a bande and knot vnpossible to be vndozen. And this was thatsame daye of espousall, whiche he had with so great desire desired, so that to hym beyng so earnestly in loue, all delay and tariaunce semed long. Whan the lieutenaunte leaft nothyng vndozen that he myght doe to quitte Iesus, & to let hym goe, the chife men of the Iewes together with the people, cryed with murdreyng and ralgeyng voices out aloude: \* Awaye with hym, awaye with hym, crucifie hym, crucifie hym.\* And see howe Hieremie leaft not that thing vnmencioned, spealkyng in the persone of Christe: I haue forsaken myne owne dwellyng place, and haue leaft myne heritage. My lyfe also that I loue so well haue I geuen into the handes of myne enemies: Myne heritage is become to me, as a Lion in the wood: it cryed out vpon me. But whatsoeuer thyng was doen vnto hym in the waye of open shame,\* that shall he turne into his glory. Herode sēt him backe again to Pilate clad in a vesture of white: & the people of the Gen|tiles shall in time cumming embrace him for their priest. The crue of soldiers did vpon his backe a robe of purple: they gaue hym moreouer a rede in stede of a sceptre: they set on his head a croune made of thornes: Gods people shal acknowlage, and shall on theyr knees wurshippe theyr kyng, euen of suche a facion ouercumming and triouumphing. Herode and Pilate play and daly to|gether, castyng Iesus as a boule or a balle to and fro betwene them. But in the meane tyme they are made frendes wheras they were tofore at discorde and variaunce by mutuall hatered: and euen in theyr veray so doing, did they no lesse then

ratifie Iesus to be a reconciler and pacifier of all thynges which are in heauen, and whiche are in yearth. Wheroft Job prophecied in this maner. The Lorde reconcileth the heartes of the princes of the yearth. Nowe eftsones renewe ye all thatsame sight vnto your selfes by castyng it in your mynde, thatsame sight (I saye) which nowe this last day ye sawe with your iyes, that is to wete, Iesus goyng out to the place of execucion, & bearyng his crosse vpon his owne shoulders. Had he not geuen tokeninges y<sup>t</sup> it should so be, whan he did many tymes saye emong his disciples and the people?

Whoso doeth not take vp his crosse and folowe me,<sup>\*</sup> is not worthy of me. Forsooth thissame was the sceptre of the king of Lewes, that is to saye, of all men confessyng the thyng whiche Esai long and many a daye agonne, sawe vpon his shoulders,<sup>\*</sup> whan he sayed: And his kyngdome vpon his shoulder. A figure therof did Isaac represente so many hundred yeres past, whan he bore a faggot of wood vpō his shoulder for hymselfe to be slaine as a burnt sacrifice. But Isaac is safe vnto vs, a ramme only was slaine, that is to say, the materiall body of Iesus, whiche only could dye, but yet so dye, that it should within a veray litle time arise to life again.<sup>\*</sup> And slaine he was without the precincte of the citie: and that the thing should so be, Christe himselfe had signified tofore by the parable of the housbandemen or fermers, which after they had cast the sonne out of the vyneyarde, slewe hym. But long afore dyd

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Moses signifie thesame thyng, who as ye reade in the booke that is entituled *Leuiticus*, comauanded the calf that was stain in sacrifice for y<sup>e</sup> sinnes of the peopple, to be carryed forth without the precincte of y<sup>e</sup> tentes,<sup>\*</sup> & there to be burnt. And takyng it in an allegorie, (that is to saye by the meanyng, and not by the wordes,) was not Iesus burned vp without the precinct of Hierusalem, in that he beyng enkiendled with the vnestimable fyre of charitie & loue towarde mankinde,<sup>\*</sup> offreed himselfe vp altogether? Whā ye sawe Iesus hanging of a great heighth vpon the tree of the crosse, dyd not thatsame misticall serpente come to your mynde, whom Moses did in old time hang vpon a stake, whiche should be a safegarde vnto all that were stoungen with serpentes, yf they did earnestly and steadily cast their iyes vpon thesame? The iye of a man is feith. And whosoeuer shall earnestely cast this iye vpon Iesus crucified, shall immediatly be safe: Yea & this veray thyng also did Moses foreshewe that it should be, that the Lewes beholding Christ hāging on the crosse, who by his death gaue life vnto all creatures, yet neuerthelesse would not beleue in him.<sup>\*</sup> For in this maner speaketh he in the Deuteronomie. And thy life shal hang before thine iyes, and thou shalt feare both daye and night, & shalt haue no trust in thy lyfe. Ye sawe hym hangyng betwene twoe theues, and doe ye not acknowleage the

prophecie,<sup>\*</sup> that saied? And with the wicked was he repul|ted. Ye sawe the derkenesse of night sodainly ouercast in the middes of y<sup>e</sup> day time from the sixt houre vntill the nynth: Christ himselfe saied and affirmed himselfe to be the light of the worlde, and gaue knowlage y<sup>t</sup> the night drewe nere at what tyme he should be doen to death out of this worlde. And dyd not Amos clerely prophecie this matter? And it shalbe in that day (saieth the Lord) the sunne shall goe downe in the noontide, and I will make the yearth to be all ouercast with derkenesse in the daye of light. Neyther did Zacharie hold his peace concernyng this matter, whan he sayed: And it shall be in that daie, there shalbe no light, but colde and froste, and it shalbe one daie whiche is knownen to the Lorde. Not daie nor night in their due time, in the euentide shall the light be. It was a day knownen to the Lorde which day the Iewes knewe not by the markes therof.<sup>\*</sup> Daye was it not, because that aboute the houre of noontide arose derkenesse: night was it not, because that after the nynth houre light came again. Than colde and froste there was in the hertes of the disciples whan they fled euery manne his waye, and despaired, in the noumbre of whom was Petur: who ferthermore abiured the Lord (that is to saye, swore that he knewe hym not, nor had naught to doe with hym, nor naught would he medle with hym,) while being throughly taken with colde he taketh warmth and heate by the coles of wicked Iewes. Cōferre ye now the thynges that were doen whyle Christe was hangyng on the crosse. Whan he thirsted, there was raught vp vnto hym wyne mixed with myrrhe, and vyneagre withall: euen like as whan he should bee hoighced vpon the crosse, they offered hym wyne mixed with myrrhe. And did not the prophecie of the Psalme tell plainly herof afore,<sup>\*</sup> where it sayeth? They gaue me gaule for my meate, and in my thirst they gaue me drinke of vineagre. Ye heard the Phariseis and the rewlers lyke conquerours speakyng proudly agaynst him as he hāged on the crosse,<sup>\*</sup> and emong other reuiling woordes laying this also against him. He sayed he was the sonne of God, he putteth his wholle trust and confidence in the Lorde, let him nowe deliuer him yf he will haue

hym. See ye nowe how lustely the prophecie of the Psalme did not onely fore|shewe the veray thyng: but also did speake euen the verai woordes of those wic|ked persones,<sup>\*</sup> where it sayeth: But as for me, I am a wourme and no manne: a veray skorne of men and the outcast of the people. All they that see me, laugh me to skorne: they shoote out their lippes, and shake theyr head, saying: he trusted in God that he would deliuer him: leat him deliuer him if he wil haue him. Ye sawe the lambe,<sup>\*</sup> of whiche Esai prophecied, not once openyng his lippes, but holdyng his peace at al opprobrious woordes, yea and moreouer praying hertely for the causers and workers of his death, whan he cried. Father forgeue them, for they knowe not what they doe.

Nowe loke ye whether the psalme did not fore tell this thing too?\* They spake agaynst me with guilefull roungues, they coumpaced me round about with wordes of hatred, and assailed me with|out cause. In stede of that they should haue loued me, they railled againste me, and as for me I did praye. Ye sawe hym fastened to the crosse with nailles, and hang naked, his bodye stretched euerie waye to the vttermoste. Heare ye nowe a clere and plain prophecie of thesame. They perced my handes and my feete, and they tolde all my bones.\* Ye sawe the souldiers partyng emongst them the garmentes of Iesus whan he was crucified. And this poyncte also foloweth the prophecie of thesame Psalme in this manier. They parted my garmentes emong them, and cast lottes vpon my vesture: his other garmentes they par|ted emongst them: for his coate that was a whole piece in it selfe, because it had no seames that it might bee vnriupt, they drewe lottes. Whan he was euen at the poynte to yelde vp the ghost, ye heard hym saye with a strong voyce: Father I commende my spirite into thy handes,\* declaryng the prophecie of the psalme to had spoken afore of his death. Ye sawe the twoo theues legges broken in so|dre: and that Iesus legges were not broken, because he woulde by this signe also declare hymselfe to bee the true Paschall Lambe, whose bloude hath made free and hath deliuered from euerlasting death al personnes that belieue in him, of whome there was a commaundemente geuen in the booke entituled Exodus: Ye shall not breake any bone of hym.

Ye might also haue marked this poynte that he ouercame the strengthe of the worlde and Satan with the contrarie: with simplicitee he maistered craft|nesse, with mekenesse he ouercame fiercenesse, with humilitie he hadde the ouer|hande of pompe and glorie, with courteous behaueour he subdued pryde, and in lyke manier with the weakenesse of body he conquered the power of Satan. For what thyng is more weake or feble then a man dying, and yet what great strength this weakenesse had, ye sawe. Ye beheld and sawe the sunne ouercaste with derkenesse the yearth to be cast in a quakynge, stones to brast one piece frō another,\* graues to open, the vail of the temple to be cutte in soondre. These thynges verailly declared that his special great strength, wherwith he through|ly subdued the deiuill, and the world, was preastly and readily shewed foorth at the houre of his death.

And this thyng also had the mysticall Psalme foreshewed,\* where it sayed: Tell ye in the nacions, God hath reigned from the tree. And this thyng did not the Prophete Abacuc leauie vnspeaken: His brightness (sayeth he) shal be as y<sup>e</sup> lyght: hornes in his handes: there is his strength hidden: death shall go before his face: and the deiuill shall go out before his feete. Ye heare the hornes or peakes of the crosse, the feblenesse wherof beguyled the prynce of this worlde.

For the lord Iesus had there priuely hidden his heauenly vertue and strength, to thende that he might oppresse the deuill: he led death in a triumphe, he made Satan to be openly knownen what he was, and made hym an open shewe: and his verai self before he should dye,<sup>\*</sup> foretold that this thing should so be, in that he sayed: Whan I shalbe exalted vp from the yearth, I wyll drawe all thynges vnto my selfe.<sup>\*</sup> And the selfsame thyng did Moses signifie beyng nere the tyme of his death, although by derker woordes of a mysticall sense. For whan he blis|sed the tribes euerie one by it selfe, and it was come to Ioseph (who bare the fil|igure of Christe) he saied: As of a firste borne oxe is the beautie of hym, and his hornes as the hornes of the beaste Rhinoceros, with them shal he fanne the na|cions euen vnto the endes of the earth. So hath it ben thought good to the wis|dom of God: that Christ should subdue the vniuersal world through the hornes or angles of the crosse. Neyther did the Prophetes leauie his buiriall vnspeaken of neyther. For Hieremie representyng the persone of Christe wryteth in this manier: My lyfe fell downe into the lake and they put a stone vpon me. For ye knowe that he was buiried in a sepulchre of stone,<sup>\*</sup> and that the mouth of the monumēte was shutte with a mightie great stone, because no body should take awaie his corpse. On the preparyng daye well towards euentide he was laied in his graue: there did he rest all the Sabbath, that is to saye, whan the worke of mannes redempcion was nowe finished, and completed. Consider ye whether the prophecie did not foreshewe euen of thissame thing also: From the sight of iniquitie (saieth the prophecie) was the righteous taken awaie, & his place shall bee in peace. Moreouer vntill the tyme of his death, he suffred hymselfe to be touched of the wieked: after his death he would not be handled ne touched of no body but of his frendes. Neither did he from that tyme forthward shewe him selfe to be seen, but only to his frendes. And of this matier had the aunciente prophecie of Iacob the patriarche, geuen a darke significacion and tokenyng, who, whan he should dye, prophecied in this manier of Iuda. Naye I shoulde rather saye of Christe: Thou layest a long as a lyon, who shall reise hym vp? Ferthermore lyke as it was his will to dye,<sup>\*</sup> and to bee buiried, so that it shoulde not come to passe that he should rotte in his sepulchre, but that after taryng a veray shorte tyme, he should arise to lyfe agayn, was it not a thyng openly foreshewed of the prophetes? doeth not the holy ghoste speake after this manier in the fifteenth psalme? Thou shalt not leauie my soule in hell, nor shalt suffre thy holy one to see corrucion. No spieces, no swete baulmes doe geue this gifte, that a dead carkesse shall neuer putrifie, forasmuche as continuaunce of tyme doeth forweare the verai spices selfe, whiche tyme consumeth euen the monu|mentes, though they be of marble stone, but this gifte doeth resurreccion geue, whiche geueth immortalitie, but all the whole figure of this matier did not Io|nas the prophete many yeaeres sence plainly presente? The tempest was impulted vnto him,<sup>\*</sup> and to entent lest al y<sup>e</sup> companie should perishe, he was head|long tumbled into the sea, to thende that by the losse of him being but one mā, the tempeste might be alayed, wheras otherwise it threatened death vnto al the company. Christe

dyed for the sauynge of all creatures, to the ende that he alone might pourge awaye the sinnes of all the people. Ionas was swallowed vp of a whale, and out of the bealye of the same whale was he rendred againe on the thyrde daye after, otherwyse then all folkes loked for: Christe was layed in his graue, wherhence he promised that he woulde come forth on the thyrde daye.

For vnto the Iewes requiring a signe from heauen, he promised the signe of Ionas the prophete,<sup>\*</sup> and that hymselfe would after the exaumple of the same Ionas, come forth on the thyrde daye out of the caues of the yearth. And howe many tymes did he repeate this thing to drieue it into the disciples myndes, that he should dye, and returne agayn to life on the thyrde daie? And that thing had Oseas the prophete told long afore, who sayed: After twoo dayes shall he reuiue vs,<sup>\*</sup> on the thyrde daye shall he reise vs agayn to lyfe. Forasmuche therfore as ye haue hitherto seen all thynges agree together, the figures of the law, the foresayinges of the prophetes, the foretellinges of Christ himself, and finally the ende of thynges as they haue from tyme to tyme folowed and come to passe: howe happeneth that ye nowe, as men beyng halfe in a sloumbre or a dreame, are vnbelieuers, and doe not rather of thynges alreadie pas•e, coniecture thynges afterwarde to ensue? He tolde you afore, that betraied he shoulde be and deliuered to the Gentiles, that he should be bound, scourged, skorned, and crucified.

Not one iote of all these thynges but it hath come to passe. All the premisses ye haue seen, and dooe belieue them: but euen he the verai same man, told also afore that on the thyrd daye he would arise to life again, and that he would by the space of a certain of dayes, shewe hymself not vnto the worlde, but vnto his disciples. Wherefore than do ye not credite those weomen which reporte them selues to haue been adcertayned by the Aungels, that he was arisen to lyfe algayn? Doth the frailtie and feblenesse of his body deceassed, so greatly offend you that ye nowe fall into vtter dispaire, as though al thatsame noble promyses of his wer vtterly extinct and dead, concernyng his kyngdome, concerning the power of heauen and yearth to be deliuered vnto the sonne, concerning his ascending vp into heauen, and his returnyng from hence vnto his father, con|cernyng his sittynge at the right hande of his father, of extendyng and spreding the gospel throughout all the nacions of the world, concerning his glorious cummyng a little before the ende of the world, concerning the immortalitie of the holy, concerning the euerlastyng paines and tormentes of the wicked? Na• wete ye well, that death it was whiche opened the waye and entreaunce into the maiestie of all these thynges. Euen as ye haue seen hym dying and buried, so shall ye see hym returned to lyfe agayne, so shall ye see him ascending vp into heauen. Ye shall receyue the spirite of God: ye shal see the celestial

power of god shewe foorth it self in men of lowe degree, and of no learnyng  
ne knowlage worldly: ye shall see the light of the ghosspell by meane of  
thesame persones in a litell tyme to sprede ouer all the world with his  
•adiaunt beames. And that same Iesus, who hath here b•n set at naught,  
spetted at, and had in derision, y<sup>e</sup> same Iesus shall all the world wurship, as  
equall with God the father, and an eguall partener with him in his  
kyngdome. Finally all mankynde without ex|cepcion, shall see him in the  
maiestie of his father encoumpaced with coumpa|nies of Aungels, iudgeing  
the quicke and y<sup>e</sup> dead. And it hath pleased him that the cummyng of  
thatsame daye shoulde bee vncertayne to all creatures. In the meane season  
his wille was that his seruauntes shoulde care for nothyng but the  
kyngdome of the ghosspell.

And all the premisses haue been foreshewed by the prophetes: they haue  
been marked and appoynted out by fygures of Moses lawe: they haue been  
a great porcion of them, alreadie perfourmed: neyther ought there any  
manne to

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doubte but that all thynges shall in theyr due tymes bee presently shewed.  
These wordes of the Lorde Iesus mouthe, not onely striekyng the eares of  
the saied twoo disciples, but also percyng and throughly sinking into theyr  
hertes, did so possesse them, that neither they felte the trauayle of the waie,  
nor tooke a|ny markes of his face while he spake, nor yet remembred to  
thynke with them|selues in theyr myndes, who is thissame that hath the holy  
scriptures, and all the doctrine and lyfe of Iesus so prompte at his fingers  
endes, and the whiche doeth in suche wise hold vs stil, & moueth the verai  
bottome of our herte roote• with talke of suche efficacie and pith? This man  
did we neuer see emōg the dis|ciples, and yet doeth nothyng escape him,  
but he knoweth it. They dyd nomore but cast a fansie of loue vnto him halfe  
in a dreame, and hadde a great delite to learne Iesus of Iesus self. For neuer  
is he with better lucke or successe learned, then whan himselfe  
vouchesalueth to teache hymselfe vnto vs.

Theyr iourney beyng with this & other lyke cōmunicacion wel ouerpassed,  
they did now drawe nere to the litle towne called Emaus. Than Iesus,  
because he would the more enkiindle their desirefulnessse, fēbled & made  
coūtenaunce as though he woulde not make any tariaunce at Emaus, but  
made as though he had yet somewhat ferther waie to goe, for the others, as  
men fallen in despatre had forsaken Hierusalem, and were in returnyng  
home into theyr owne coun|trey where they were borne, wheras suche  
persones as haue truelye belieued in Christe, haue here in this world no  
parmanent citie, but doe by continual iour|neyng make haste vnto thatsame  
other citie celestiall. But the sayed two discip|les, because they could not bee

plucked awaye from suche a ioly talkyng com|panion on the waye, they praye hym, they beseche hym for Goddes sake, they make al possible instaunte requeste vnto him, yea and in conclusion bothe with desyryng which wolde not haue any nay, & also with takyng and holdyng him fast by the cloke and vesture that he went in, wheras he refused so to dooe, they compel him without choyce or remedie to take lodgeyng with them that night, now callyng hym by the name, maister, not that they knewe hym to bee Iesus: but because that by his meruaylous talke they coniectured hym to bee no com|mon waifaryng man. And this sayed they vnto hym: Maister, thou haste hylthero shewed thyselfe a swete and frendly coumpanion on the waye, now shew thy self also a like geaste vnto vs. Why wouldest thou committe thyself to golyng of a ferther iourney? The euentyde now draweth faste on, and the sunne draweth well towardes setting in the west. Of veray good cause dooe they hate the nighte, as many as loue Iesus: and yet ought not suche people to feare the nighte of this worlde, as haue Iesus to theyr coumpanion. And Iesus loueth to be prayed to doe the thyng, whiche he dooeth with glad will? partly to the entent he maye geue his giftes to persones ientilly deseruyng it, and worthie of it: and partly to teache vs a lesson, that a benefite or good turne is to bee put in the lappe, and will he nill he, to bee dooen to the neighbour beeyng in ne|cessitee. For some persons do in suche sorte offre a good turne to the neighbour, as though they were in feare, leste the partie, to whom it is offred▪ would not refuse it: and they geue it with suche a countenaunce, that they seme to geue it agaynst their stomakes. Iesus hereupon entreed the toune, and vouchesalued to vse their courteous entreteinmente.

[ The texte.] ¶And it came to passe, as he sate at meate with them, he tooke breade, and blissed it, and brake, and gaue to them And their iyes were opened, and they knewe hym: & he vanished

out of their sight. And they sayed betwene themselues: did not our hertes burne within vs▪ while he talked with vs by the waye, and opened to vs the scriptures? And they arose vp the|same hour and returned agayn to Hierusalem, and found the eleuen gathered together, and them that were with them, saying: the Lorde is risen in dede, and hath appered to Symon. And thei told what thynges were doen in the waye, and how thei knew him, in breakyng of breade.

The sayed twoo disciples beyng glad men of so great and noble a geaste, wha▪ they had ministred vnto him all manier of thynges whiche are wont to bee mi|nistred to geastes that are welcome to ones house: they also layed a table and made readie for supper, and as apperteined for men of their slendre hauour, thei sette theron for hym suche poore parte as they had.

The fare was competent & meane without any excesse: but aboue al thinges their countenaunces that they set theron, were good and frendely, & aunswerable to their moste sincere hertes. And now that Iesus was sette at the table with them,<sup>\*</sup> he tooke bread, he blissed it, and brake it, and than raught it forth to them. And because thei knewe this guyse to be as a thyng peculiarly vsed of Christ, and no man els, that he would before meate geue thankes vnto the father, and thā afterward he would breake it with his owne handes, and so distribute it emong his disciples: These twoo disciples (as it had ben) sodaynly awakened out of slepe, begonne bothe at once to thynke in theyr myndes vpon Iesus.<sup>\*</sup> And immediatly the impediment that had hitherto been therof, beyng now taken away, thei knew by that marke that it was veray Iesus in dede. And while that a certaine sodain kynde of beyng a|mazed entred into theyr hertes, Iesus vanished awaie out of their sight. For af|ter the time of his death forthward he did but a litle at once and after a sparing facion shewe hymselfe in presence: either for that the infirmitie of mortall men was not hable to abyde the maiestie of his bodye beyng returned to life again: or els because they might by litell and litell enure themselues to lacke the sight of his body, which was verai shortly after to bee had awaye from them to the ende they should now loue him after the spirite. Ferthermore they haue perfect markes to know Iesus, but in the house, whiche is the churche or holy congre|gacion: they haue no sure markes of him, but whan himselfe reacheth forth vn|to them the breade of the worde euangelicall. For he it is that openeth the iyes wherwith Iesus is by sure markes and tokens knownen. On the waye had he broken and geuen them thatsame bread after a mysticall sorte, whan he opened the scriptures vnto them. And the thyng that he had there dooen after the spil|rite, he did afterwarde renewe by a corporall and bodily token. And whan Ie|sus was in body goen, they did now better see him, then at suche tyme whan he was in bodye present with them. Theyr iyes were holden, because they beleued not. Now whan he is absent, they see him with the iyes of theyr faith. After the departure of Iesus awaie from them,<sup>\*</sup> they ceasse not to talke of Iesus betwene themselues, saying: how happened, that it was so late ere we knew Iesus? A certayn kynde of slepe possessed our myndes: the blessing of the bread, the brealkyng and the geuyng of it vnto vs, was the firste thyng that did shake awaie thesame slepe: but had we not been as men half a slepe, we mighte of his veray talkyng with vs euen aswel haue conjectured that himselfe was Iesus, in that he did with such a long processe so meruailously tell vs so many thinges of Ie|sus. Whan he did in talkyng familiarly with vs on the waie, expoune vnto vs out of the scriptures the mysticall derke speakinges of the figures and prophe|cies: did not we fele a certaine woondrefull feruentnesse of herte, suche as the

hertes of the hearers? But euen of such lyke sorte as this, are the lorde Iesus woordes woont to bee vnto suche folkes as heare them with a simplicitie. His woordes or sermons would pricke the conscience, it would moue the myndes with affec|cions, it would raushe, it would burne, it would enflame, and it woulde leauue certaine sparcles and stynges or priccles behind it in the hertes of the audience. And whan they had bothe the one to the other confessed plainly that they hadde bothe of lyke sorte been strieken in their hertes, & did not now any thing doubte but that he was veray Iesus self returned again to life: they streight waie lefte Emaus although the daie did nowe growe fast awaie, & with greate spedē they gotte them backe again to Hierusalem, to thentent that they mighte make the other disciples also partakers of so great a ioye, and that by mutual conferring one with another, the feith of all the cumpānie might be confirmed. For the lord hath a great desire to haue the benefites of his free gift in suche wyse to be spred ferther and ferther abrode emong men: that through their mutuall doyng of good one to another, aswell charitie maie growe emong them, as also good deſertes maie encrease in them, whiche God maie rewarde. They were slowe whā they leaft Hierusalem, because Iesus beyng one that kept talke with them, belguyled them of felyng any weriness of the waie, and plucked out of theyr min|des, all desyre of beyng in theyr hosterie. But the gredinesse aswell of bearyng tydynge backe agayn of that that had happened, as also of knowyng againe on the other syde what had befallē to the others, made them as light as though they had had wynges on their fete, whan they returned backe again to Hieruſalem. Whan they were come thither,\* they founde the eleuen Apostles: (for now had Iudas ben abated from the noum̄bre of the twelue.) And with these eleuen there were many disciples mo present: who not tarying vntill these twoo had reported all theyr tale, leapyng of theyr owne mocion for ioye, made relacion to thesame, that after the vncertain hope, whiche the women had fyrst of all crea|tures made vnto them of the lordes arisyng again from death to lyfe: there was present knowlage come that he was arisen in veray true dede. For (they sayed) he had appeared vnto Symon Peter. The woordes of this Peter, because he was of a principall estimacion emong the Apostles, had more credite with the disciples, then the wordes of women afore. For it pleased the lorde Iesus to cūlforte this Peter first, and to confirme him with his presence, whō he knewe belsydes the euill of vnbelief whiche was in the rest also aswell as in hym, to bee greued with the priuie knowlage in his conscience of forswearynge his maister. The twoo disciples aforesaied beyng glad men of these newes, doe sembleably on theyr parte also make relacion,\* howe whan thei were on the waye goyng to|wardes Emaus, there came a certaine man beyng of none acquaintaunce with them, and ioyned hymſelfe together with them in cumpānie, in the lykenesse of a wayfaryng man, who by takyng an occasion had tolde and recited manye thynges of Iesus: repeating out of the bookeſ of Moyses & of the Prophetes, whatſoever thyng had been foreshewed concerningy Iesus, and also recytyng what had fortuned, and what was afterward to happen: and how they had no knowlage of hym by any token till at last by the peculiariſt

speciall custome that he had euermore tofore vsed to blisse, to breake, and to geue bread vnto thē.

[ The texte.] ¶As they thus spake, Iesus hymselfe stood in the middest of them, and sayeth vnto them:

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Peace bee vnto you. It is I, feare ye not. But they were abashed and afraied, and supposed that they had seen a spirite. And he sayed vnto thē: why are ye troubled, and why do thoughtes arise in your hertes? Beholde, my handes and my fete, that it is euen I my selfe. Handle me and see, for a spirite hath no fleashe and bones, as ye see me haue. And whan he had thus spoken, he shewed them his handes and his feete. And whyle they yet beleued not for ioye, and woondred, he sayed vnto them: haue ye here any meat? And they offred him a piece of a broilled fishe, and of an honey combe. And he tooke it, and did eate before them.

Whyle they with suche holy talkes as these, do on bothe parties counferte and glad themselues, some of them beleuing, and some yet still doubting: the Lorde Iesus sodainly entred in, whan the doores were all shutte, and was not seen commyng thither, but sodaynly was standyng euen in the middes emong them. For in suche lyke sorte do the angels soodainly appere visible, whan thē|selues will, and again soodainly vanishing awaie whan them lyketh. And as good sprites wha• they appere, are accustomed with frendly and amiable spealkyng vnto men to take all feare out of them, to the entent that the weakenesse of mannes nature maye not bee any thyng dismayed or troubled: righte so the Lorde because he shewed himselfe visible bothe sodainly commyng in, and also in the euentide being now we•ed verai darke, he speaketh vnto them w<sup>t</sup> an amiable salutacion, saying: Peace be vnto you. It is I, feare ye not. This speaking although it ought of good cause to putte awaye all feare: \* yet neuerthelesse so great was the weakenesse of some of the disciples, that hauyng theyr herte at theyr verai mouth for feare, they dyd not believe that it was Iesus, but supposelde themselves to see some spirite.

They had seen hym not long afore dead and buiryed, they sawe hym not to had entred at the doore, but to had appered sodainly. Wherfore it coulde in no wyse synke in their hertes, that it was Iesus bodye that they sawe, but some spirite. For the common people reporte suche manier fables, howe y<sup>t</sup> the gostes of dead folkes doe oftentimes appere to suche as they wyll, and to represent to mortall mennes iyes a certain lykenesse of verai naturall bodyes, and yet not to haue any materiall and veraye body in dede.

Emong these was Thomas, who vnto the disciples reportyng that they had seen the Lorde, had sayed playnly that he would neuer belieue it, except by putting his fingers into his syde, he hadde serched all the prientes and holes of the nailles and of the speare. Iesus therfore to shewe an vndoubtable trueth vnto them all, that bothe he was aliuie, and also bare abouete with hym a veray reall body in dede, and not any other bodye then thesame whiche he had caryed tofore, sayed vnto them: Why dooe ye yet feare me, as the sight of a ghoste, seeyng that ye playnly beholde me with your iyes, and knowe my fauour of olde, and seeyng y<sup>t</sup> ye heare my voyce, beyng acquainted and fa|miliar vnto you, & yet neuerthelesse dooe thoughtes of vnbelief & mystrustynge aryse yet still in your hertes,\* euen suche like as are woont to come commonly in mēnes myndes? Satisfie ye euery one of your senses: view and beholde you my hādes & my feete: they haue manifest prientes of the nailes: touche & handle ye my syde, it hathe the gashe of the speare, fele ye my bodye & come nerer me with your iyes, & leauye ye suspectynge of any spirite. For a ghoste hath neither fleashe nor bones as ye see that I haue. That I entred in hither the doores beeyng shutte, that whan my wyll is I am seen, and whan my will is I am inuisible: it is not any blyndyng of mennes iyes by any sleyght, but the gifte of the body beyng now made immortall. And euen suche lyke shal your body also be, after

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the resurrecccion. Whan the lorde had by suche woordes as these taken awaye the feare from thē, and had put them in a conforte: he shewed foorth vnto them his handes and his feete to be viewed: he opened his side that they might han|dle the manifest dientes of the woundes.

For it was the lordes pleasure to reserue thesame, to the entente that by those euidēt tokens he might than emong his disciples perfectly auouche the trueth of his humain bodye, and also that he maye in tyme to come at the laste daie of iudgement enbraide to the lewes their vnbelief accordyng to the prophecie, which sayeth: They shall see in whom they haue perced and made holes. Nowe wheras some there wer yet still, which did not plainly belieue it to bee thesame bodye that they had seen dead, but were in case that a certain inebriacion (as ye would saye) of drounkenship or gladnesse did so holde theyr myndes, that they did neither perfectly beleue theyr owne iyes, nor theyr eares, nor theyr handes (for oft tymes we be afeard to belieue the thyng whiche we doe rather then our liues wishe to be true,\* as men fearing leste we should caste our selues into some fooles paradise, or false ioye wheroft to bee anon after depriued again:) Iesus vouchesaluynge with all tokens of euidence to bee a Phisician to their vnbelief, because there should no spiece of the lyke mistrustfulnesse remaine in vs, saied: Haue ye any thyng here that maie be eaten? For none there is a more vndoub|ted

token or prouf of a man to be aliuē, then yf thesame take meate. And therfore Iesus willed meate to be geuen to the damisell,<sup>\*</sup> whā she was called again to life, & sembleably also vnto Lazarus: not that we shall fele any hūger after that we be reised agayn to immortalitie: but because he woulde (as that presēt tyme requyred) confirme and make euidente vnto his disciples, the veritie of his humain body. There wer present at that tyme in the same place a good nū|ber of his disciples, and yet was there but veraye small prouision of viandrye. Therfore that that they had, they bryng foorth, whiche was a morsell of fishe that had been bruiled, and a honey combe. Than Iesus in the sight of them al eate parte of the thinges whiche were set before hym.

[ The texte.] And he sayed vnto them: These are the woordes whiche I spake vnto you whyle I was yet with you, that all must nedes be fulfilled whiche were written of me in the lawe of Moſes, and in the Prophetes, and in the Psalmes. Than opened he theyr wittes, that they might vnderstande the scryptures, and sayed vnto them. Thus it is written, and thus it behoued Christe to suffer, and to aryse agayn from death the thyrde day, and that repentaunce and remissyon of sinnes shoulde bee preached in hys name emong all naciones, and muste beginne at Hierusalem. And ye are witnesses of these thynges. And beholde, I will sende the promisse of my father vpon you. But tarye ye in the citie of Hierusalem vntyll ye bee endowed with poſwer from on high.

And whan he had nowe made all theyr senses perfectly to belieue that he was no sighte of any ghoste, but a verai and a liuyng man, euen thesame, whō they had tofore seen bothe liuing and also dying: he taketh recourse vnto the holy scriptures, wherunto there ought credite to bee geuen, although the sēses of man should neuer so muche crye against it. Ye ought not (sayeth he) to mer|uaill at the thynges whiche ye see to haue been doen. The scripture cannot lye forasmuche as it hath been wrytten by the inspiracion of the holy ghoste. Whatsoeuer thyng hath hitherto, been doen, thesame had been foreshewed and prefigurate afore in the bokes of Moses, in the prophetes, and in the psalmes. For euen I am veray he, whom the figures of Moses lawe did signifie: I am the man, of whom the holy prophetes promised so many thynges: and it is I,

whose first springyng vp, whose progression or goyng foreward, and whose cōsummacion, the misticall psalmes doe describe: And with no lesse trueth shall all the rest of thynges also bee perfourmed, which haue in thesame scriptures been foreshewed concernyng my returnyng into heauen, concernyng the spirite of God to be sent: who, after that this bodey of myne shalbe taken awaye from you, shall make you the more stedfast concernyng

the ghospell to bee spredde throughout the whole vniuersall worlde, and concerningyng the laste ende of this worlde. These are the thynges whiche I did so many tymes labour to beate in|to your heades, whan hauyng yet a mortall bodye subiect vnto death, I lyued conuersaunt emong you, beeynge also mortall. At that tyme had not the pre|misses settled in your hertes: now can ye not any longer doubte whan ye see my sayinges to agree with the misticall scriptures, and the cummyng to passe or sequele of thynges to agree with them bothe. Hitherto (as the tyme hath requi|red) I haue tendrelye borne with the weakenesse of your fleashe, and I haue with grosse proues laied the trueth of matiers before you. From hensforthe growe ye forewarde to a spiritual vnderstandingyng of the scriptures. There shal ye frō henceforth see me, there shall ye heare me. And because the misticall bokes are not vnderstandinged, excepte God open our mynde and reason, Iesus opened vnto them, the iyes of theyr herte that thei might reade, belieue, and vnderstād, that was written in the scripture.\* For no man doeth vnderstande scripture, but he that dooeth beleue it. In this ordre (sayed Iesus) it hath semed good vnto my father to restore mankynde. And the thyng whiche he had decreed, hath ben set forthe by his inspiracion in bookes of holy scripture. The selfe same thyng hath been foreshewed by me before it was doen: neither was it possible that it should any otherwyse come to passe, because the determinacions of God are im|mutable, and the holy scriptures can as little skille to lye, as the selfe spirite of God, by whole instincte they haue been wrytten. By death, and by open shame of the crosse, the waie did lye vnto glory: it was necessarie that I shoulde arise again to lyfe on the thyrd daye, to the ende ye might know your selfes to haue a Lorde and an aduocate beyng a liuesman, and one that from hensfoorth shall dye nomore. And thesame your aduocate beeynge admitted into heauen, shall from thence send vnto you the spirite of god.\* Than muste ye in the name of Ie|sus Christe preache repentaunce of the lyfe past, and the remission of all synnes without the kepyng of Moses lawe. Thesame remission of synnes shall bee geuen to all people through euangelicall feith onely. I haue suffred the peines in the behalfe of all creatures: leat them no more but beleue, and they shall at|teigne the state of innocencie. And these thynges muste be preached, not onely to the lewes, but also to all nacyons of the worlde: but yet prouyded alwayes, that ye begynne firste with Hierusalem. In Iewrye was I borne, & there haue I wroughte miracles: at Hierusalem haue I taught, and suffered death. Emōg this people shall ye fynde hertes by meanes and wayes nowe already prepai|red vnto feith.\* Unto these people shal ye renewe the memorie of the thynges whiche ye haue seen an heard. My doctrine whiche I firste receiued of my fa|ther, and than taught vnto you, ye shall poure out again into them. The world will gainsaye and withstand your testimonie, lyke as it did vnceassauntly crye out against me. But I (as I haue heretofore saied) will from my father sende vnto you the spirite, whiche he long agone promysed by the prophetes, that he woulde sende,\* whan he spake by the mouth of Iohell. And it shall bee: I shall

hereafter poure out my spirite vpon all fleashe: and your soonnes and your daughters shall prophecie: whiche spirite holy Dauid also did wishe for, whā he saied: \* Sende thou furth thy spirite, and they shal be created: and thou shalt renewe the face of the yearth. Thatsame spirite shall make you strong & inuin|cible against all terrores to bee shewed of this world. Thesame spirite shall morouer geue you eloquence whiche no creature shall bee hable to gaynesaye: he shall also geue you power to worke miracles, in sorte that your testimonie concernyng me shall bee a thyng of condigne pith and efficacie. Ye in the meane tyme vntil than, bee ye in perfecte quiete and rest with yourselves, and beeing congregated together in one coumpainie, remayne ye in this citie of Hierusalem, begynnyng there the concorde and vnitie of the churche that shall spryng, vp: and exhorte ye one another with holy communicacions, deuoutly praying, and geuyng thankes vnto God, vntill thatsame spirite come from aboue, who shall enstructe and arme you with power and strength celestial.

[ The texte.] ¶And he led them out into Bethanie, and lift vp his handes, and blessed them. And it came to passe, as he blessed them he departed from them, and was caryed vp into heauen. And they wurshypped him, and returned to Hierusalem with great ioye, and were continuallye in the temple praysyng and laudying God.

\* Herupon after that Iesus had by soondry euidente prouffes confirmed the veritie of his resurreccion: he led his disciples into Bethanie, and beeing euen now readie to departe from hence into heauen, he lift vp his hādes and blessed them, representyng euen in this veraye poynte also thexāple of the patriarches and of Moses. And in thesame instaunte, while he wisheth well vnto his disci|ples, he was lifted vp from the yearth, and in sighte of them al was carryed vp into heauen. Than the disciples fallyng prostrate on the grounde wurshipped the Lord, lookyng after hym with theyr iyes as long as they might. But muche more did thei looke after hym with their hertes, after that his bodye was taken awaye from their iyes. The premisses thus executed and dooen, they returned to Hierusalem, accordyng as the Lorde had enioyned them, and returnde thei did with great ioye. For nowe had feith shaken of from theim all sorow and heauiness: and assured hope of the promises did geue thei chereffulnessse. In the meane season thei wer muche and oftē in the temple, \* as men euen thā alreadie offreing euangelicall sacrifices, praysing and magnifying the bounteous goodnesse of god towardses mankynde, and rendryng thankes vnto hym, for that he had decreed freely to geue suche high be|nefites vnto mortall men, through his sonne.

FINIS.